

# The Gospel Witness

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

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## The Jarvis Street Pulpit

WHAT IS THE MATTER WITH PROTESTANTISM? WHY SURRENDER TO ROMAN CATHOLICISM?

A Sermon by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 19th, 1936

(Stenographically Reported)

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not."—  
John 1:1-5.

It is said that John wrote his gospel in opposition to the tenets of one, Cerinthus, and a party in the early church which came to be called the Ebionites, which held that our Lord was a mere man. Some have remarked that the other evangelists wrote of the bodily things of Christ, whereas John wrote rather of the spiritual. They give us the *history* of the gospel; but John, building upon the foundation already laid, takes us within the veil, and reveals more of the *mystery* of the things of the Son of God. Some, who suppose the four beasts mentioned in Revelation to represent the four evangelists, make John to be the flying eagle, so high does he soar, and so clearly does he see into things divine.

If that be so, I think we have here the record of the experience of one of his highest flights. Soaring to the heavenly places, John bathed himself in the light of the throne. He looked with undimmed eyes upon the Holy One. Turning back the pages of Time's book, John learned of the engineering by which the foundations of the earth were laid, and of the conditions prevailing when God hung the great lights in the firmament, and scattered the stars as jewels from his fingers. Ushering John into His counsel-chamber, the Eternal revealed to him part of the mystery of God. John learned that Jesus of Nazareth made the stars; that the crucified Christ is the living God "without descent, having neither beginning of days, nor end of life". Coming forth from the presence-chamber of the King, John wrote fearlessly of what he had learned, trusting to the enlightening Spirit

to reveal the truth to every son of God: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

You will see that the Word appears here in two main aspects. The place of the uncreated Son in the Godhead before his incarnation is declared; and then the great orb turns towards our darkness, reveals Himself, and bathes the world in the light and glory of the throne of God.

### I.

LET US CONSIDER WHAT JOHN SAYS AS TO OUR SAVIOUR'S PLACE IN THE GODHEAD BEFORE HIS INCARNATION. *He speaks of His eternal years*: "In the beginning was the Word." "The beginning" was anterior to creation—but there was no beginning to the beginning. Look back through the mists of that period of uncounted years when neither suns nor stars told off the seasons, nor marked the millenniums. Can you discover the foundations of the sapphire throne? Will your search reveal anything of the kindling of that light which illumines the city of God? No; your gaze will strain even the eyes of faith, and your brain will stagger with the weight of the awful thought which it cannot carry. Yet it is gloriously true that there never was a time when God

was, not. And there never was a time when the Son of God—the Word—the “Logos”—was not:

“Lord of the world, He reigned alone  
While yet the Universe was naught.  
When by His will all things were wrought,  
Then first His sovereign name was known.

“And though the All should cease to be,  
In dread, lone splendor He shall reign.  
He was, He is, He shall remain  
In glorious eternity.

“For He is one; no second shares  
His nature or His loneliness;  
Unending and beginningless,  
All strength is His, all sway He bears.”

“In the beginning God.” “In the beginning was the Word”, the Son of God. There never was a time when Christ was not.

How rich and enlightening is that prophecy of Micah: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; *whose goings forth have been from of old, from everlasting.*”

Does Christ not tell us—I am sure it is He Who speaks in the eighth chapter of Proverbs—Wisdom personified—: “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men”. “In the beginning God.” “In the beginning was the Word”, God’s eternal Son. There never was a time when Christ, our Saviour, was not.

Egypt draws its life from the River Nile which, overflowing its banks betimes, waters and makes fruitful what otherwise would be but barren waste. And for long years, with very natural curiosity, men sought to find the source of the Nile; a search, however, in which nature seemed to baffle them. But at length they were rewarded: men now know whence flows that life-giving stream. It is no longer a secret or a mystery. But there is another river “the streams whereof shall make glad the city of God”. It also shall overflow its banks until the “desert shall rejoice and blossom as the rose” and “them that come of Jacob” shall “take root: Israel shall blossom and bud, and fill the face of the world with fruit”.

We may eat of the fruit growing hard by this River, and drink of its life-giving waters; and delight ourselves in its music, and let its soothing stillness steal over our souls. Let us drink deeply and live forever! But never think of finding the source of that Stream! “In the beginning God.” “In the beginning was the Word, and the Word was with God, and the Word was God.”

And this truth touches our salvation. There is that which the Saviour has to do for us which can be accom-

plished only by One Who has the power of eternal existence. “As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.” He is a *Priest*, “not after the law of a carnal commandment, but *after the power of an endless life*”. And because He has endless life, because He ever liveth, He is able to say, “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand”.

John speaks also, by inspiration of the Spirit, of the *Son’s distinctive existence before His incarnation*. That is to say, the Son had a being, an existence, distinct from the Father before He came into the world. I remember meeting a converted Hindu years ago who told me that the people of India had difficulty in accepting the gospel in our terms. He said, “For instance, it is difficult—almost impossible—for them to understand how God could have a Son. But if you speak of the incarnation of God they understand.” But the incarnation of God does not express all the truth. He was indeed the incarnation of God—“God manifest in the flesh”; but in a special sense He was the incarnation of the Word, the Eternal Son of God. You remember that He said, “Before Abraham was, I am.” He identified Himself with the “I am” Who sent Moses to the court of Pharaoh. In His great high priestly prayer He said, “And now, O Father, glorify thou me with thine own self with *the glory which I had with thee before the world was.*” Again: “For thou lovedst me before the foundation of the world.” He existed back in the eternities: “In the beginning was the Word, and the Word was with God, and the Word was God.”

But He not only had an existence separate from the Father: He was *one with the Father*. He said to Philip, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” “Mystery, you say? Yes. We cannot comprehend it. But “the Word was *with God*”, and also, “the Word was God”. “In him dwelleth all the fulness of the Godhead bodily.” He is “the brightness of His (the Father’s) glory, and the express image of His person,—one with the Father in likeness, one with Him in the great work of creation, one with Him in the administration of the worlds, one with Him in the redemption of lost men. It is said the Father made the worlds by Him. But here it is said, “All things were made by him (the Word); and without him was not anything made that was made.” And again: “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.” “In the beginning God.” In the beginning God’s Son, the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.”

Jesus identified Himself—and the New Testament writers by inspiration of the Spirit identified the Son—with the Jehovah of the Old Testament. You will remember that Paul said, “They did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and *that rock was Christ.*” Peter tells us, “The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what or

what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Habakkuk speaks of our Christ when he pictures God going forth for the salvation of His people: "God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of His praise. And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."

Is it not of our eternal Christ the Word speaks when it tells of One "who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" It is our Christ "who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind."

What is the truth of it? Just this, that when nineteen hundred years ago a man was lifted up upon a Roman cross, at "the place of a skull" outside Jerusalem, while the heavens were draped in mourning, the earth rocked, graves were opened and some of the dead were raised—*it was God Who died for human sin!*

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ, the mighty Maker, died  
For man, His creature's sin."

The subject announced for this service was—and is—"What is the matter with Protestantism: Why surrender to Roman Catholicism?" There is nothing wrong with the Protestantism that is Protestantism. But that which goes by the name of Protestantism, and is not shot through with the life and power of the Man of Nazareth, and so is unable to reach lost men by the power of the Holy Ghost, is not Protestantism. Just as often as the church of the living God has become wealthy, and has declined in power, just so often has it put on form and ceremony in an effort to preserve the corpse after the spirit has departed.

When Protestantism came into being, God in His Son spoke to the hearts and consciences of men; and they became new creatures in Christ Jesus. They were in touch with God, they had messages from God, they went out swinging the naked sword of the Spirit, and winning victories for the Lamb. That Protestantism is alive to-day. There have been movements toward Rome—and there will be. You know of the Anglo-Catholic Movement in England. Ultimately, some considerable section of the Anglican Church in England will go over to Rome.

They long to be there now: that is where they belong. But the vital question is not one of relationship to an organization: the vital question is one of relationship to the Christ of the Bible. If men are not in touch with Him, it matters little what organizations they belong to or do not belong to; they are powerless to reach men for God. Salvation is based in the Person of Jesus Christ, in the truth that He is the eternal Son of God.

I have received various circulars in recent years pleading for a union of all denominations. Let all those who can, worship in a beautiful edifice, and have someone else mumble, in a language they do not understand, things pertaining to God, if they will. And by the way, many Protestant churches of this day are turning to drama; but they are beaten before they begin. The Roman Catholic Church for centuries has made an appeal through "eye-gate" which, in its class, cannot be matched in the world. But there is no reason why a Protestantism that has lost its touch with God should not go to Rome, or to any other organization—or to perdition, where ultimately it will go if it repent not.

But Rome does not want them. Rome wants people who believe something, because Rome believes something. Rome does not want people whose conception of worship consists in talking politics in the pulpit, and making the church a social club, and having gymnasia in the basement, and dances in the parish hall. Rome wants people who have conviction, and they will not take anybody in who has not. Rome at least is logical and consistent. With all its political machinations, with all its claims as to the Pope's supremacy on earth, with all its mummery and superstition, Rome has charted a course, and she keeps consistently to that course. If you want to go with Rome, you must go Rome's way.

But the only reason that such a question as this ever arises is that Protestantism as a whole has ceased to "protest"; it has ceased to have a message. There are some glorious exceptions in individual churches, but speaking generally Protestantism is becoming barren.

How did it come about? By a denial of the things of which we have been speaking this evening. Men have taken a long aim at the cross. They questioned Genesis in its statement as to direct creation. They took a long shot from the Old Testament about two generations ago. Then they repudiated the virgin birth and questioned the essential Deity of Jesus Christ; they questioned His vicarious sacrifice, in some cases using blasphemous expressions which I will not repeat; they invented substitutes for the glorious gospel of the blessed God, until to-day one is unable to understand why some churches call themselves churches and keep their doors open. They are but social clubs, entertainment bureaus—anything but a place where Christ is preached.

The drug-stores of our day sell papeteries, and run soda fountains and lunch counters—but they call themselves drugstores, because, with it all, they continue to dispense medicines—they discharge in some sort the function that is suggested by the name. But alas! to-day men can go to church for years and never learn from the pulpit that they are sinners condemned, and that there is only one way of salvation—through the Saviour of Whom I speak. There is not enough truth taught to bring men to conviction of sin, much less to lead them to a knowledge of Jesus Christ. They have gone farther away than has the Roman Catholic Church from "the faith once for all delivered unto the saints".

The Roman Catholic Church does not deny the virgin birth of Christ, or His essential Deity. It does not deny

the reality of sin, nor that Jesus Christ died for sinful men. It teaches He was crucified, that He was raised from the dead, that He ascended into the heavens. In the Roman Catholic Church some people at least can come to conviction of sin, albeit the church does not bring them into contact with the Christ. The church steps in and says, "You cannot come except through mother church, through the priest, the bishop, the pope, and the virgin mother." But the Roman Catholic Church, with all its iniquities, is far nearer the truth than is the Modernist who stands in a so-called Protestant pulpit and denies the authority of Christ and His Word and tramples upon the blood of the Covenant.

Again let me say I am not making a blanket indictment of all Protestant churches: I speak of those churches where the message of the gospel is not believed and taught, where men do not hear enough of the Word of God to lead them to a knowledge of Jesus Christ.

But Protestantism—real Protestantism—never will surrender to Rome. Protestantism lives to-day. There are men and women the world over who are just as truly converted, and who are just as sure of eternal salvation through the Lord Jesus Christ as were any in the days of the Reformation. He is the same Saviour, and until He comes again He will send forth His messages of grace—and men will believe. And they will die for their faith, if need be, as in past days.

After the service was dismissed this morning two little girls came through the crowd, telling me they wanted to know Christ. They were aware of their need of Him, and wanted somebody to tell them how to be saved. I had just turned from them when a young boy came and said, "May I speak with you? I tried to get up courage to respond to the invitation, but could not manage it. But I want to be saved". He accepted Christ this morning. That does not happen in a place where there is not someone to point them to the Lamb of God, it does not happen except where the gospel is preached. Many men are in the darkness of death, going down to perdition, because in many so-called Protestant pulpits there is no "vision". If you doubt it, go and listen for yourselves.

I have met it first-hand in ministerial associations. I heard a minister openly question the Virgin Birth of Christ, and then illogically say, "That does not mean that His Deity is questioned." Not to him! But it does to the average twelve-year-old boy on the street—who has more logic in his makeup than has that man. I heard another minister in that same gathering say, "I would be prepared to challenge the doctrine of the new birth; and that on the word of Christ Himself. It is only once mentioned in the Scriptures." That was said by an outstanding minister in one of the large denominations. What has come over so-called Protestantism when men question that upon which the whole structure rests!

A Presbyterian minister of the old school, who had ministered in the same pulpit for about thirty years, told some of us who were gathered together that, as students passed through the town, he sought to find out what they were being taught in the Toronto colleges. And he was amazed at what he discovered, and said to us, "If this thing goes on, we shall have to close the churches."

The man who becomes firmly convinced in his own mind that the Bible is not what the church has believed it to be, and what many of the church, in spite of his unbelief, still believe it to be—the man who becomes convinced that it really has no life-giving message for men, is a

dishonest man if he still stands in a Christian pulpit. Imagine the baker keeping his doors open when he can obtain no flour and is unable to supply bread! Imagine the grocer inserting advertisements in the papers, saying, "Come and buy", when his shelves are empty! There is no reason for the existence of a church that has ceased to preach Jesus Christ as God's eternal Son, and as the one and only eternal Saviour. Any such place ought to close its doors.

What is the condition in places where men have turned from the holy commandment given unto them? What is the awful darkness and doom of the people who are being led by blind men? I invite you to dedicate yourselves, all of you in this place who believe the Book and the Christ of the Book, as never before, to the preaching of the gospel of the grace of God—in your homes, on the streets, wherever you can find a sinner. Go with the message of Christ to the dying, and unfold to them the riches of His grace, the abundant salvation that is to be found in and through Jesus Christ.

The man who is starving, and knows it, may know enough to ask for bread; but the man who is under the delusion that what he is eating is nourishing him, may pine and die before he is aware of his need. That, I take it, is the condition of thousands of people in churches of to-day where the old, old gospel is no longer preached. A prominent man in religious circles in Toronto said a short time ago that a sermon on the old-time verities (I am not sure he used that term) would be almost a sensation to-day. And, from the position which he holds, he ought to know.

And what, then, will God do ultimately with the so-called Church which turns from the Truth? What will happen to savourless salt? It is not the special function of the Banking institution, the insurance company, the manufacturing concern—it is not their special business to preach the Truth of God; and if their businesses are conducted in righteousness, their Directors may even rejoice in the service they are rendering to men, though no Gospel sermon is ever preached within their walls. But it is the duty of the Church with its ministry to declare the truth of God to dying men. When an insurance company ceases to insure men it closes its doors. When a factory no longer manufactures anything it goes out of existence. When a Bank fails of patronage it becomes a mere memory. But a "Church" will carry on in some fashion after the Spirit of God has been grieved and finally quenched and the glory of the God of Israel has left His sanctuary. And what shall be done with savourless salt? Its one reason for existence was that of imparting its savour to other elements and thus preserving and even rendering palatable that which otherwise would soon see corruption. But salt cannot be salted! The attempt to impart savour to savourless salt is a waste of good salt. The Saviour uttered some awful words when he said, "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. HE THAT HATH EARS TO HEAR, LET HIM HEAR."

A Church which no longer contends for the faith which was once delivered to the saints and the preacher who has no message of God upon his lips are the most pitiable objects in the world. Nor shall either fail of the judgment of Almighty God. Said Paul, by inspiration of the Holy Spirit: "But though we, or an angel from Heaven, preach any other Gospel unto you than that which we

have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."

If that be so, our responsibility is very heavy to pass on the light which God has given us. We must be alive to the condition as though we were the only people on earth preaching the gospel. Thank God, we are not. We rejoice that many others are fighting the same battle, preaching the same gospel. But let us with renewed zeal be about the Master's business.

Our touching upon the question of Protestantism in relation to Roman Catholicism may have been somewhat of a digression as far as this particular text is concerned, and may have rather anticipated that which should follow. But in any case, let us to our text, and note,

## II.

that JOHN SPEAKS OF THE WORD AS THE LIGHT OF THE WORLD. The Son and the Father are one. The attributes of the Father are also the attributes of the Son. "God is love." The Father loves the world equally with the Son. But it was God the Son Who lived and died for men: "In HIM was life; and the life was the light of men." HE is the Mediator—the only Mediator: "No man cometh unto the Father, but by me", saith the Saviour. HE has become the divine Searchlight, gathering up the light, the love, and the glory of the Throne, and focussing the rays in one stream of light upon the sinner's heart: "The life was the light of men."

It is difficult to believe in the darkness as one walks abroad in all the glory of the full-grown day—although night comes as often as the day, as the sun chases the darkness around the world. Yet it is difficult to realize to the full the darkness into which night really plunges us, and the disadvantages under which men labour in darkness, while the sun is in the sky. And it is hard to conceive of the darkness which wrapped the souls of men ere the first streak of day shot across the sky, and the Sun of righteousness burst upon the world in full-orbed splendour, scattering the mists and damps of earth, and bathing the souls of men in His Life-giving rays: "In him was life, and the life was the light of men." The colours of the rainbow which are roundabout the Throne converge on Calvary, where mercy and truth have met together, and righteousness and peace have kissed each other, and, streaming through the cross, make the whitest Light that ever beat upon the world.

But the light does not change the properties of darkness. "The light shineth in darkness; and the darkness comprehended it not." "The light shineth in darkness," but the darkness is darkness still. The darkness does not overcome the light; neither does the light absorb or change the properties of darkness. Light has no communion with darkness. They never can be one. Darkness is the absence of light.

Our old world has been turning for ages, lighting itself at the flaming sun, but its darkness is darkness still: it has no independent light. While light shines upon America, darkness holds sway on the other side of the world.

The sinner, who is a world of darkness in himself, having been born in darkness, with sightless eyes and with no desire to see, stumbles through the world, and does not comprehend the light. A certain eye specialist said that he thought he could restore the sight of

a man who had been born blind if he could first create within him a desire to see; but, failing that, the darkened eyes would never see the sun. One who was born blind, being asked what was his impression of the colour, scarlet, answered that he thought it was like the sound of a trumpet. The natural man can by no means understand or receive the things of the Spirit of God. There is nothing in darkness to respond to light. There is nothing in man in his natural state of darkness to respond to, or comprehend, the light of God. The man must be re-created—born again; and that new life must be the impartation of the very life of the uncreated Son. You must have His life instead of your death, His light for your darkness. "Ye were sometimes darkness," says Paul, "but now are ye light in the Lord." If you would have light, you must have life—the very life of God.

This, then, is the message: that the Creator, the consuming Fire Who is the first cause of all light and life, who robed Himself in clouds, and descended on Sinai, causing the mountain to burn with fire unto the midst of heaven—that He has now graciously revealed Himself as in no other age of the world's history, and will come into your life in all His blazing holiness and glory; will scatter the darkness of your night, and make the desert places of life to rejoice and blossom as the rose; will flood your world with light, and cause you to live and walk in the light of the glory of Heaven.

But will you receive Him? Has His word some effect with you? Is your heart reaching after holiness, and after God? Are you convinced of your own sinfulness? While there is nothing in man's natural darkness to respond to Heaven's light, yet man may be born again. And the chapter from which our text is taken gives us this assurance: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

How wonderful—how infinitely glorious—how unspeakably joyful—that the "eternal Life which was with the Father, and was manifested unto us", will come again in the fulness of time; and will carry us away into His eternal light!

"Eternal Light! Eternal Light!

How pure the soul must be,  
When, placed within Thy searching sight,  
It shrinks not, but with calm delight  
Can live, and look on Thee.

"The spirits that surround Thy throne  
May bear the burning bliss;  
But that is surely theirs alone,  
Since they have never, never known  
A fallen world like this.

"O how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear,  
And on my naked spirit bear  
The uncreated beam?

"There is a way for man to rise  
To that sublime abode;—  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

"These, these prepare us for the sight  
Of Majesty above;  
The sons of ignorance and night  
Can dwell in the Eternal Light,  
Through the Eternal Love."

## "TOUCHING THE KING"

By Rev. E. E. Shields

The British Empire—or, more properly speaking, the British Commonwealth of Nations—mourns the passing of a great and good king. At Sandringham at 11.55 p.m., Monday, January 20th (6.55 p.m., E.S.T.), King George breathed his last—and the world mourns. At the very moment of the King's passing, the Prince of Wales became King-Emperor in succession to his father. Mourn as we may over the home-going of King George, and deprecate as some may what (with reference to written constitutions and to following precedent) has been called "the rule of the dead hand", the Empire may well thank God that England's far-seeing statesmen of the time of Henry VIII arranged that there should be no interregnum in the succession of British sovereigns; that the throne of Britain never should be vacant. Thus the official announcement of the death of a sovereign for centuries has read, "The King is dead; long live the King."

On Sunday, January 19th, Jarvis Street Church sang, "God Save the King", at both services, and prayed for the royal family, thinking especially of His Majesty, King George V. On Monday evening we sang "God Save the King", praying especially for the new ruler, His Majesty—how strange it sounds!—King Edward VIII—if that shall be his official title.

The Empire mourns, but thanks God for a monarch who, fully comprehending, on the one hand, his constitutional limitations, and, on the other hand, the possibilities of the enormous reach of his moral influence, dedicated himself to the service of the British Commonwealth of Nations with a wisdom which surely must have been given from above. The King feared God, and was not ashamed to proclaim his trust to a listening world again and again. It is said that he promised Queen Alexandra, his mother, that he would read some portion of the Bible every day, and that he faithfully fulfilled that promise.

How praiseful should we be for the genius of the British peoples for government! The loosely built Empire is the world's best-cemented entity. Its freedom assures its people's loyalty, and makes them willing to die that liberty may live. Its constitutional monarchs wield a sceptre, and enjoy a love and devotion, which any dictator in the world may envy; and which can by no means be secured save by a rule of righteousness, and by indubitable evidence of a desire for the people's good. What would not Stalin, or Hitler, or Mussolini, give for the enjoyment of a people's love and esteem? Will they learn that force, divorced from righteousness, never has finally triumphed, and never will? Will they ever learn that, whether the thought and desire be vocal or not, no entire people ever will devote themselves to a rule which fails to recognize the individual's personality, his liberties, and his ultimate good?

The power which shall finally rule the world is one which is deep-rooted in righteousness, and lives not alone by force, but by the glad devotion of the people's love and loyalty. What would not any of the world's dictators give for one hour of the acclaim which fell upon the ears of King George V at the time of the celebration of his jubilee last summer? But such loyalty cannot be won by oppression. It was the rejoicing of the British people in the liberty which they have secured for themselves in their constitutional monarchy, and was a demon-

stration of personal affection for the good King who then occupied the throne.

It may be questioned whether even Queen Victoria, of blessed memory, secured a more abiding place in the hearts of the British peoples than did King George V. He has gone to his reward. The Empire mourns, but thanks God.

And what of the future? In the course of a broadcast just heard from England, Prime Minister Stanley Baldwin made a statement to the effect that the twenty-five years of the late King's reign had been, in some respects, the most difficult in the history of the British throne. If that be so, what shall be said of the years which are now faced by the new monarch? True, the British peoples govern themselves in fullest fashion, and therefore the future will be determined, very largely, by Parliament and the Ministers of State. But there have been crises, and will yet be crises, in which the King can wield an influence which even that of the Prime Minister himself may hardly approximate. Let us therefore pray much for the new King, that he may be brought to a personal knowledge of the Lord Jesus Christ as Saviour, Lord, and King; that he may be given that wisdom which cometh down from above; that he may walk, and as he has declared it is his intention to do, in the footsteps of his father. Let us sing with heart and voice,

"God Save the King".

But kings die. All men die. We shall die. Let us pray that we may have the vision of Isaiah who, "in the year that king Uzziah died . . . saw also the Lord sitting upon a throne, high and lifted up." Over against the crash of nations, the decay of empires, the death of all kings, and of man's mortality, let us look up to Him Who is the King of kings, and Lord of lords. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

## THE EDITOR GOES SOUTH!

Following a fall in his home early in October, the Editor has been out of his pulpit, most of the time confined to the house. His doctors advised a trip to some warmer climate, but only this week did Dr. Shields feel able to travel. With a friend, he left Monday for a motor trip of a few weeks, journeying southward—possibly as far as Florida. He expects to be home the middle of February, quite his usual vigorous self, and able to go "full speed ahead" with his pulpit and editorial work.

The hundreds of WITNESS readers who have enquired during these weeks of Dr. Shields' indisposition, will be glad of this word; and, we are sure, will continue to pray for his full and speedy recovery.

During Dr. Shields' absence, the pulpit is being ably supplied by his brother, Rev. E. E. Shields. The services are fraught with much blessing, and souls are being saved.

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## Whole Bible Course Lesson Leaf

Vol. 11

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 6

First Quarter

February 9th, 1936

Lesson Text: Isaiah, chapters 9 and 10.

**Golden Text:** "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

Bible School Reading: Isaiah 9:1-21.

**DAILY BIBLE READINGS:** Monday—Ps. 45:1-9; Tuesday—Is. 37:21-27; Wednesday—John 1:1-14; Thursday—Rom. 9:17-24; Friday—Ephesians 2:13-22; Saturday—Heb. 13:20-25.

### THE PRINCE OF PEACE (9:1-7)

In this section comfort is given to the people of God in the midst of their affliction. Darkness would not continually rest on the land, as in the former time of the deportation of its inhabitants (2 Kings 15:29). There would be a return from captivity, and upon those who had suffered in the darkness of that captivity experience there would break a great light, with its resultant peace. And such peace would come through a Child Who, among other designations, is termed "the Prince of Peace". This is a prophetic statement fulfilled alone in Christ. He was the great Light which was seen by His people (Matt. 4:12-16). He claimed to be the light of the world (John 8:12); His people are children of light (Eph. 5:8); and they are enjoined to let their light shine in the world (Matt. 5:14-16).

Several things are mentioned or implied respecting this One Who is the great light. He would be born, in the manner indicated in the previous lesson (7:14); Matt. 1:18-25). He would be given, in accordance with the divine purpose (John 3:16); and would thus be God's unspeakable Gift (2 Cor. 9:15). He came as a child, entering the world by a birth, and thenceforward growing unto manhood, that He might be a true High Priest acquainted with the trials of His people (Is. 53:3; Heb. 4:15), and a perfect Captain of their salvation (Heb. 2:10). He was also a Son in both its human and divine relationships. He was the God-man. His government and essential characteristics are then mentioned. "The government shall be upon his shoulder", signifying the place whereon the ensign of the office was worn, and the source of strength manifest in sustaining the duties thereof. The details of the government follow the names given to Him. These indicate its eternal continuity: "There shall be no end" (Luke 1:33); the identity of the throne: "Upon the throne of David" (Luke 1:32); and the character of the reign, "To establish it with judgment, and with justice." Our Lord is the perfect Ruler. His aid is needed at the present time in the midst of the world's perplexities and troubles, but unfortunately the world doesn't want Him. It prefers its own ruler (John 14:30). There is a time coming when every knee shall bow unto Him (Phil. 2:10), and His authority shall be recognized. But at the present time, when His claim is rejected and His commands defied, it is the duty of every child of God to give Him unswerving obedience (I. John 3:21, 22).

The names applied to our Lord are significant as indicating His wondrous divine nature. He is termed, "Wonderful"—a person unique and remarkable; and this we find manifest in His birth, His life, His teaching, His works, His death, His resurrection, His ascension, His heavenly position, and His saving power. He is further termed, "Counsellor", One qualified to advise kings. This is manifest in His wondrous teaching, affecting the things of this life and the next. He is "the Mighty God", implying His Deity. He was "in the beginning" (John 1:1), Creator of the world. (John 1:3)—as well as the Redeemer of men (I. Pet. 1:18, 19). He is "the Everlasting Father", eternal in being; and "Prince of Peace". He is our peace (Eph. 2:14); He made peace by the blood of His cross (Col. 1:20); and He also gives peace to those who submit to Him (Phil. 4:6, 7). There is also coming a day when the outward aspect of His kingdom shall be one of peace (I. Cor. 15:25). The present is man's day, with its wars and rumours of wars, dominated as it is by "the prince of the power of the air" (Eph. 2:2), the ruler of unregenerate men (2 Cor. 4:4).

### A MESSAGE OF JUDGMENT (9:8 to 10:4)

In this part of the lesson there is contained a new prophecy respecting Israel, divided into four parts, and giving a message of judgment against certain sins. In the first section (vs. 8-12) the particular sin is pride, and the punishment is overthrow at the hands of a combination of enemies. The Israelites had already suffered through the depredations of foes, but were determined to recover therefrom, and erect greater buildings and plant more imposing trees; but unfortunately in their ambition, as in their distress, they turned not unto God, and were warned of this judgment, and of the fact that the anger of God was not turned away from them. In the second section (vs. 13-17) the sin is that of refusal to turn to God: "The people turneth not unto him that smiteth them; neither do they seek the Lord of hosts." Chastisement was meant to turn the people away from their sin, unto the Lord; but they failed to respond in this manner, and so brought upon themselves further judgment. Their leaders caused them to err, so both leaders and followers would be cut off. In the third section the sin is described as a burning wickedness affecting the whole community, resulting in a state of anarchy. In the fourth section (10:1-4) the sin relates to the injustice of magistrates, and the judgment, and the overthrow by enemies from afar. Note the significance of the questions. "What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" God is the protector of His people (Ps. 5:11); but if they forsake Him, to whom can they flee? David realized there was no other protection (Ps. 62:1, 2). Peter also testified to the fact (John 6:68), and the children of God these days must also recognize the principle.

### A PRONOUNCEMENT AGAINST THE ASSYRIANS (10:5-34)

In this section reference is made to the use of the Assyrians by God to punish the Israelites for their disobedience (vs. 5, 6), the purpose of these enemies to destroy Jerusalem as they had destroyed Samaria (vs. 7-11; 2 Kings 17:6); their idle boasting of their strength and wisdom (vs. 12-15), the divine judgment to be meted out to them (vs. 16-19), and the comforting promise respecting the return of the remnant of the people (vs. 20-34). The sovereignty of God is manifest in His use of various powers for the carrying out of His purpose. Habakkuk questioned God about this (Hab. 1:13), and we must bear this in mind in the study of Israel's history and in relation to present world events. It is wise also to remember the fact of man's free will. Man is responsible for his acts (Eccles. 11:9), although God makes use of him in the enforcement of His will. The wrath of man is made to praise God (Ps. 76:10). It is the tendency of men to take credit to themselves for their victories; and even in the Christian realm this is at times evident. Assyria is rebuked for this attitude, and care must be exercised by servants of God to give to their Master the glory due to His name and His power. The axe should not boast itself against him that heweth therewith, nor the saw against him that shaketh it (v. 15). The Lord is sure sooner or later to take action against such pride and self-assertion, with sad consequences for those affected thereby.

One result of the chastisement of Israel, and punishment of her conquerors, would be the turning away of the Lord's people from dependence on man, to dependence upon God. Such an effect would be seen in the remnant of Israel. It would be well in the present day, if we realized it was vain to trust in man (Ps. 60:11). We should then place our trust more than ever in God. Comfort is given to Israel respecting future liberation from the Assyrian yoke, and the overthrow of that power. The anger of the Lord would not last forever. He had not forgotten to be gracious, although His hand was heavy upon His people. We are also encouraged with the knowledge that though at times we are made to pass through experiences of deepest trials, ultimate deliverance is assured. God does not forsake His own (Heb. 13:5). The sufferings of Israel were brought on by her own sinfulness; and sometimes our troubles are from a like cause. Obedience to the will of God is the wisest course to pursue, not alone from the standpoint of personal benefit, but for the Lord's sake. It is the only right way. Observe in the lesson the power, wisdom, purpose, mercy, and graciousness of God. He is indeed Lord over all, and with great patience He unveils His purposes unto man. How may we come to understand in a more intimate degree the purposes of God?

## NEWS OF UNION CHURCHES

### Shenstone Memorial, Brantford

Word has come of good times being experienced in the Shenstone Memorial Baptist Church, Brantford, under the able ministry of Rev. A. C. Whitcombe. Sunday, January 12th, a baptismal service was held when four followed their Lord in baptism. During the following week special services were held each evening. Rev. E. E. Shields and Rev. W. S. Whitcombe assisted the pastor.

The church will commence broadcasting (D.V.) over CKPC, 930 Kc., Brantford, on Sunday, February 2nd, from 2.15 p.m. to 2.45 p.m., and each Sunday following at the same hour. Tune in on the Shenstone Broadcast a week from Sunday.

### Westboro

Special services will be held in the Westboro Baptist Church from January 26th to February 9th. Rev. R. D. Guthrie, of Briscoe St. Baptist Church, London, will be the special speaker. The prayers of our readers are requested for these meetings.

### Shedden and Fingal

Shedden Baptist Church celebrated its 41st Anniversary recently by holding a week of special meetings, with the help of Rev. A. J. Schultz of Mount Forest, a former pastor of Shedden Baptist Church. As a result of the meetings three were baptized.

A Young People's work has also been started in Shedden during the past year, and this has shown results in the church life. Nearly four months ago a start was made in holding an evening service as well as a morning service at Shedden. This was tried as an experiment, since the church had not held an evening service for some years. Recently it was decided to continue the evening services as the results amply justified this course. Considerable repair work has been done to both the church and the parsonage at Shedden, and the work of painting the exterior of the parsonage has been started.

At Fingal the new Sunday school celebrated its first anniversary on January 12th, and last Fall a week night meeting was started for children which is proving a real interest and help to the Sunday school. Splendid prayer services are held at Fingal with good attendances and keen interest. During the winter months these meetings are held in the homes of the members.

### Bethany, Winnipeg

Some of our readers may remember reading in *The Union Baptist Witness* pages some time ago about a little boy and his sister in Winnipeg who are greatly interested in little black Danny in far-away Liberia. We have just received another story from their pastor, Rev. Byron C. R. Welch, and we are sure other boys and girls will be interested in it.

"I would like to tell you a few things about the Sunday school Mission box", writes Mr. Welch. "It is made from the shell of a cocoon. Three holes were bored out, one so widened as to admit coins the size of a quarter, and the other two so placed as to look like eyes above the slot. So the

children talk about feeding Danny, because the cocoon shell reminds them of the head of a little brown boy. They feed Danny with their birthday coppers.

"The other day one of our little boys was talking about movie actors and a lady said, 'How do you know them?' 'Oh,' he said, 'I have seen them in the shows, but I don't go any more.' The lady then asked him why not. He replied, 'I am saving up my money.' Then his little sister spoke up, 'Yes, he is saving his money for Danny'. These two, the boy nine years, and a girl five, came over to my rooms on Christmas Eve with a package all wrapped in fancy paper, tied with gay ribbons, and sealed with Christmas seals, with a label on it stating 'A Christmas present for Danny'. On investigation it proved to be a package of coins which I opened and let them feed into the cocoon shell. I am sure you will be pleased to let Danny know that there are two such children in Winnipeg. Will you also pray that this little boy may know the Lord and become a Missionary in Africa, if the Lord should tarry?"

### Kinmount

The Brethren at Kinmount are undertaking the building of a small church which is much needed there. It is estimated that this will cost around three hundred dollars, and they will be glad if any of our readers feel disposed to help them at this time. The work, commenced by Rev. M. B. Gillion of Bobcaygeon, has gone ahead splendidly, and the gospel is constantly given out in this needy center. The Union Office will be happy to receive and forward any contributions toward the Kinmount work.

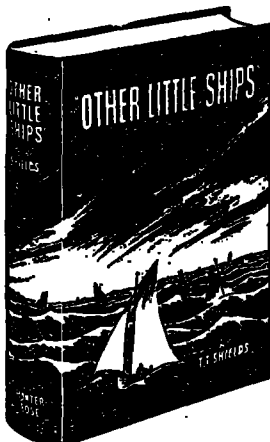
### Courtright and Wilkesport

The Courtright and Wilkesport Baptist Churches have begun broadcasting over CFCO, 630 Kc., Chatham, alternate Sunday evenings from 9 to 9.30. They call their Broadcast the "Fireside Fellowship", and we are sure all will enjoy the splendid musical programmes, together with a gospel message broadcast by these churches. The next Broadcast is Sunday, January 26th. Don't forget to tune in.

### Liberian Boys and Girls

Our Missionary in Liberia, Rev. G. D. Mellish, has sent in a story for the boys and girls, as follows: "One day last month immediately after school at noon all our school children rushed out to the bush, as a deer had been caught in the trap belonging to the Mission, but had broken loose again. With the aid of two dogs, they trailed it through the thick brush for a long distance until one of the dogs caught it. The boys then rushed up and cut off its head.

The Bassa children love meat, as they do not eat it every day as Canadian boys and girls do, so you can imagine the rejoicing and yelling when two hours later they bore the deer back to the Mission in triumph, slung on a stick carried by two boys. It was past time for the children to be at their afternoon work, but that was farthest from their thoughts then, so a holiday was granted to them, and all afternoon they feasted royally on this fine deer. Will you not pray for these boys and girls that they may come to love the Saviour, and give their lives to Him?"



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