

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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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, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

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"THEN THE EGYPTIANS SHALL HEAR IT"

God's people in Moses' day were very much like His people of to-day, stiff-necked and very rebellious. They were a "provoking" people—not provoking each other to good works, but instead they provoked God. And when the Lord submitted Moses to the severe test involved in their removal from before His face, saying, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they," Moses answered, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

Israel's profession of faith, and their experience of divine mercy, had been published abroad. They had declared their trust in a God Who was able to take them out of Egypt, and bring them into the promised land. Moses therefore argued that if their professed faith were not vindicated by the accomplishment of the purpose which God had announced, "then the Egyptians shall hear it". Their profession could be justified only by divine performance. Should they fail, then Egypt would "hear it", and the name of God would be dishonoured.

What a mighty argument both for prayer and holy living! How directly the principle applies itself to those who have professed their belief in the supernaturalism of the Christian religion! We have professed to believe that the gospel is "the power of God unto salvation";

that the Holy Spirit is still present in the midst of the church; that God still waits to hear the prayer of His people; that it is still possible for the believing soul to move the arm of Omnipotence in its own defence, and for its further progress in the Christian life.

We have made this profession in our baptism. We have professed it before the world. But are these principles of ours fruitful in the production of superior character and conduct? Have we really reached the promised land? Do we feed on milk and honey? Have we been able to overcome the giants? Have we proved, by our own experience of the power of God, that the gospel is God's final revelation of His purpose, that He Whom we call Saviour is as well able to meet every emergency in human life to-day as He was in the beginning?

If the answer, to these questions must be in the negative, what will be said? "Then the Egyptians shall hear it." If we are not victorious through Christ; if, having professed His name, we still hunger for Egypt's flesh-pots, and still look longingly toward the bondage from which we profess to have been made free, surely the Egyptians will hear of it. "Regular" Baptist profession is ill-suited to the lips of one of irregular life. Well may we pray that God may make us victorious, and in the truest spiritual sense, successful Christians, for the honour of His name, and the vindication of His word; for if we fail and fall, "Then the Egyptians shall hear it".

Never has there been a day in the world's history when people were longing for help of some sort more than to-day. The children of Israel, while in Egypt, had "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning." It does not appear that they deliberately prayed: they sighed, and cried, and groaned—and "God heard their groaning".

In our day the whole world "groaneth and travaileth in pain together"—and God will hear its groaning. Unconsciously, inarticulately, a sin-cursed earth is sighing before God. Is there anyone, any body of people, who will put God to the proof utterly, who will stake everything for time and eternity upon His promises, and thus find deliverance from bondage, into the freedom and fulness of Canaan's happy land? Let us do so. Then "the Egyptians shall hear it".

The Jarvis Street Pulpit

"AN UNCHANGEABLE PRIESTHOOD"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 7th, 1935

(Stenographically Reported)

"But this man, because he continueth ever, hath an unchangeable priesthood.
"Wherefore he is able also to save them to the uttermost that come unto God
by him, seeing he ever liveth to make intercession for them."—Hebrews 7: 24, 25.

Prayer before the Sermon

We have come, O Lord, this evening that we may worship Thee, that we may render unto Thee the glory that is due to Thy name, worshipping Thee in Thy glorious sanctuary, even our Lord Jesus Christ. We thank Thee for Him Whom Thou hast ordained to be our Saviour, Who was slain from the foundation of the world, but has been manifested in these last days for us, who through Him do believe in God. We thank Thee for what we know of His saving power, for what we have experienced of the delights of a life of fellowship with Him. We pray this evening that we may learn more of Him, that we may come to know Him better, that our faith may be more firmly established, that we may be rooted and grounded in Him, and established in Him even as we have been taught.

Look upon Thy people here assembled in their several needs. We little know how to pray for each other, because we know not what to pray for for ourselves as we ought. But we pray that the ministry of Thy word may be sanctified to our spiritual profit this evening, that some truth of the Book of revelation may become clearer to our view, that we may be enabled with a firmer faith to lay hold of our inheritance in Christ. Help us that we may appropriate its treasures, and live as the children of a King.

There may be some before Thee who have heard of Thee by the hearing of the ear only. They have longed for something other than that which they now possess. Sometimes they have dreamed of the possibility of finding in the realm of religion a solution of their problems. Perhaps they have been driven about by every wind of doctrine, seeking satisfaction here and there. They have hewn them out cisterns, broken cisterns, which will hold no water. Lord, turn the thought of any such toward Thyself. Be pleased to grant that some may be translated from darkness into Thy marvellous light, and made to rejoice in God their Saviour. Make us aware of Thy presence, we beseech Thee; and use this service for Thy glory. We ask it in His name, Amen.

The Christian teacher is continually under a disadvantage as compared with teachers of secular matters. He has for his subject the profoundest of all truths upon which the keenest philosopher may ever engage his utmost powers; and yet he must make that profound matter so simple that children may understand. He reaches the same people perhaps once or twice a week. I scarcely ever take a text from this holy Book that I do not wish I could have my congregation in classes every day in the week, for a month or so, that we might plumb its depths and discover something of its content.

There is a sense in which the preacher has but one subject. When Paul went to Corinth, he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." Paul went to Corinth immediately following his visit to Athens, a centre of Grecian culture. While in Athens he addressed a congregation of philosophers. If you read that which is reported of his address in the seventeenth chapter of Acts you will see that even the Apostle Paul seemed, on that occasion, to speak in somewhat different terms, employing different language from that which usually characterized his utterances. Some have thought that

he then endeavoured to meet these keenly intellectual men on their own ground, and that he left Athens with a sense of dissatisfaction as a result of his ministry there. I am not sure that that view can properly be maintained. At all events, when he went to Corinth he determined, not only that he would know and preach Jesus Christ and Him crucified, but that he would know nothing else. He resolved to concentrate upon that great truth.

'Of course that subject itself is infinitely varied, because it is the very heart, the core, of Christian revelation. There is no promise of the gospel, there is no privilege offered to the believing soul, there is no prospect spread out to the view of faith, which is not directly related to the cross of Christ, and to the efficacy of the atoning work which there found its culmination and manifestation. This evening therefore I want you to think with me a little while if you will of the priesthood of our Lord Jesus Christ, that we may learn a little more clearly the significance of that office.

The chapter we read speaks of the passing away of an inferior order of priests: "They truly were many priests, because they were not suffered to continue by reason of death." They served of necessity only for their natural lifetime, and were then succeeded by others. Melchisedec preceded the divine establishment of the Levitical priesthood, and yet he was superior to it; and whatever was involved in the Levitical economy was a kind of parenthesis in the divine programme between the appearance of Melchisedec, and the complete manifestation of Him Who is "a priest forever after the order of Melchisedec".

The question is asked, "Wherefore then serveth the law?" If the law saved nobody either by its moral precepts or its ceremonial symbolism, of what advantage was it? What was the use of it? Why was it given? And we are told that the law—by which I understand the whole Mosaic economy, not merely the ceremonial law—"was our schoolmaster to bring us unto Christ, that we might be justified by faith". In other words, the whole Levitical system had a certain teaching value. By contrast and comparison therewith we shall be able to understand more perfectly the abiding priesthood of our Lord Jesus Christ.

I.

We are here taught that He hath AN "UNCHANGEABLE PRIESTHOOD". Let it be understood that whatever else may be said of the revelation of God in Christ, it is a *final revelation*. I know some of our modernistic friends would dare to tell us that their evolutionary principle may yet produce a greater than Christ. The very hypothesis is blasphemous. John asked, "Art thou he that should come, or do we look for another?" We

need look for no other. Jesus Christ is God's final word. He is the divine Ultimatum. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." I do not believe God will ever, in all the ages to come, communicate any truth to men which is not, germinally at least, involved in the revelation of Himself that He has given us in Christ, "in whom are hid all the treasures of wisdom and knowledge". "In him dwelleth all the fulness of the Godhead bodily." "Last of all", He said in one of His parables, "he sent unto them his son." God will never speak a word to men that He has not already spoken in the Word that "was made flesh, and dwelt among us".

So then His Priesthood, like everything else that belongs to Him, is unchangeable. He is the contemporary of every age. He belongs to all races. He is equal to all emergencies. He is the one and only Saviour of mankind. His Priesthood is an abiding one, that will never be ended. He is a Priest, not for a little while, but for ever, "after the order of Melchisedec".

The very fact that He is here represented as a Priest is suggestive. There is much of preaching to-day which is called Christian that has no place in its whole scheme of things for a priest. I suppose there are few names more popular with certain types of people than that of Harry Emerson Fosdick, of New York. I shall not waste time in discussing him save to say that in all his teaching he knows nothing of the necessity for a priest. There is no recognition of the priesthood of Christ.

The priestly function implies that which surely is self-evident, the estrangement of humanity from God. In other words, the great fact, and the universal prevalence and dominion, of sin. We cannot understand the Christian revelation if that basic principle is denied. Surely sin is here. If it is not, I should like to know what is giving us so much trouble. There never has been a day in the world's history when all the facts of human life so loudly proclaimed the absolute accuracy of the Bible as to-day. We need a priest, somebody to represent us before God.

It was the function of the priest to present sacrifices for the atonement of sin. The priest was not a preacher. The preacher was the prophet. The priest was not primarily a teacher, although some priests did teach. But the special, the unique, feature of the priesthood was the presentation of sacrifices to God in behalf of the sinner. The office itself compelled a perpetual recognition of that stupendous fact of universal human experience, that there has entered into the world, and into human life, that alien thing called sin which separates the soul from God. That was the priest's special work, to offer sacrifices for sin.

Let me pause a moment, my friends, to ask you, Do you need a priest? Do you need anyone to intercede for you, or to minister in your behalf, before an offended God, One Whose holiness has been outraged by your sin? Do you need such a minister? Or are you content with a religion that has no priest? The Levitical priesthood, the whole content of this revelation, was designed to teach, and evermore to enforce that great fact, the need of a priestly ministry for every soul.

The priest offered daily sacrifices, and yet we are told that those sacrifices "could never take away sin". Never! They never did. No sin was ever purged by the blood

of bulls and goats. Then why were the sacrifices offered? Why were they enjoined upon God's people? Why was the priesthood set up, charged perpetually to exercise this utterly fruitless ministry; fruitless in this that no matter how long it was exercised, such sacrifices never took away sin? What was the object of it? What value had it to God, or to man?

Did you ever have anybody owe you money? A man comes to you in great distress, and asks for your help. He makes a clear, definite, unmistakable promise that if you will help him, at a certain time he will redeem his obligation. What if that time comes and you see nothing of him?

But if he should come and say, "I promised that I would pay my debt at a certain time. I am here, but I am sorry I am empty-handed. I cannot pay it. I should like to, but all I can do is to acknowledge my debt." He goes away, and you say, "So far, I regard him as an honest man. He acknowledges his debt." Another date rolls around, and again he comes saying, "I am sorry. I have been unfortunate. I have not the money; and I cannot pay you. But if you will bear with me, I will pay when I can. I came to let you know that I recognize the obligation. I am extremely grieved that I cannot discharge it, but I have come on the date named to let you know that I acknowledge it." While he does that, you still look for a day when the obligation will be met. But if, instead of that, the day comes, and the man ignores it, never comes near you; if week after week, month after month, year after year, passes, and he fails utterly even to acknowledge that he owes it, you are inclined to say, "He is a dishonest man. He never intended to pay."

What were the facts? With the offering of those sacrifices, the Scripture says, there was "a remembrance of sin". It was God's way of saying to His people who were hopelessly in debt, "I expect you daily to come before Me, and acknowledge your debt. These offerings cannot take away sin, but they acknowledge it, and point to a day when Someone will take up that obligation to the law of God, and fully discharge it in your behalf."

That Man at last came, that Man of the unchangeable priesthood, differing from all other priests in that they offered daily, but He offered Himself once for all. He said to the law of God, "I have come to pay the debt that has been acknowledged by every sacrifice that has been offered to high heaven. They were only promises of payment, but I have come to meet the law's requirements, to pay the debt." That is what Jesus Christ did. That is why He left the Father's side. That is why He came to earth, to offer Himself as a sacrifice for our sins.

Can I make it plain to you? And will you believers try to apprehend this truth, that the sacrifice which Jesus Christ offered, while it was offered once for all, is yet a perpetual sacrifice? Two weeks ago I tried to explain to you from the Word that we are in error when we shut up the atoning work of Christ to a particular locality, or to a particular point of time. The fact is, our sins were atoned for when He made His soul an offering for sin. The Lamb was slain from the foundation of the world. The atoning work of Christ was not confined to a few hours; it began before the worlds were made. He was the suffering God, Who suffered in our behalf; and His infinitely capacious soul received into

itself all the sorrows of a ruined world. He carried them to the cross, which was its culmination, the final and complete manifestation. Hence, as we observed two weeks ago, His physical death was the climax of age-long suffering.

It is said of Him that, having thus offered Himself, He entered into heaven itself, not with the blood of others, but with His own blood, there "to appear in the presence of God for us". And just as His suffering was ageless, so is His sacrifice ageless. It is as though He presented a fresh-killed sacrifice. We are not to look back to Calvary only. As I turned it over in my mind this afternoon I said to myself, "I wonder if we are strictly right in singing,

"My soul looks back to see
The burdens Thou didst bear
While hanging on the accursed tree,
And knows her guilt was there."

It is true that our guilt was there. But, my dear friends, the spiritual significance of Calvary is a perpetual fact. He bears the marks in His hands. John draws the veil of the future and shows us, not only to the end of time, but beyond the end of time, when it shall be proclaimed that time shall be no more, that even then in the midst of the throne, with all power in His hands, there is the Lamb "as it had been slain". Always will He present in our behalf His precious blood. He "abideth a priest continually". His is an unchangeable Priesthood. He is always there, Himself the proof that my debt is paid.

What is the function of faith? To turn over these pages and say, "I believe the Bible"? Yes. To turn the pages of the holy Book, and discern Christ in the head of the Book, and in the end of the Book, and everywhere between? Yes. To see Him in Bethlehem, and at Calvary, and on Olivet ere He ascends to heaven? Yes. But it is the function of faith ever to recognize that Jesus Christ is now, at this very moment, while I preach to you, pleading the efficacy of His blood, as though He had died but to-day, as though He had entered for the first time this very hour into the presence of the Holy One. He is there as our Representative, offering His own sacrifice, even His blood, as the great High Priest Who entered into heaven itself there "to appear in the presence of God for us".

What a blessing it is to the believing soul when we see clearly that we have a living Saviour. When we read of His appearances in the Old Testament record, and of His manifestation at last in the incarnation, His death, and resurrection, and ascension, these constitute but a parenthesis in His eternal existence. My Saviour, "made after the power of an endless life", is before God, representing this poor sinner at the throne of grace. Is not that worth while? Is not that the sort of Saviour we need? Thanks be unto God for an unchangeable Priest.

II.

I want you to note that because of that fact, HE HAS OBTAINED AN ETERNAL SALVATION. He lives to present Himself, His sacrifice, His intercession, in behalf of whom? I would have you very carefully note this principle, simple yet profound, that *even the work of our Lord Jesus Himself is limited*. He does not save everybody. He does not save people in any way, every way, they may choose. He does this: He saves everyone who

"comes unto God by him". That is His ministry. It were useless for us to employ the name of Jesus without discernment, and claim everything in the name of Jesus. The only use to which we can properly put the name of Jesus Christ is as a means of coming to God. He is able to save all that "come unto God by him". That is the way of salvation. There is no salvation in ourselves, or in any intermediate agency, but in God. Salvation is in God, as we "come unto God by him". That is what Christ is for: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." You can make no mistake about it: there is only one Door, one Way. There are not two. We come unto God by Him.

What does it mean to come unto God by Christ? What sort of God? Jesus Christ stands between God and me. I never saw God. "No man hath seen God at any time." I cannot imagine what God is like. I do not care what all the philosophers, and scientists, and religious dreamers, of all the earth may have said, or may yet say. If they come to me with their ideas, I say, "You do not know any more about God than I do." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" What do you know about God? Nothing at all. What can the world's libraries tell you about God? Nothing. What can the world's scholars tell you about God? Nothing. What can history tell you about God. Nothing, apart from this one personality, Jesus Christ. He is the only One; and coming to God by Him means, of course, that we come to such a God as He reveals; that we accept God—dare I say that?—let me rather say, that we worship God in terms of Christ's unveiling of Him. I do not understand what the Bible means when it says that I am a sinner. I know I am. But all that is involved, I cannot tell you. But when Jesus Christ, by His life and death, says sin was such a heinous thing that the only way I could be saved was for Him to come and die for me, I accept it. We must receive the whole gamut of Christian revelation, the love of God, the justice of God, the faithfulness of God, the truth of God, the mercy of God, the power of God, the grace of God,—and believe Him when He says, "He that hath seen me hath seen the Father. When I go to the cross and die, and pour out my blood for your redemption, I do it because that is God's way." We "come unto God by him".

Have you found your way to God? Is Jesus Christ God? Do you know who God is because you have seen Him in the face of His Son? Frequently do I quote it for my own comfort and inspiration, and for your instruction too: "God who commanded the light to shine out of darkness (inspiration links the first creation with the second creation) hath shined in our hearts, to give the light of the knowledge of the glory of God"—where shall we find it?—"in the face of Jesus Christ." That is God. We "come unto God by him".

And when we thus come, *what does He do for us?* "He is able also to save them to the uttermost." That is a familiar passage, quoted very frequently with a misapprehension of its meaning. So often we hear that passage quoted as though it read, "from the uttermost". That is only a half truth. It does mean that this great Saviour is able to save men from the uttermost, from the utmost reach of the far country. I do not know how far men can go from God, but however far they

may go, He is able to bring them back. I do not know how deeply a man may sink in sin, but when a man has trampled under foot every natural affection, when he has violated every law, not only of man, but of God, when he has turned his back upon all holy influences, and has closed his ears to all holy voices, when he had explored the lowest depths of the horrible pit—no matter how far from God a man may be, He is able to save *from* the uttermost. If I had the worst sinner, not only of Toronto, but of Canada, or of this Continent—of the world—whoever he might be, if I could find him, I should say to him, "All manner of sin and blasphemy shall be forgiven unto men. If you are out of hell, this Saviour I preach can save you. God will welcome the devil's castaways, the men whose sin is so horrible and offensive that they have become bad advertisements of their master, and of whom the devil, therefore, himself would be ashamed—this Saviour can and will save them.

But our text says He will save, not *from* the uttermost, but *to* the uttermost. It has a forward reach, not backward only. "To the uttermost"! Completely! Forevermore! Eternally! That is how He saves. What a blessing that there is Someone to stand with us, Someone Who never tires of us, Someone Who never grows weary, Someone upon Whom the passage of the years has no effect, "the same yesterday, and to-day, and for ever". Ours is an unchangeable Priest, Who saves completely.

And the contrast is here given. You will find records in the Bible of several men who, while the priest lived, under the influence of a godly man, walked in ways of righteousness; but when the priest died, they departed from God. We have seen it ourselves: a man who was a worthy and useful citizen so long as his wife lived, but when she died became useless. Or young people who, while under the influence of a godly home, seemed to be fine moral characters; who, when father and mother died, and the home was broken up, collapsed. Lacking the counsel of someone who would stand by day after day, they fell. It is a great boon to have a godly companion, but what you and I need is Someone Who will stay with us all the time, not only on Sunday, but Monday, Tuesday—every day of the week; every week of the year, to the end of time—and through all eternity.

This Saviour I preach. The argument is that He is able to save completely, forevermore, "seeing he ever liveth". Our life will be contemporaneous with His. As long as He lives, I shall live. He said so: "Because I live, ye shall live also." Sometimes husband and wife talk about who is likely to die first. Insurance companies speak of "joint survivorship", the idea being that two people can insure themselves so as to insure a certain income, so that whichever dies first, the other will still receive the income after the one is gone. We need no such provision spiritually, because we shall both survive. Our Priest will never die. He "ever liveth", and because He ever liveth the believer must live forever too. "I will never leave thee, nor forsake thee. All the devils in hell may assault you, but I will be with you to the very end."

That is all we need, an eternal salvation because saved by an eternal Saviour.

III.

How is He able to do it? "HE EVER LIVETH TO MAKE INTERCESSION FOR (US)." He made intercession for

the transgressors: He makes intercession for us. Do we realize what is involved in that tremendous fact? He prays, "Deliver him from going down to the pit: I have found a ransom." He prayed on the cross, "Father, forgive them; for they know not what they do." In His high priestly prayer He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word." That is true; and even now He pleads the merit of His blood, and makes intercession for us. But more than that, you can never find access to God in any way save through Christ. You never will! "There is one God, and one mediator between God and men, the man Christ Jesus." When you pray, how do your prayers become effective? They are indited by the Spirit, they are presented to the Son, and the Son stamps them with His *imprimatur*, and presents them to the Father: "Through him we both have access by one Spirit unto the Father." What does it signify to pray in the name of Jesus? It means to recognize that we have an Intercessor for ever before the throne, and that every time we pray, He takes our petition and presents it to the Father.

When you feel unworthy, when you know that you have no ground in yourself by which to ask His favour, when you write a letter, so to speak, and say, "I have no postage stamp to send it to heaven, I have not enough merit to stamp it, and send it heavenward", let the Lord Jesus stamp it for you. Give it to Him. That is what it means to pray. "He ever liveth to make intercession for us." There He abides by the Father's throne for ever, presenting Himself as the slain and risen Lamb as the ground of our salvation. As long as He is there, we can be sure that we are saved.

Do you trust Him? Have you retained Him as your Advocate? Thus it is written: "If any man sin, we have an Advocate." If you engage a lawyer to attend to a certain matter, you leave the case in his hands. I did once, years ago. It was not on my own account, but I was trying to help someone. I had an engagement out of town, and the case was set for that very day. I said to the lawyer, "I have to be a thousand miles away on that day." "That is all right. Go." "Then I shall not need to be there?" "No; I will represent you. I know the case. Pack your bag, and do not worry. It will be all right. I will look after it." I did not worry about it—in fact, I forgot about it. I had handed it over to him.

I am glad I have One interceding for me Who has never lost a case. I have no defence. I am guilty. But He takes my case, and says, "I will pay your fine"? No! No! "I will pay your penalty. I will offer My blood for yours, My life for yours; and I promise you in advance that you will be saved."

How do we know? I read it to you. There is a contract in this business. This Priest was not made a priest without an oath. "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." There is one place where contracts are sacred! Thank God, there is one government that will never break a contract. If it could, you and I might be lost. There would be no place for us to put the feet of our faith, and be sure of salvation; if it were not that by the blood of the new covenant, ratified, sealed, delivered, as unchangeable as God Himself, our salvation is guaranteed. That is what it is to believe God as revealed in Jesus Christ.

A JARVIS STREET MEMBER IN THE HANDS OF BANDITS

It is the great privilege of Jarvis Street Church to have twenty-seven members in foreign mission service. Of these nineteen are in China. One of those serving in China is Miss Grace Emblen. We were without particulars of Miss Emblen's capture by bandits beyond the brief press report of a couple of weeks ago, until there came to hand *The Christian Herald* of March 21st, which contains the account of an interview by that paper with Miss Emblen. We are sure that all Jarvis Street members, and readers of THE GOSPEL WITNESS generally, will give thanks to God for Miss Emblen's deliverance.

Following is the account as it appeared in *The Christian Herald*:

SAVED FROM CHINESE BANDITS

Miss Grace Emblen, one of the members of the China Inland Mission, captured by Chinese bandit Communists, recently told her thrilling story at a "family gathering" for praise and intercession.

"We were two girls alone in the mission station without any reliable help, when news came that the Communists were within fifteen to twenty miles of us. One of our missionaries had already been captured not far away. Soldiers had left the city that morning, and had taken all the coolies, which made it look difficult for us to leave. In answer to prayer, we presently had all the coolies we needed, and got away.

"I went to help Mrs. Bosshardt for a time, but, unable to get back to my station, went to help Mrs. Hayman with special meetings. During that time the Lord wanted to speak to me, and to bring me into a deeper spiritual experience; but I was not willing to hear Him. He had to let me go through a hard experience; but as soon as we were taken captive, there was a joy in my heart that the Lord had counted me worthy to suffer for His Name.

"Each day I read Scripture passages to my fellow-captives, Mr. Bosshardt and Mr. Hayman.

"Soldiers were pursuing the Communists, who were fleeing from them in mountainous country, and they kept us marching day after day. The Lord just gave me that verse, 'As thy days so shall thy strength be,' and the physical strength was given. Then it became, 'As thy hours,' and finally, 'As thy moments, thy strength shall be.'

"One night fleeing from the pursuing soldiers, we were going along the top of a precipice. A lantern was provided, but the path was so steep and narrow that we had only room to put one foot in front of the other, and we could hear the water roaring far below at the bottom of the ravine. Suddenly, I slipped and rolled right down the precipice.

"Before I reached the bottom my feet fell into a few little bushes. I screamed, and two or three of the men managed to get down to me. They could easily have left me there to die; but they didn't. With a great deal of trouble they hauled me up, and my life was saved. After I was at the top again, we looked along with the lantern, and there was not another single place with bushes where my feet could have fallen with safety.

"Meanwhile the news of our capture had reached Shanghai, and prayer was being made earnestly for us. We slept on the mountain in the very intense cold, and had no covering. After eight days' marching, I was too exhausted to go on. My guards and an officer of the Communist army, talked together, and decided to release me. There was no negotiation with men at all. It was just answer to prayer. That word in Psalm 103 was fulfilled to me: 'He redeemeth thy life from destruction.'

A Christian Chinese, a cook at the mission station, had insisted on accompanying Miss Emblen when she was captured by these Communists, and when she was abandoned on the mountain, he was allowed to remain with her. His devotion, under Providence, saved her life. After nursing her back to strength in a mountain hut, he took her to the nearest small town, some twenty miles distant. There she

was cared for, and proceeded by sedan-chair, motor-bus and boat to Hongkong. After telling of subsequent revival blessings to herself and other missionaries, and to Chinese Christians, Miss Emblen concluded:

"I need your prayers as much or more than ever, for the devil is busy. The Lord has redeemed me in this way, and shown me that the deeper spiritual life is a moment-by-moment trusting, such as I had to exercise during those days I was captive with the Communists. That experience was needed to bring me into the real life of constant trust in Him."

Messrs. Bosshardt and Hayman are still in captivity. A letter from Shanghai stated that Mrs. Hayman had had a letter from her husband, telling that they were receiving three meals a day now, instead of two, and efforts are being made to reach them with food and warm clothing, but thus far unsuccessfully.

"Remember them in bonds as bound with them," and remember also the two wives, for whom the suspense must be terrible.

24th May, Young People's Rally

It is with pleasure we announce that a Young People's Rally will be held on May 24th, 1935, in Jarvis Street Baptist Church, Toronto. Everybody is welcome to attend and enjoy a day of spiritual fellowship and Christian instruction.

DR. J. FRANK NORRIS,

of Fort Worth, Texas, and (it is expected)

DR. PALMER MUNTZ,

of Buffalo, will be the special inspirational speakers. Dr. Norris needs no words of commendation to such a gathering. It will be a great one, and you should plan to be present.

Mr. Fred. Syme, and the well-known Kinsman Quartette will sing, and a more earnest and consecrated group of singers would be difficult to find.

Please announce in all your Church services, and prepare the way for a day of good things. Watch for further particulars through these pages.

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Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 16

Second Quarter

April 21st, 1935

PRAYER FOR CLEANSING

Lesson Text: Psalms 51 to 54.

Golden Text: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—Psalm 51:7.

Bible School Reading: Psalm 51:1-19.

DAILY BIBLE READINGS: Monday—2 Sam. 12:1-14; Tuesday—I. Sam. 22: 9-19; Wednesday—Ezek. 36:25-32; Thursday—John 1:29-34; Friday—Col. 2:8-15; Saturday—I. Pet. 1:18-25.

PSALM FIFTY-ONE

This psalm records the cry of David for mercy and cleansing after the commission of a heinous sin. He had grievously wronged other human beings, and the world looked upon his offence as affecting certain members of his nation; but he realized that One higher than all was taking note of his conduct, particularly after Nathan had administered the divine rebuke, and that against Him he had sinned (2 Sam. 12:7). It is well we should remember that offences committed against men are sins against God; and that to Him we must give an account of these, and all things, some day (Matt. 12:36; Rom. 14:12).

The psalm opens with a humble plea for mercy on the basis of the divine lovingkindness. David knew the heart of God, and understood His attitude toward men. He could not appeal on the ground of the divine justice alone, for that would have meant judgment; but appealing to God's love he knew he would receive gracious consideration (John 3:16; Jer. 31:3). The second request of the psalmist relates to the blotting out of his transgressions. This, God does for every repentant sinner (Is. 44:22; Acts 3:19). When He forgives, He forgets (Is. 38:17). Note the blessedness of this. Sin once forgiven will never again be brought against us. We stand before God now, in Christ, justified from all things (Rom. 8:20-28). The third request is for cleansing. This, every sinner needs, for no uncleanness will ever enter God's presence (Rev. 21:27). He is too holy to regard iniquity (Hab. 1:13), and has made provision for cleansing (Zech. 13:1; I. John 1:7). These requests are in themselves admissions of guilt, but they are also followed by a distinct acknowledgment of the same, wherein David confesses that he had sinned against God (vs. 3, 4). Note the necessity for pleading guilty before God, and the gracious attitude of the Lord toward all who thus do so (Rom. 3:19-26).

After his plea for forgiveness David refers to his natural sinfulness. He was shapen in iniquity, and in sin did his mother conceive him. Note the effect of Adam's disobedience (Rom. 5:12-19). All have sinned and come short of the glory of God; the carnal mind is at enmity against God; and there is none righteous, no not one. The divine purpose is then stated. God desires truth in the inward parts; in other words, He desires true holiness (Rom. 6:19, Eph. 5:24). Man cannot produce this by his own power, but through the impartation of the divine nature it becomes a blessed reality (2 Pet. 1:4). A series of requests then follows: the first, of these relating to cleansing. God is the only One Who can make a sinner whiter than snow (Is. 1:18); and this transformation is wrought through the shed blood of the Lamb (Rev. 1:5). The second request pertains to the granting of joy through the bestowment of forgiveness. Gladness is the result of sin being blotted out (v. 9; Luke 10:20). Note the frequency with which joy is mentioned in Scripture in connection with the Lord's people in their relationship to Him. The next request relates to the creation of a new heart (v. 10). This reminds us of the need for the new birth (John 3:7), and of the fact that those who are thus born again are new creatures in Christ Jesus. Note the state of the natural heart (Jer. 17:9). "And renew a right spirit within me." This implies that, due to his sin, David had lost fellowship with God, and desired the renewal of it. God is always gracious to the repentant backslider, and welcomes him back freely to His favour (Hos. 14:4).

Continuing his petitions, David prays that he might not be cast away from the Lord's presence; and that the Holy Spirit might not be taken from him. If sinners received their just desert, they would be cast out forever from the presence of the Lord, but His grace permits them to remain. Sin brings loss of fellowship, however, and its accompaniment of joy; and so the request is made to restore the joy of salvation; after which fruitful service would be possible. Where sin is permitted in the life there can be no spiritual usefulness (Ps. 66:18); but when sin is confessed and put away, blessing is received and conveyed to others. In the closing section of the psalm there is a plea for deliverance from bloodguiltiness, a very solemn petition, reminding us of the duty and responsibility of children of God respecting lost souls (Ezek. 33:6, Acts 20:26, 27). There is also a request for the opening of the lips to show forth the Lord's praise (v. 15), a statement respecting that which the Lord desires in the sinner (vs. 16, 17); and a plea for the manifestation of the Lord's favour, with its consequent evidence of reconciliation. Questions: What is meant by backsliding? How may we prevent backsliding? What should be done after backsliding has taken place?

PSALM FIFTY-TWO

This psalm relates to the boasting of a wicked man, and his subsequent punishment by God: the historical background being found in I. Samuel 21 and 22. Note the state of such an one, boasting in mischief, devising mischiefs, working deceitfully, loving evil more than good, and lying rather than to speak righteousness (vs. 1-3). These statements imply that the individual concerned, like Ahab, had sold himself to work wickedness in the sight of the Lord. Wickedness is progressive in its nature, and if unchecked becomes worse and worse, until all shame vanishes, and sin is engaged in preference to righteousness. Observe the deceitfulness of sin (Heb. 3:13), also its terrible consequences, here and hereafter (v. 5; Rom. 6:23), and the state of the righteous in contrast with that of the wicked. Sin never pays; righteousness is always profitable. Questions: Why do men act wickedly? What provision has God made for overcoming wickedness? How may men profit from God's provision?

PSALM FIFTY-THREE

This psalm is a repetition of psalm fourteen, with a few verbal changes; and emphasizes, as did the other, the general depravity of men. Such depravity is manifest in atheistic unbelief, corruption, and abominable iniquity. Looking down upon the world, God failed to see any who were seeking after Him; they had altogether become filthy, which leads Him to ask a question respecting their lack of knowledge; after which the end of such wicked persons is stated, and the blessing of the righteous is declared. Observe the New Testament teaching concerning the depravity of man (Rom. 3:10-18), and the evidence of this in the various spheres of human activity. Why do men become Atheists? How should the Lord's people act in the face of present-day Atheism? What is the remedy for Atheism?

PSALM FIFTY-FOUR

This brief psalm records the cry of David for divine help, when the Ziphims informed King Saul of his resting-place (I. Sam. 23:19-29; 26:1-25); and promises praise in the assurance of answered prayer. Saul was persecuting him unjustly, and strangers had risen against him. It was a very difficult time for him, with no security in the land over which he had been anointed to reign (I. Sam. 16:13). He was the rejected one of Israel, reminding us of our Lord Who also was, and still is, the rejected One of the world over which He has been anointed to reign (Is. 53:3; Acts 10:38; John 18:27). The psalmist found help in God, however, and depended on Him for deliverance, believing that He would deal with his enemies, in anticipation of which he promised praise. Observe the psalmist's trouble, his danger, his need, his faith in God, his approach to God, his expected deliverance, and his gratitude for answered prayer. It is well to emphasize the need for prayer in the midst of life's difficulties, the comfort of such fellowship with God, and the blessedness accompanying answered prayer. Questions: Why do men hate others, and seek to injure them? How should we deal with our enemies? How will God deal with those who oppose Him, and constitute themselves His enemies?

"OTHER LITTLE SHIPS"

This is the title of a new book just off the press by Dr. T. T. Shields (\$1.50). The book is composed of fourteen chapters, made up of fourteen sermons which have been selected because they have been especially used in the conversion of the unsaved, the comfort of those in trouble, in the edification of the saints, and some of them in steadying the faith of those tempted to be carried about by every wind of doctrine.

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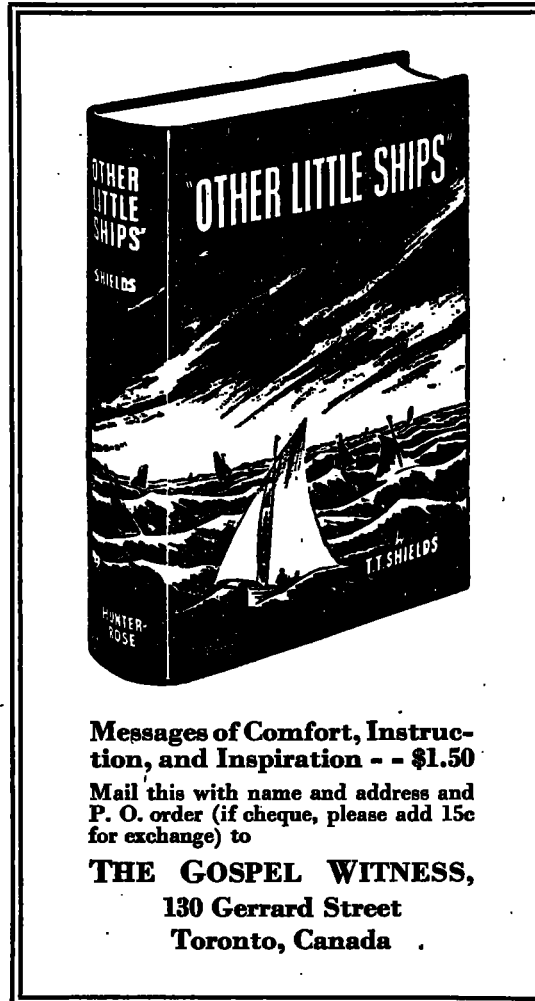
laureate sermon delivered in connection with the Commencement Exercises of one of the great Christian colleges of the United States; the twelfth address on "Faith and a Good Conscience" is really an analysis of the elements of Christian faith, its moral quality, and the application of intellectual principles to Christian belief; the thirteenth address on "The Second Mile" illustrates the application of the principles of the gospel to every-day life; the final address on "The Glory of God" is an exposition of the philosophy of the whole scheme of redemption.

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