

# The Gospel Witness

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Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 180 Gerrard Street East, Toronto 2, Canada.

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## The Jarvis Street Pulpit

### HOW MEN ARE SAVED

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 18th, 1934

(Stenographically Reported)

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

"But after that the kindness and love of God our Saviour toward man appeared,

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

"Which he shed on us abundantly through Jesus Christ our Saviour;

"That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 3:3-7.

In many quarters in our day it seems to be generally assumed that all men and women are heavenward-bound. There is much talk about the "universal brotherhood of man", and the "universal fatherhood of God". Fine-sounding phrases they are, which have in them, however, no basis of truth. The Bible divides all mankind into two classes: saved and unsaved, without respect to race, or colour, or condition. There are only two classes of people in the divine view: either men are saved, or they are not saved.

There are two destinations. Not all are heavenward-bound. There is a narrow way, and a strait gate, that lead to life: there is a broad way along which there are many travellers, that leads only to death.

If we accept the scriptural point of view, then, we must admit that people need saving. That is the truth that engages the apostolic thought here. It is of that the apostle writes. He is giving instruction to a young minister, telling him of what he is to keep the people to whom he ministers in mind, and of the things which he must constantly affirm. Included in them is this great truth, that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost". Once again this evening, therefore, as always in this place, we must find an answer from the Word of God to the most important of all questions, namely, What must I do to be saved?

#### I.

You will observe, then, that THE TERMS OF SALVATION ARE EXCLUSIVE OF ALL HUMAN EFFORT. We are told

that men are not saved by works of righteousness which they have done. Sometimes it is necessary to view truth in its negative aspect in order that we may be enabled to recognize the positive side of truth. Sometimes it is necessary to tell men what they must not believe, in order to lay the foundation for faith, and to teach them what they should believe. In some cases, before a great building can be erected, which is to withstand the storms of time, it is necessary to demolish a great many flimsy structures which cumber the site. Before wheat can grow—indeed before it can be sown—it is necessary to break up the fallow ground in order that the seed may find entrance. Thus before men can learn how to build upon the one and only Foundation, their hope of heaven, it is necessary to destroy all false foundations, to clear the ground, so that they may know what to believe. Before faith can grow in the soul, it is necessary that the soil be broken up by the plough-share of the law, and harrowed by the sharp teeth of the divine precepts.

Hence we are told here that there are some things that are to be dismissed from our minds, that are to have no place as a ground of hope toward God—"Not by works of righteousness which we have done."

I suppose there are very few people who are guilty of the folly of hoping to win salvation exclusively by their own works. "Oh no", they say, "we do not claim perfection"—but God does; and will not be satisfied with anything less. "We do not claim to have fulfilled the law in letter and spirit, with absolute perfection"—but God will be satisfied with nothing less than that. Someone must do it. There are many, however, who hope to

do something, to make some contribution at least, toward their own salvation. They rather expect there will be a deficit somewhere which divine grace must make up. "Oh yes; I expect to be forgiven some things"—which implies a possibility of their doing something that is free from sin, and therefore free from the necessity for forgiveness. The man says, "I am not sure that I can build a foundation upon which to stand, and upon which I may base with confidence my hope of heaven; but I am going to do the best I can." If I may use the figure, he says, "I know there has to be a solid structure. There will have to be a pretty large proportion of the cement of divine grace. But I can surely bring my little pailful of sand to help make it up." In the view of some, that element of human merit may be the major part of the foundation: in the view of others, but a minor part. But how many there are who at least assume they are able to do something toward their own salvation!

My text sweeps all your hopes away with one word. No matter how educated, how cultured, how well born, how righteous in your outward life, how circumspect in character and conduct, no matter how exemplary a character you may be, this text looks upon your life and mine from God's standpoint and declares that it is "not by works of righteousness which we have done". There is no salvation in that direction.

I greatly fear that in stating that truth I run counter to the teaching of a very large proportion of the pulpits of our day. Call me what you will, it makes no difference. Long ago I got used to that. But I must bear testimony to the fact that no matter what profession men may make in respect to their belief in the authority of the Word of God, and their dependence even upon the work of the Lord Jesus Christ, the greatest of all heresies that ever was hatched is that which inspires men to hope that they can save themselves, that "works of righteousness" which we may do, can ever find acceptance with God.

I do not know anything about it: I am telling you what God says. And when we come to the consideration of the question of salvation, we are speaking of the relationship of the soul to God. And it is He, it is His Word, which must determine the whole question. He is the final court of appeal; and I care not what your preacher says, nor what you have thought about it yourself, the Word of God destroys every foundation of hope for salvation that has even an infinitesimal element of human merit in it. It is "not by works of righteousness which we have done".

Our works of righteousness are not righteous. We know not what righteousness is. The standard has been destroyed, the balances have been lost, and men, by their own imaginations, but guess at the divine standard. Only the Holy Spirit Himself can convince men of righteousness, for Jesus Christ said, "When he is come, he will convict the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more." Because the divine Standard shall be removed from the earth, and there will be left on earth no man by whose standard any of us can measure himself. The Standard is yonder, and the Holy Ghost Himself must teach us how short-measure we are. This is His judgment: "Not by works of righteousness which we have done."

Imagine a man's suffering from some deadly and com-

municable disease—let it be yellow fever, or smallpox, or something more deadly and more contagious than either, if you can think of anything. But the man is rich, he lives amid luxury. Will you accept any present from his hand? There is poison in his every breath. There is death in every touch. Even the golden vessel from which he has drunk has death in it. What can he do that a healthy man can accept?

Years ago, in the exercise of my pastoral duties as a very young man, I had occasion regularly to visit a man who was dying of cancer. He was a noble saint, and his wife was a saintly woman, but it was a terrible disease. I feel like apologizing for using so shocking an illustration—but after all, sin is a horrible thing. It can be illustrated only by horrible things. I used to dread to go. Medical science had not, at that time as it has since done, learned how to neutralize some of the distressing accompaniments of that dread disease: there was an indescribable odour about the place. The house was like a charnel-house. It was kept spotlessly clean. His wife did not know what it was like, for she had become immune to it. She was later offended when someone remarked about it. Gradually she had become accustomed to the atmosphere. I could not get it out of my memory. It was not only physical: it was mental. It took me hours to recover from a visit to that man—but I visited him; and prayed with him. In spite of his pain, he rejoiced greatly in the Lord.

One day when I went to see him, as he was nearing the end and the disease was more offensive than ever, he told me lovingly of what a wonderful housekeeper and cook his wife was. He said she could make such biscuits as nobody else in the whole world could make. And he asked me if I would not sit down and have a cup of tea, and some of his wife's biscuits! Poor man, he did not know what he asked. It was a difficult situation. I excused myself, and compromised by consenting to take a bag of those excellent biscuits with me. I need not tell you what I did with them!

I do not want you to smile. I appreciated the interest and affection of that man for his pastor; and if I could have done it, I would have complied with his request. But I knew that I could not. Even after I got away from the place I could not touch the biscuits.

We breathe the very atmosphere of sin. We do not know how horrible a thing it is, the thing that is abominable; but the stench of it smites the divine nostrils, and would pollute the very atmosphere of heaven if its gates were not shut against it. And yet some man, dying body and soul of that thing which is a part of hell, proudly offers to the Holy One one of his biscuits! Horrible! Even the heavens are unclean in His sight, and "his angels he charges with folly". Who are we that we should presume to think it is possible for any one of us to present any kind of offering to God which He can accept?

Oh hear it! Let the dynamite of the gospel blow up and destroy all false hopes! Hear it!—"Not by works of righteousness which we have done." We must be saved some other way.

## II.

What is that other way? Observe THE INCLUSIVENESS OF THE TERMS OF SALVATION. Blessed be God, this is the way: "According to his mercy he saved us." Mercy is not only for the undeserving, but for the ill-

deserving. Mercy is for the guilty, nobody else. Salvation is exclusively for such as are guilty, and is offered to all the guilty. There is no salvation provided by God that is not offered "according to his mercy". But how simple, and how—what adjective shall I use?—how all-comprehensive, it is; for if it excludes all the self-righteous, it includes all sinners, big and little, old and young, black and white, red and yellow—everybody. It is "according to his mercy he saved us."

There was a time when Canadians used to talk somewhat disparagingly of the British Government for its "dole" system. They used to say that the dole was ruining everything. So we all thought. But we have come to it ourselves in Canada now. We are no better off than they—not as well off. All our public relief is the dole. Do you blame anybody for accepting it? Would you not accept it if you had no work, no income, and were starving? Of course you would. As they say in the South, "I am for it." I do not believe any organized, civilized, community should permit anyone to hunger, or to go naked, to be exposed to the cold of our rigorous winter. "We then that are strong ought to bear the infirmities of the weak." Those who are thus helped by the tens of thousands are among our worthiest citizens, many of them. They are noble people, and are almost crucified by the necessity for accepting it. But they must!

Ah, but here are we under the condemnation of the law, not one of us worthy, having forfeited all claim upon divine favour. It is "according to his mercy he saved us." Nothing but mercy.

What does that mean? Said this apostle, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." That is what they had been, but then he said, "But after that the kindness and love of God our Saviour toward man appeared." The mercy of God is displayed in the revelation of God in Christ. There is where we find it, my dear friends.

"The kindness of God." How kind He is! So kind that He became our Kinsman. That is what kindness means etymologically. He took upon Himself our nature, made Himself our Boaz, clothed Himself with the right to redeem. He made Himself our Kinsman in order to save us.

That is ever the attitude of God toward men. We should all have fallen at His feet if the devil had not blinded us. We should run to Him if we had not believed the devil's lie. We should conceive of God as the greatest of all friends, and the truest of all lovers, but that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". But that is the great truth of the gospel, "The kindness and love of God our Saviour toward man appeared." That is His attitude, waiting to show mercy to every one of us.

Look at that phrase, "God our Saviour." I wish I had time to nurse it. Our Saviour is God. Reverse it: our God is our Saviour. Salvation is a divine act; it is all of grace, and not of works. God does it, because we cannot do it for ourselves. "According to his mercy he saved us."

### III.

Then observe HOW SALVATION IS EFFECTED: "By the washing of regeneration, and renewing of the Holy Ghost." That is how it is done, on the principle of mercy, but it is communicated to us by "the washing of regeneration, and renewing of the Holy Ghost".

That term, "washing", is significant. It does not mean the washing of hands; it does not mean plunging garments into water: it means the ablation of the whole body. Whatever salvation is, it is for the whole man. It is not a plaster for a boil, it is not a bandage for a wound, it is not a crutch for the lame: it is more than that. Jesus Christ said to the man waiting at the Pool of Siloam for the moving of the waters, "Wilt thou be made whole?" That is the programme of grace. Without God we are not whole. We are only pieces of men, segments, fragments, bits of men. But Jesus Christ came to make us whole. Paul prayed, you remember, for the Thessalonians, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." He came to make us whole, and we are washed wholly, every bit of us. Salvation is for the mind, for every faculty of the mind; for our intellectual nature; for our moral nature; for our physical nature. It is to make us whole, as God intended we should be. Wholeness and holiness are really the same. "By the washing of regeneration."

What does that mean? Rebirth, a new life, being born again, begotten of the Holy Ghost, regeneration. No one but God can give life. Science has been feeling its way, sometimes saying that it had some hope that life might be chemically produced. But in the last analysis it has always been demonstrated that life proceeds from antecedent life. If our salvation depends upon a regeneration, upon a rebirth, upon a recreation, upon a new creation—if we can be saved with nothing less than that, then we can be saved by nobody but God: "The washing of regeneration, and renewing of the Holy Ghost."

"Which he shed on us abundantly through Jesus Christ our Saviour." I have seen on many occasions when visiting England, in London and elsewhere, outside some old building, a large placard, "Restoration Fund. Contributions solicited to save this historic building from complete decay." I saw one, "Sixty thousand pounds needed for the renewal of this historic building." Public subscriptions were solicited.

It costs a mint of money to renew an old building—and it requires a great deal of power to renew that holy temple which was made for God to dwell in, but which sin has destroyed. But the price of it was paid by the expiatory work of our Lord Jesus Christ, and His death and resurrection and ascension released the power of God for man's renewal. On Pentecost it came, and Peter said, "This is the divine attestation that God has accepted the work of Jesus Christ. Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear"—the power of renewal "which he shed on us abundantly through Jesus Christ our Saviour", power to make us all over again, power to restore in us the lost likeness of our Lord, power to realize the divine ideal cherished in the mind of the Eternal when long ago He said, "Let us make man in our image, after our likeness."

Therefore our text says we are "justified by his

grace". Ah, yes; by grace! It is all of grace. God does it all. That is the foundation of faith.

"That being justified by his grace, we should be made heirs according to the hope of eternal life." Is it not wonderful that a world sunk to the level of hell itself by its own sin should be redeemed by grace, that men should at last be presented "without fault before the throne of God"?

Can you accept a salvation like that? Can you yield to a Saviour like that? "The love of God our Saviour." Keep the two together. Your Saviour must be God; your God must be your Saviour. No one else can save you. Shall we ask Him? Shall we bow humbly in His presence and ask Him to forgive us, if I may dare to say so, for offering Him our polluted biscuits, our poor works; and tell Him that we cast ourselves upon Christ, and trust to the cleansing of the precious blood to wash us, and make us whiter than snow?

Let us pray:

O Lord, we give Thee thanks that Thou hast condescended to our low estate, that deep has called unto deep, and as all Thy waves and Thy billows have gone over us, we have learned that Thy mercy is as great as Thy justice, Thy faithfulness as great as Thy righteousness; that Thy mercy and Thy love are ever toward us; and that Thou has blended them all in the manifestation of Thy grace to us in Christ Jesus. Here we are, Lord, bankrupt, all of us of ourselves. Help us thus to approach Thee:—

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

May some heart cry out to God to-night! May someone find acceptance with Thee, because he has ceased from his own works, and entered into the rest which remains to the people of God. We ask it for Thy name's sake, Amen.

## OBSERVATIONS AND EXPERIENCES IN GREAT BRITAIN AND IRELAND

An Address by Dr. T. T. Shields

*Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, November 15th, 1934*

(Stenographically Reported)

It is my purpose this evening to speak to you very simply of some of the things with which I have had to do, some of the brethren with whom I have been associated, during the past weeks in the proclamation of the gospel in Great Britain and Ireland.

This year the Christian world has been celebrating the centenary of the birth of C. H. Spurgeon, beyond all question the greatest preacher the world has ever known since apostolic days. As far back as eighteen hundred and eighty seven—perhaps a little before that—Mr. Spurgeon began to protest against what he called "the downgrade" in theology among English Baptists. He published a series of articles in his magazine, calling attention to that tendency, mentioning no names, but expressing his profound regret at this all-too-general departure from the faith. I have read those articles again recently, and have been amazed at their moderation, not to say, mildness. And yet his Baptist brethren, notwithstanding the phenomenal blessing which had attended his ministry through all the years, passed a vote of censure upon him, with the result that Mr. Spurgeon withdrew from fellowship with the Baptist Union of Great Britain; he separated himself entirely from it, and many others with him. But in that vote of censure the pent-up jealousy of years found expression, and a great many men who thought it expedient to drift with the times, joined in that vote of censure.

It did not hurt Mr. Spurgeon, but it served to show where the Baptist body in Great Britain was officially drifting. Of course, there were individual churches and individual ministers who stood squarely for evangelical principles—not as ably as Mr. Spurgeon, but just as faithfully as he.

During this year, the Baptist Union, which has drifted still farther from the position which Mr. Spurgeon occupied—

the Union whose officials could approve and recommend wholeheartedly to McMaster University Professor L. H. Marshall as an exemplary teacher, one whose services were greatly to be desired, notwithstanding he openly avowed his disbelief in the inspiration of the Bible as the word of God. The attitude of the Baptist Convention of Ontario and Quebec with which we were compelled to contend for some years is perhaps even less pronounced in its Modernism than that of the Baptist Union of Great Britain, though both are bad enough—but notwithstanding they had so far repudiated Mr. Spurgeon's position as to censure him for his stand, and, in Dr. A. C. Dixon's time refused to rescind the vote of censure, they have officially observed the centenary of his birth.

Thus history repeats itself, and one generation builds the sepulchres of the prophets whom their fathers slew. I may hope to be respectable myself some day! I think it is quite possible that even some of the Old Convention friends may sometime say, "Dr. Shields was not such a bad sort after all." But that, I fear, will not be until my name is engraved on a monument in the cemetery. I used to say to my friends that *The Canadian Baptist* was conserving its space so far as I was concerned in order that they might have plenty of room for my obituary! Do not misunderstand, I love all the old friends, and desire above all things that a heaven-born revival may be vouchsafed to us which would bring them all back to a position of loyalty to the Bible as God's word.

But there is a great company of Baptists in Great Britain still who believe the Bible, and they thought the most fitting way to observe the centenary of Spurgeon's birth was, in some general and public way, to re-emphasize the great principles for which Spurgeon stood. A committee was formed for that purpose, and it was my privilege to go to England, by invitation of that committee, to have some part in that work of stating over again—no new gospel—but the old-fashioned gospel of the grace of God which C. H. Spurgeon so faithfully preached.

Great Britain is a wonderful land, and of all the cities in the world I believe there is no city quite like London. Toronto is very good in its own way, but it is not London! London allures one; London welcomes you. London does not put up a sign, like our towns and villages, for motorists to read: "Welcome; come again." I do not know whether it is London's modesty or not, but she knows pretty well that if you have been there once, you are almost sure to come again if you can. London is a city of order, where law is obeyed, where people have learned that the fullest liberty is enjoyed by those who most perfectly obey just laws.

Someone has said there are two things about which we ought never to worry. One is the thing you cannot help, and the other is the thing you can help. If you cannot help it, do not worry about it. If you can help it, help it and cease worrying. I think they have learned that lesson in Britain, and instead of talking about the depression and saying, "Isn't this an awful world", "Aren't these terrible times", and pulling long faces, they seem to have set themselves to do the very best they can in the circumstances, and to minimize the depression, first, by not talking about it; and then, by doing their utmost to overcome it. I think we might wisely learn that lesson.

It is an evidence of the good hand of God upon Britain and the Empire that the nation that bore the brunt of the war—for let it never be forgotten that it was the British Empire more than any other nation which saved civilization, and next to her, France. And the same spirit that proved the rock upon which a German despotism was shattered is creating a condition now by which the depression is being dispelled. I say, it is an extraordinary thing that that body of people that poured out their wealth of blood and treasure without stint in those terrible war years, should seem, by the mercy of God, to be first of all the nations to lift its head and set its face happily toward the future. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty."

It is true of nations as of individuals: we cannot live to ourselves; and he lives the largest and most useful life who spends himself most completely in the service of others. It is by losing his life a man finds it: it is by seeking to save it he loses it always.

It would be interesting to me, if that were specially my purpose, to pursue that line of enquiry, and to report to you some of my observations. But I did not go to Great Britain to study economics, much less to propose any sort of specific

remedy for the alleviation of the world's material ills. I went to preach the gospel.

Three churches in London were selected by the committee: Highgate Road Chapel, Lansdowne Hall and Talbot Tabernacle. These were chosen because of their association with Mr. Spurgeon.

Rev. James Stevens had been for nearly fifty years Pastor of Highgate Road. He was a great doctrinal preacher, a solid theologian. He was invited later to become the Principal of Spurgeon's College, but did not accept. He was one of those who signed with Mr. Spurgeon the protest against the downgrade of that day.

The second church was Lansdowne Hall, of which Rev. Fuller Gooch was for many years the pastor. He was also a contemporary and associate of Mr. Spurgeon. The third was built and served by one of Mr. Spurgeon's students, Rev. Frank White. He exercised a great ministry there for nearly forty years. Mr. Spurgeon preached the dedicatory sermon, and said that if the Pastors' College had done nothing else than produce that one student it had amply justified its existence.

I pass that on in connection with our own Seminary. I am sure God will give us, if He has not already given us, students of that quality—one of whom would justify a life's ministry in preparing him to preach the gospel.

Highgate Road Chapel is a fine example of how to build a church. You cannot build an enduring building without good material. You cannot build a church without solid teaching. I hope you students will be something more than milkmen. Some preachers are nothing more than milkmen—and skimmed milk at that. And indeed some of them purvey nothing but canned milk, for they get it from somewhere else. Highgate Road people were trained properly. They were treated to roast beef and potatoes—*theologically*, I mean. They were given but little confectionery, I should fancy. Not much sugar; but plenty of pepper and salt—and some mustard. They always got good meat—with a little gristle in it to try the teeth on. That is the way to feed people if you want to make them healthy.

It is a great thing for a church to be theologically trained. Do not be afraid of that word. How can one know theology if he does not know the Book? That is the "word of God, which liveth and abideth for ever". Those who reject the Book know nothing about God but their own guesses. Let us have theologically trained people: then we shall have great churches like Highgate Road Chapel.

I read somewhere that the great Dr. Dale, of Birmingham, used to deliver rather heavy theological lectures. A familiar friend said to him, "Why, Dale, the people will never stand it." "Will they not? They will have to stand it." You Jarvis Street people, take notice. You have been standing it now for many years, and you seem to like it. But really, if churches were trained after that fashion, they would be immune to such heresies as the Oxford Group Movement, Pentecostalism, and other emotional orgies, including speaking with tongues, and the divine-healing cults. They all fatten upon bodies of people who are not trained in the great matters of the Word of God.

I was encouraged, as I saw the quality of that church, to feel that it pays to give line upon line; precept upon precept; here a little, and there a little. We must train people in the great verities of the gospel, not be content to paddle along the shore forever in a little birch-bark canoe, while making a picnic of the great business of preaching the gospel. We must set our bow toward the open sea, and discover how infinite are the truths of the gospel.

I received two letters while I was away, one from a little boy of about ten years of age, and later one from his sister. That little boy said; "Dear Pastor: A question has been troubling me greatly for a long time. If Father, Son, and Holy Ghost, be one God, then Jesus Christ is God. What then did He mean when he said, 'My God, my God, why hast thou forsaken me?'" That is a fine question for a little boy of ten years to ask. I wrote him a letter advising him to keep on asking questions like that. His sister wrote me, and speaking of a younger sister, she said, "Gracie is a Christian, but sometimes she has doubted. But one night Dr. Philpott preached so plainly that all her doubts were swept away, and now she is rejoicing in Christ." That is the kind of thing we need to do in our churches and Sunday Schools. Then, when the years have passed, and the voices that taught these great doctrines are no longer heard, there will be growing up another generation of stalwart Christians

who will never be moved by any heresy, because they have been rooted and grounded in Christ, and built up in Him respecting the things which endure.

I had a happy time in Highgate Road.

On Monday, September the seventeenth, I preached in Aldersgate Y.M.C.A., the original Y.M.C.A. where Sir George Williams started the organization. And that Y.M.C.A. stands to-day exactly where it stood when Sir George Williams started it. It is a Young Men's Christian Association, where the Bible is honoured, where prayer is given a large place. It is in "the City"—not the metropolitan area, but the old centre of London. Business men gather there at mid-day. It was a large meeting, and I think I never enjoyed preaching more than to that body of business men.

I had the privilege of preaching also in St. Stephen's, an Anglican church near the Mansion House. The service was held at a quarter to six on a Thursday evening. It was under the auspices of the Christian Bankers' Association, and I was delighted to find in the heart of the world's metropolis, at the end of a business day, at quarter to six, that Anglican church filled, every seat occupied. I had a good time—as good as though I had been in Jarvis Street Church.

The Highgate Road Chapel is served by Rev. J. Wilmot. It has never had but two pastors, and Mr. Wilmot is a worthy successor of his great predecessor. He preaches only the gospel of the grace of God. Dr. Philpott said last night that he had enjoyed his ministry here—as all you have said that you enjoyed his ministry. It was a mutual enjoyment society, was it not? Dr. Philpott found it easy to preach to people who are spiritually healthy, who have good appetites for the word of God.

Let me say this word to the deacons, and you younger men who may be deacons. It is well to see a church continuing in the course on which it began, like Highgate Road Church. Moody said once, "You will read some day that D. L. Moody is dead; do not believe it; it will not be true." One of these days Jarvis Street Church will be needing a new Pastor. While I was in England my dearest earthly friend, the noblest man and truest comrade I have ever known, was suddenly called home. I speak of the late Rev. C. M. Carew of Fenelon Falls. And only yesterday I found in my mail copies of two letters written by men of the Old Convention, signed by men at least one of whom is among the bitterest opponents of the gospel I ever knew, trying to win back that church which our Brother Carew so faithfully served to the Old Convention. I am saying this in order that Fenelon Falls people may read it, and stand for the things which your glorified Pastor stood for. Do not let any man pervert the gospel in Fenelon Falls. If there was one reason for this church or the Fenelon Falls Church refusing to support McMaster University seven years ago, there are a hundred reasons for doing so to-day.

The Union of Regular Baptist Churches is not "on the rocks", nor anywhere near the rocks. I will tell you where it is: it is on *the* Rock. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." No church, and no body of churches, built upon the truth of the gospel, can ever go on the rocks, because it is on the Rock already. If there are reporters here, please quote me as saying that.

I hope that when the day comes when this church must get another Pastor, you will be on the alert, for there are those who would move—I will not say heaven—but they would move some other places to get someone in here who would turn this church back from its position of absolute committal to the Bible as the word of God.

Lansdowne Hall is a different kind of church. Rev. Fuller Gooch was a good man, a man who loved the gospel, and preached the gospel; but a man whose ministry was not as symmetrical as that of some men, a man who laid much emphasis upon certain aspects of the second coming of Christ; possibly rather over-emphasizing certain aspects of truth. It is hard to find a pastor for a church that has been trained in a peculiar direction. They had a variety of experiences, but now for some years after the removal of their great founder, Lansdowne Hall has been ably and splendidly served by the dear brother whom I had the privilege of baptizing in this baptistry, a Cambridge man who was an Anglican, Rev. Chas. Fisher. We had a happy time there for a week.

From there we went to Talbot Tabernacle, where Rev. Frank White had been Pastor. We had good services there. It is now served by Rev. Poole-Connor. The church building is larger than the other building. There have been many changes in the neighbourhood roundabout. We used to think we were downtown here, but London is all downtown, miles, and miles, and miles of it; and it is very difficult for a man to make himself heard in that babel of voices. Notwithstanding, a great work is in progress there.

On the Monday following these three weeks, there was the great meeting in Westminster Hall, across from Westminster Abbey. Dr. Dinsdale Young presided. What a glorious preacher of the gospel he is! What a great man he is! Dr. Young is an elderly man. They told me during the war years he was not very popular with the younger ministers in the Wesleyan Methodist Denomination. But they could not find another man in all of Britain that could fill that hall—and he is just an old-fashioned preacher of the gospel. I reminded him of something I had read that he had said when speaking at the induction of a new minister. It was this: "I do thank God that new theology empties churches." So it does. But the old theology fills them. God uses and honours His word.

We had a great meeting there, very nearly three thousand people present. They were kind enough to take an offering for Toronto Baptist Seminary of forty-nine pounds, about two hundred and forty-five dollars.

Next there was the Bible League meeting in the Cannon Street Hotel, in the city again, like the auditorium of the Royal York. They gathered for that meeting from different parts of the Kingdom, specially to recognize Spurgeon's adherence to the Bible as the word of God. I gave two addresses, which will be published in our special Spurgeon Centenary Number of THE GOSPEL WITNESS. Then back to Lansdowne Hall for two services on the Wednesday; and Thursday, off to Wales.

What a people the Welsh are! If you students would preach in Wales, you must learn to preach without notes. Write everything for the first twenty-five years of your ministry. Have as many notes as you like when you go onto the platform—but have them in your head. Learn to be ready for anything, and until you are, do not go to Wales to preach. Their responses would be likely to upset you.

In the Tabernacle there, which was served for thirty years (and it is another instance of the fruits of a faithful ministry) by Rev. R. B. Jones, so greatly missed and lamented. There were perhaps nine hundred there in the afternoon, about four o'clock. I scarcely started before the Hallelujahs began, and by and by the Amens; and then some of them would say aloud, "That's it! That's it!" Then someone else, "Bless Him! Bless Him! Praise Him!" And when they could not find a word in English to express their feelings, out it would come in Welsh! I did understand their occasional exclamations in Welsh, but I enjoyed the spirit of it.

There was to be a second meeting that night, and as I had to leave Porth a few minutes past eight to motor to Cardiff to catch a ship at Fishguard for Cork, the second service was arranged for six-thirty for my accommodation. When the afternoon service was over, the people did not leave. They prepared tea and coffee in the building, and had brought their own lunches.

At half-past six I suppose about eleven hundred people gathered—at all events the building was crowded—and what a meeting we had! I could scarcely hear myself think!

How responsive those people are to the gospel! Mr. Jones, their Pastor, has been two years in heaven, but they have appointed no successor as yet. The Bible Institute which he founded is still going on. The students were there at the meetings. Mr. Jones' son is the Principal, or Acting-Principal, I am not sure which. I said, "What a blessing this is, although a church has been pastorless for two years, yet the membership is so established in the truth that they can go on." That is what it is to have a grown-up family spiritually, a family that can look after each other when father and mother are away.

I hurried away without saying good-bye—off to Cardiff, and thence to Cork. It always thrills me to see the entrance to the harbour of Cork. It is a place where "every prospect pleases, and only man is vile", for that is the place where De Valera rules if he does not reign.

I had a delightful time with Rev. F. C. Gracey, who has spoken in this church. I pass on this example to some of you young men. Mr. Gracey is a man of fine culture, an able preacher, the ideal Christian gentleman. A friend in the north told me that Mr. Gracey had desired to become a foreign missionary, but something stood in his way. Then he said, "I want the hardest place to be found anywhere in the land at home. If I cannot have a hard place abroad, let me have a hard place at home." He went to Cork, and has been there twenty-five years. I forget whether I am ten days his senior, or he is ten days my senior. But there are only a few days' difference between the time he began his ministry at Cork, and I began mine at Jarvis Street.

The Bishop of Cork presided. The Church of Ireland is distinctively evangelical. They have to be in order to live, because they are face to face with Romanism at its worst. They must be clear-cut and pronounced, or there would be no reason for their existence. It was interesting to have a Bishop in the chair, and present on the platform, a rector of the Church of Ireland, a Presbyterian minister, a Baptist minister, a Methodist minister, and one of the Brethren. The meeting was held in a hall that was not large, but it was filled.

The squalor of Cork is terribly depressing. I am informed that De Valera said in one of his speeches that he would rather see Ireland bruised, bleeding, bankrupt, but free; than peaceful, prosperous, and progressive, as a part of Britain. These friends said, "He has his wish. He sees Ireland bruised, bleeding, and bankrupt. Look at Cork Harbour. Few ships come in now." You cannot shake your fist in the face of the rest of the world, and expect the world to be friendly. "A man that hath friends must show himself friendly." So De Valera will find.

I saw the British Naval Ensign in Cork Harbour, and the Union Jack still flies over its forts. John Bull is very generous, but he is a wise old man, and he is not going to surrender a position from which a blow could be directed against his own heart. Southern Ireland has surrendered all its advantages, and the most superficial observer must see that De Valera has not brought prosperity to the Free State.

We were met by Pastor Deems of Harcourt Street Baptist Church, at Dublin, and with his wife and two other friends and their wives, were generously entertained at luncheon.

We arrived at Portadown in time for a meeting at 5.45. That hour of a Saturday evening! The town hall was crowded. It was not a large building, but it was full. From Portadown we went on to Belfast for a service in Great Victoria Street Baptist Church at 8 o'clock. That building was crowded out long before service time.

The Baptists of Ireland still believe the Book. The Baptist Union of Ireland still stands where Spurgeon stood. Those churches, not large churches, were filled, some of them as much as an hour before the time announced. In one or two instances we were able to begin the service in advance of the hour. Nearly two thousand people swarmed into the Y.M.C.A. auditorium Monday afternoon. I found the doors closed Monday night when I got there at a quarter past seven, with hundreds outside. When I got to the platform I reminded the Chairman, of what Dr. John MacNeill, of Scotland, once said as he stepped on the platform at a crowded meeting: "Well, my friends, the hour has not yet arrived, but you have; so we will begin." So we began! I had a happy time there.

For three evenings I spoke at Ballymena in the Town Hall under the auspices of the Baptist Church of which Rev. Wm. Paisley is pastor. On Wednesday afternoon it was my privilege to lay a memorial stone in the wall of the new Baptist Church, and Bro. Paisley's church kindly added another silver trowel to my collection. I shall treasure it as a reminder of my happy visit to Ballymena, and of my delightful fellowship with Bro. Paisley and his people.

There is much to be said for a militant Protestantism. It is a tonic to work with people who believe something, and who are willing to live, and strive, or to die for what they believe. It has produced a quality in Northern Ireland that is all too rare in our day.

On the Sunday I preached in Antrim Road Church in the morning and in Windsor Road in the evening, and at Bangor in the afternoon. In each case the building was crowded, and I, at least, felt the blessing of the Lord was with us.

I saw many Jarvis Street people. At every meeting in Ulster there were members or former members of Jarvis Street Church. Following the three days in Ballymena we had another day in Belfast in the afternoon in the Y.M.C.A., and in the evening at the Presbyterian Church of which Rev. Samuel Simms is the minister. Again there were great congregations and much blessing. We went direct from Mr. Simms' church to the ship, and left for Scotland and Edinburgh.

It is known to you all, of course, that the Church of Scotland and the United Free Churches have united, and are now one. There is now one Church of Scotland. I found the minister of the Bruntsfield Church, where I preached in the morning, Dr. Moffatt Gillon, a most gracious soul. It was a fine church with a great congregation, and the spirit of the place was a good indication of the character of the general ministry.

In the evening I preached in the South Leith Church of Scotland. It is a great building, part of it dating back to 1485. The minister is Dr. Davidson. The congregation crowded the church in every part. I felt it was a service of much spiritual blessing to which many others testified.

There is something in tradition. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." There is something to be said for a historical succession, especially when faith has been handed down by the blessing of God. I do not mean that faith can be transmitted naturally, but when there has been a succession of believers, and people feel they are united to a great and glorious past, it has a humbling effect upon the soul. I find it is humiliating to count: a crowd appears to be bigger if you do not know how many there are! But however many were present, it was a crowd, and the people were blessed.

Saturday night I preached at Caruther's Close Mission, a hall that was built following Moody's work, and that has continued as a gospel centre for sixty years or more. I told them as I preached in that hall that I had had the privilege on more than one occasion of using the rooms that were Moody's own at the Institute in Chicago. (They have since been converted into offices.) Sitting in his study one could always see a text placed on the wall by Moody himself, "He that doeth the will of God abideth for ever." It is true. There was that mission still preaching the gospel to sinners after sixty years of testimony.

Monday evening in Edinburgh I preached at a meeting under the auspices of the Edinburgh Evangelistic Association in the Assembly Hall. It was not full but there was a great crowd.

From Edinburgh we retraced our steps to Liverpool. In Toxteth Tabernacle, Liverpool, the church now served by Rev. M. Galbraith, there was a good company representative of all denominations. At Stanley Park Church where the brother of Rev. John Wilmot of Highgate Road Church is Pastor, we spoke on the Wednesday night. It was a fairly large church, and was filled, with seats in the aisles.

On the Thursday we set out again for Glasgow.

Brother William Fraser used to speak much about Tent Hall. It was in the Tent Hall we were to speak Thursday and Friday.

By the kindness of Mr. Malcolm Chalmers, J.P., I was permitted to meet about a hundred prominent ministers and Christian workers at tea in the Gordon Restaurant. There were great gatherings at the Tent Hall; and once again, large numbers of Jarvis St. people, who had been, or still were in membership. The Tent Hall is under the superintendency of Mr. Jock Troop, who was so marvellously used of God in Yarmouth and elsewhere some years ago. His bow abides in strength, and the arms of his hands are still made strong by the mighty God of Jacob.

On Saturday we returned to London, and to Tunbridge Wells for Sunday. Following the morning service we went to Goudhurst with Mrs. Fegan where once again we praised God for the great work of the Fegan Boys' Home, with which Mr. Greenway and Mr. Hutchinson are connected. The institutions which have grown out of Mr. Fegan's great work of faith and labour of love and furnish a fine example of what God can do with one man who trusts Him. I saw four hundred acres of land, splendid buildings, and recognized that that was only part of it. There is another plant at Stony Stratford that is magnificently equipped. There, boys gathered from everywhere are taught the Word of the Lord, and trained for lives of usefulness. The chapel in that coun-

try place is usually filled to hear the gospel. There is no church membership, but the boys are there, and the workers, and the people come.

Oh students, money is not indispensable to usefulness. A simple faith in the living God will enable you to do what Mr. Fegan, D. L. Moody, Jock Troop, and others have done.

Then at last to the ship,—and home. Sixty-nine addresses, and much travelling about. Not much time was left for anything else,—but it provided sixty-nine opportunities to preach the gospel. And I believe the Lord blessed His word.

Coming up the St. Lawrence, after we had passed Father Point, I saw a stranger sitting at a table near by. I said to my steward, "Who is that man?" "He is the pilot's apprentice. He is not a fully licensed pilot." "Tell me about it." "Before he can be a pilot he has to take his master's certificate. He has to know all about navigation. He has to be competent to command a vessel." "After that, what?" "He has to serve an apprenticeship of ten years." "What for?" "To learn to be a pilot." "He is not a pilot until beyond all his training he has served ten years of apprenticeship?" "That is it, sir. On the St. Lawrence it is all in one family. It goes back to father, grandfather, great grandfather, uncles. The pilots are all related."

They have to have their master's certificate, serve ten years' apprenticeship, before they are competent to advise the captain how to get up the St. Lawrence. And some young fellow, who has had no training, comes to Toronto, and would like to be an evangelist. He is going to be a pilot. He is going to direct people how to get to heaven. It takes twenty-five years to learn to steer a ship up the St. Lawrence! Two years or less of study to learn how to direct men to heaven!

#### RECEPTION AT JARVIS STREET

On Wednesday last, November 14th, there was a great meeting which packed the Lecture Hall—galleries, classrooms, and vestibules—as we have never before seen it packed; which was held as a reception for the Pastor and his wife on their return from the Old Land.

Deacon George Greenway presided, and the great crowd were in a happy mood. Brief speeches were made by representatives of the deacons, the church membership, the women's organizations, and every department of the School, and also by a representative of the Seminary. Choruses were sung by the two junior choirs and the church choir, and solos and instrumental pieces added variety to the programme.

One of the specially happy features of the evening was the presence of Dr. Philpott, whose ministry has been so greatly enjoyed by the Jarvis Street people. A handsome Bible, suitably inscribed in gold, was presented to Dr. Philpott in behalf of the church, in response to which Dr. Philpott made a very happy reply.

After this, and following a speech by Rev. W. S. Whitcombe, an exceedingly handsome grandfather clock was unveiled and presented to the Pastor and his wife in behalf of the church, which the Pastor gratefully acknowledged in a brief speech. The Doxology and the benediction brought an exceedingly happy evening to a close about ten o'clock.

#### DR. P. W. PHILPOTT'S MINISTRY AT JARVIS ST.

During the Pastor's absence of ten Sundays the pulpit of Jarvis Street Church has been occupied by Rev. P. W. Philpott, D.D., for twenty-six years Pastor in Hamilton, Ontario; then in the Moody Church, Chicago; and the Church of the Open Door in Los Angeles, California. Dr. Philpott was immensely popular throughout his entire Hamilton ministry, and great congregations always attended where he was preaching. The same was true of his ministry in Chicago and Los Angeles. No name is more affectionately esteemed among Canadian evangelicals than that of Dr. P. W. Philpott. His ministry in the Jarvis Street pulpit was greatly blessed to the entire church membership, and many professed faith in Christ as Saviour.

Throughout the period the congregations were uniformly large, much of the time crowding the building. Jarvis Street Church now feels that she has another Pastor in Dr. Philpott. We are most grateful to him for his great ministry, and we shall earnestly hope it may be possible for the church to enjoy that ministry again and again as occasion may require.

## Whole Bible Course Lesson Leaf

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No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 50 Fourth Quarter December 16th, 1934

### BILDAD AND JOB AGAIN

Lesson Text: Job, chapters 25-27.

**Golden Text:** "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them."—Job 26: 7, 8.

Bible School Reading: Job 25: 1-6; 26: 1-14.

**DAILY BIBLE READINGS:** Monday—Prov. 30: 1-9; Tuesday—Ps. 29:1-11; Wednesday—Zech 7:8-14; Thursday—Gal. 2:14-21; Friday—Isaiah 3:1-13; Saturday—Jas. 1:21-27.

#### I. MAN'S INABILITY TO JUSTIFY HIMSELF BEFORE GOD (25:1-6)

In several of his speeches Job intimates his desire for divine vindication respecting his condition, and in his last address he expresses his longing to find God and lay his complaint before Him. He realized the omniscience of God, believed in His justice and power, and felt that He would deal justly in relation to the accusation laid against him by his friends. In answer to this expressed attitude of Job, Bildad states his conviction that justification before God was impossible for man. The divine power was almighty and universal (vs. 1-3); and His holiness was absolute, in contrast with which the works of His hands were impure (vs. 4-6). Scripture clearly indicates the holiness of God (Lev. 19:2), and the sinfulness of men (Rom. 3:10, 23), and thereby discloses the impossibility of man justifying himself before God. All that man can do is to plead guilty (Rom. 3:19; Jas. 2:10), and rest in the mercy of his Maker (Jas. 5:11). Man cannot justify himself (Ps. 143:2); but God has provided a way whereby He can be just, and yet the Justifier of all them that believe. Through faith in Christ the redeemer of men this wonderful transaction takes place (Rom. 5:1; Gal. 2:16), and man accepted in the Beloved One (Eph. 1:6) is cleared of guilt (Rom. 8:1), and made fit for fellowship with God (Eph. 5:25-27).

#### II. THE GREATNESS OF GOD'S POWER (26:1-14)

In his reply to Bildad, Job reproves him for the lack of helpfulness in his counsel, and, declaring his own knowledge of God's power, shows it to be the equal of his friends; and that consequently his attitude was not due to ignorance of his Creator. The reproof is rather a severe one. Job asks, as the one esteemed to be powerless, how he had been helped; and as the one esteemed to be without wisdom, how he had been counselled. And he further enquires as to whether he was the one they were seeking to instruct; the thought of this leading to his declaration of knowledge of divine things. In former lessons we have noted Job's opinion of the efforts of his friends (16:2). They were quite evidently not helping him, but, being obsessed with a particular notion respecting the cause of his trouble, they laboured continually to convince him of it. When seeking to help others, let us be sure that we actually aid them with our ministry, and not simply talk about things to little or no profit; and, likewise be on guard against the assumption of a better-than-them or know-it-all attitude. Humility always accompanies real knowledge, is a characteristic of real greatness, and makes easier the approach to others.

In his statement of God's omnipotence, Job shows it to be related to the dead, the earth, the sky, the sea, and the heavens. In every sphere God's power is supreme. "Dead things are formed from under the waters, and the inhabitants thereof," or, "The souls of the dead tremble; (the places) under the waters, and their inhabitants"; and "hell is naked before him, and destruction hath no covering." This implies the continued existence of the dead in Sheol, the place of the dead, and in Gehenna the lowest part of Sheol. It states also

the location of this place, "under the waters," although the exact significance of these words may be difficult of realization. It further declares the fact that nothing is hid from the eye of God. He sees everything both dead and living. And the condition of those dead is seen in their trembling before God. Men may deny the existence of God when in the land of the living, but none among the dead has the slightest doubt concerning this. The condition of the dead, with the two places of the same, is more clearly seen in the New Testament (Luke 16:19-31; 2 Cor. 5:1-9).

The statement respecting God's relation to the earth is of interest scientifically. Several theories have been propounded concerning the position of the earth. Here is the most reasonable explanation: "He stretcheth out the north," or the supposedly highest part of the earth, "over the empty place, and hangeth the earth upon nothing." The study of the universe with the worlds revolving in space is one that is calculated to impress one with the almighty power of God. He created them thus, and sustains them in their course. Job's statement is in accordance with known fact. And it may be noted, that, which the Bible is not a scientific text-book, it makes no mistakes in its references to scientific facts. Note the greatness of God, the wonders of His creation, and the up-to-date nature of His Book.

Respecting the sky, we are informed that God binds up the waters in thick clouds, and the cloud is not rent under them (v. 8). We are conscious of the fact that the clouds contain water, yet they float over our heads without rending. God separated the waters of the clouds from those of the earth (Gen. 1:7), and they have retained this relationship. God restrains the water overhead, and permits its use for man's benefit. We are further informed that God hides His throne with the clouds, He has set a bound to the waters, and that the pillars of heaven tremble, and are astonished at His reproof (vs. 9-11). By the pillars there may possibly be a reference to the mountains which appear to be sustaining the heavens. The thunder reverberating through them causes them to tremble (Ps. 104:32; Nah. 1:5). The sea is divided by His power, and its pride is smitten. Note our Lord's manifestation of power over the Sea of Galilee (Matt. 8:26). The heavens are garnished by His Spirit (v. 13); referring no doubt to the dissipating of the clouds which obscure the heavens. And His hand hath "formed the crooked serpent," having an application to a particular formation of the stars in the north. These are wonders which few know or understand (v. 14).

#### III. JOB'S SINCERITY OF PURPOSE (27:1-23)

After extolling God's greatness, and despite the fact of his affliction at the hands of God, Job declares it to be his purpose to live righteously before Him (vs. 3-10), and gives a description of the state of the wicked in contrast to such a life (vs. 11-23). Several things are worthy of note in this part of the speech. First, the duration of Job's purpose. It was to be life-long, and not temporary. His whole life was to be given to the carrying out of his object. Second, the nature of his purpose. This was to guard his life so that wickedness should not come therefrom (v. 4). Note the importance of this, and scriptural teachings thereof (Prov. 21:23; Jas. 1:26; 3:13; I Peter 3:10). Job further states that he will hold fast to his righteousness in the face of enemies (vs. 5-7). The fear of man sometimes hinders in this (Prov. 29:25), and association with wicked people sometimes dulls one's spiritual sensibilities. Reference is then made to hypocrites in proof of the fact that Job was not to be numbered among them. Note our Lord's statement respecting them (Matt. 23:13-33).

This statement of Job respecting the wicked seems to be at variance with his previous utterances concerning them, but that which was uttered on this occasion makes clear the fact that Job did not deny the existence of retributive justice in this life; while holding to the present prosperity of some of the wicked. The portion of the wicked is depicted as affecting his family, his wealth, and his death (vs. 14-23). The members of his family are not in a happy position. They suffer the consequences of his evil deeds (Ex. 20:5). His prosperity is of short duration. There is no gain to him from his wealth for he is lost (Matt. 16:26). In his death he has no solace, for God is his judge instead of his Saviour. And men rejoice at his passing from this sphere. It really pays to know God, and to serve Him faithfully.