

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

A STUDY IN RELIGIOUS PSYCHOLOGY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 5th, 1936

(Stenographically Reported)

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

"And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

"Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

"And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

"And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

"Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

"And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

"Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

"My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

"And he said unto her, Thy sins are forgiven.

"And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

"And he said to the woman, Thy faith hath saved thee; go in peace."—Luke 7:36-50.

This story is one of the most illuminative narratives of the New Testament. It must not be read carelessly or cursorily, as though its meaning could be perceived in a single reading.

Simon the Pharisee is not necessarily to be numbered among the hypocrites. I think, indeed, that he was a very sincere man. In respect, at least, to the externals of life, he was without doubt a righteous man. Nor was he a bitter partisan, nor a pronounced religious bigot. He was, in many respects, an exemplary character. He was a good sample of a numerous class. Judged by the best standards of the day, he was full measure.

Simon was a type of a great modern multitude, and the men and women who compose it are thoroughly religious. They are devoted to the proprieties, they are eminently respectable members of society, and strictly observe all the social, moral, and religious, conventions. Simon was a conventionally-certified character.

And Simon invited Jesus to dine with him. Bear in mind that in doing so he all but transgressed the conventions. For it must not be forgotten that Jesus of Nazareth was not then known as we now know Him historically. He had not as yet been "declared to be the Son of God with power by the resurrection from the dead".

Simon therefore was perhaps a little daring in inviting to his table one concerning whom so many sensational reports were circulating, about whom such doubts were entertained:

But scarcely had the meal begun when a woman, uninvited, enters the house, and takes up her stand behind Jesus as He reclined at meat. Can you imagine the shock which this conventional household received, when it was observed that the uninvited visitor was a notorious woman of the street—"a sinner in the city"? And may I dare to ask you to put yourself in Simon's place, and try to imagine your own perplexity when this notorious character, to whom no man without irreparable injury to his reputation, may speak, proceeds to show toward Jesus Christ every token of affection? And when she washed His feet with her tears, and wiped them with the hairs of her head, and kissed them, and anointed them with ointment—I say, what would you have thought had you seen a woman with such a record, tenderly anointing Jesus? Would you have been any more discerning than Simon, as to why the attentions of such a character were so evidently welcome to Him that was called Jesus? Would you not have said in your heart exactly what he said, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner"? If the incident could be repeated to-day putting an uncredentialed prophet or preacher in a similar situation, what remarks should we hear in conventional religious circles now?

But we can read the story in a light which Simon did not have. We know who Jesus was, and is; and why He could safely do what no other man could do. And that is the heart of the whole matter. It is Jesus Christ Who makes the difference, as He always does! And oh, what depth, what wealth of teaching is here when we know that Jesus is the Son of God, the Saviour of the world!

I.

SELF-RIGHTEOUSNESS IS INVARIABLY BLIND TO GRACE. Simon had invited Jesus Christ into his home, that he might carefully study His character. He had heard a great deal about His teaching, and the miracles that were attributed to Him; and, being a religious man, he became profoundly interested, and desired to make this new Prophet a subject of careful enquiry. He invited Him into his own house, that he might see Him at close quarters, that he might observe both His conduct and His speech; and thus enable himself to form a fairly accurate estimate of His worth.

But when this woman came and wept at His feet, anointing Him with ointment, Simon was unable to understand it. He was baffled. A new problem emerged which he had not anticipated. While I do not think he was necessarily a representative of that merciless, critical class of people who are always ready to find fault with others, he was disturbed by the fact that this woman was a notorious character in the city. Everybody knew who she was, and what was her record. Yet this supposedly holy Prophet did not rebuke her, nor refuse to accept her ministrations; hence Simon found himself unable to make much progress with the Subject of his study.

Still Jesus Christ is invited to the house of Simon; and still He is invited, far less that He may be dined, than that He may be studied. How many people have addressed themselves to a diligent study of the character of the historic Jesus! They have examined Him microscopically. They have turned the pages of His genea-

logical record. They have examined the ethics of His teaching, and studied the reason for and purpose of His death, and I know not what. And yet the vast majority of them have failed utterly to understand Him. What wonder that in universities, in seats of learning, you find Masters of Science and Philosophy who are mere muddlers in matters of religion, who know no more than Simon did, and derive no greater satisfaction from their examination of the character of Jesus Christ than did this Pharisee of ancient time?

I would remind you that *very much depends upon the student's attitude*, and upon his manner of approach to the study of any subject. If you put Jesus Christ at your table, merely as your guest, at the best your equal—and sometimes perhaps something less than your equal, someone with whom a question-mark must be associated—you will never understand Him.

Nor will you ever understand the Bible that way. You may be the greatest of Hebraists, competent to dispute with the most conspicuous scholars of the day in *all* the languages of the Book itself; you may know all about the grammar of the Scripture text, and yet fail utterly to understand the Bible. If you put it on an equality with other books, if you come with your preconceptions, with your mind made up about what it is, and what it ought to say, you will be just as troubled after an interview, if I may so put it, with the Bible, as Simon was in the first hour of the Master's presence in his house.

Here was Simon's difficulty: *Simon construed sin only in terms of external conduct*. To Simon, sin was a transgression of the law, an abstract, objective law. Sin was the violation of a rule of some sort, the presumptuous setting aside of some social canon—but it had to do chiefly with the outside of a man. Simon had not the slightest idea of the great truth that sin is not so much an act of the hand, not an external thing—that is only the symptom. Simon did not know that *sin is a quality of the heart*. He had never even looked into the abysmal depths of shame which this woman had felt. He knew nothing of the inexpressible bitterness of remorse that had lacerated her soul. He had had no experience of that deep darkness so akin to despair which had wrapped her soul about. He lived on the surface of things, and therefore he was wholly incompetent to appreciate her attitude toward his Guest, or the attitude of his Guest toward her.

We can never understand Jesus Christ while we live on the surface of things. "The Spirit searcheth all things, yea, the deep things of God." While religion and external morality are identical in one's thought, while one fails to recognize that God does not look on the outward appearance, but on the heart, he will never understand the character of Jesus Christ, nor the teaching of His Holy Word.

Simon could not understand how a righteous man could even endure the harlot's touch. He had never dreamed of grace, did not know its meaning—for he had never felt its need. They would speak a foreign tongue who sing,—

"Ah, Grace! into unlikeliest hearts
It is Thy boast to come;
The glory of Thy light to find
In darkest spots a home."

That forevermore is the hindrance to an understanding of Jesus Christ. Again and again you find the principle in the Gospels, as when other Pharisees said, "This man receiveth sinners, and eateth with them." They supposed religion was for the righteous; they supposed the

way to heaven was the way of human righteousness, the way of good works; and that a prophet's duty was to set up before men a standard of righteousness, and to demand implicit obedience thereto. I say, self-righteousness is always blind to the glory of grace. And the grace that calls forth tears of repentance, and that elicits ecstatic expressions of gratitude and manifestations of devotion—in the view of some people, that is religious fanaticism.

These people were shocked—as people would be shocked to-day—at a woman weeping at the feet of a Prophet, anointing His feet first with her tears, and then with ointment, and wiping them with the hairs of her head. Shocking! Shocking in the extreme! Of course it is, if you see only the surface of things. The grace that receives such homage, and welcomes and forgives the sinner, and blots out all sin, is called by many in our day an unethnical religion.

But our Lord is never surprised when He is misunderstood by Simon. When He went into Simon's house, He knew that Simon would not understand Him. He knew that He would have no fellowship with Simon—but He also knew there would be someone there before the day was over to whom His heart would be given. How superficial religion is! I say, *religion*, not Christianity. Not the revelation of God in Christ, but the saying of prayers, masses, the observance of ordinances, the going to church and coming away, gathering our skirts about us so that we shall not be contaminated. How superficial! What a mockery it is in view of the fact that "the whole world lieth in the wicked one", and that the great and predominant fact of human life is that "all have sinned, and come short of the glory of God"!

There is no man or woman born fit to sit in judgment upon the worst of his fellows. God is the Judge of all the earth. Blind are we, and must we so remain, to the grace of God, so long as we so highly estimate the value of our own righteousness.

II.

But follow me, will you, as we turn to the opposite side and observe THE AFFINITY OF PENITENCE FOR GRACE.

What brought this woman to the Pharisee's house? Did Simon invite her? Certainly not! No one could have persuaded him to send an invitation to such a person to become his guest. Nor was the woman ignorant of that fact. She knew what the attitude of such a man as Simon would most certainly be toward a woman of her class. She expected no welcome from Simon. It was not a public place, but his house; and yet, without invitation, she intruded upon his hospitality. She came there unasked by the master of the house.

It is practically certain that she had received no explicit invitation from Jesus Christ. He would not have thus done violence to the hospitality of Simon by inviting this woman without Simon's consent. Yet she came. She came of herself, without invitation from anyone—and apparently without anyone's encouragement. Can you imagine why this woman would do such a daring thing as to come to the feet of the Son of God without invitation or warrant from anyone?

There is but one explanation, and that is that *true penitence has a natural affinity for redeeming grace*; for by text says, "When she knew that Jesus sat at meat in the Pharisee's house", she came. She did not wait for an invitation: she came of herself.

The broken heart knows intuitively the place of succor. Grace can never be denied. Pharisaism—and I do not use that term as a term of reproach. Pharisaism stands in this instance for self-righteousness, for a man's attitude who did not know his need of forgiveness—Pharisaism can never understand grace; that attitude of mind which is content with a human intellectual appraisal of the moral values of life can comprehend nothing of the grace of God. But this outcast, this untaught, uncared-for woman of the street, however unwelcome she may have known she would be in Simon's house, when she knew that Jesus was there, the plague of her own heart took her where He was. She could not help it. She came to the feet of the Lord Jesus.

Look at the paradox. The morally circumspect, intellectually-trained, religiously-instructed, and profoundly interested Pharisee, invites Jesus Christ into his house for the express purpose of studying Him, and yet fails to discern the slightest proof that He was even a prophet. But this woman, this piece of human flotsam, this piece of moral wreckage, this separated, abandoned creature, defies all the conventions, enters unbidden the house of the most rigid and exclusive of formalists, braves the refrigerating influence of conventional religion, and pushes her way to the feet of the Word Incarnate that she may wash them with her tears! There she stands comforted and unafraid, for she knows, an! *she* knows "the grace of our Lord Jesus Christ, that, though he was rich, yet for (our) sakes he became poor, that we through his poverty might be rich".

We sometimes sing, with respect to God's providential works—

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

The truth is, God is always "His own interpreter". No one but God can interpret God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Grace is of God, and is one of the things of God which no man knoweth, but the Spirit of God.

This woman had heard Jesus speak, without doubt. She may have witnessed some of His miracles. At all events, she had felt His presence; the grace of the beauty of His spotless life had filled her with a sense of shame for all her sin; and from that high Source there had flowed into her heart a desire for a pure and holy life. And as "all rivers run into the sea . . . unto the place from whence the rivers come, thither they return again", so the grace which produces repentance flows back to the Place, or rather to the Person, whence it came, and brings the sinner to the Saviour's feet. There is a divine element in a broken heart. It is grace which broke it, and it is grace which brings it to the feet of the Master. That is why the woman came.

The Lord Jesus was not surprised by her coming. He is never surprised. He knew that she would come. He had perceived that virtue had gone out of Him. The dew of grace returns to its Ocean-home, whence it had been distilled, in tears of penitence. "When thou saidst unto me, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." "The sacrifices of God"—O Simon, hear it—"are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

People sometimes speak about opening the door of the heart to God. You cannot open it. It will not open. The hinges of the lock are so rusty that no key will turn

in its wards. There is no door of the human heart through which God can enter: He can come in only when it is broken. If there be sorrow in our hearts on account of sin, if there be a desire after holiness for its own sake, if the spirit within us would fain bathe and anoint the feet of saving Grace, I am sure we must find our way to Jesus Christ, even though we seek Him in Simon's house, under the uninviting and critical eyes of a formal religion.

III.

Let me speak a moment of THE HOMAGE WHICH GRACE SO CORDIALLY RECEIVED FROM THE PENITENT. Simon had expected the Master to recoil from the touch of this sinful woman. But the touch of the penitent is always holy in His sight. It is the touch of self-righteousness from which He recoils. He offered no objection. But when He knew what was in Simon's heart He said, "Simon, I have somewhat to say unto thee."

That must have been a surprise to Simon. Very often God answers our thought, for "thou understandest my thought afar off". In effect our Lord said, "Let me tell you a story, Simon. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" As though He would say, "Simon, I put no premium upon a sinful life. I have no word of condonation for the sin of this woman. Her sin is far more repulsive to Me, her Creditor, than it is to you. I put a difference between you. I know you are a better man naturally than she is a woman. I know that her debt is greater than yours."

Let us never assume that God does not value a moral life. Of course He does. Why should any of us run to an excess of riot on the ground that grace forgives our sin? Jesus Christ sharply distinguished between the two characters. He spoke of two debts: one of fifty, and one of five hundred pence. He assumed two debtors: one ten times as heavily involved as the other.

It is always difficult to deal with the person who does not owe very much. He thinks it is only a small sum, and does not matter. You are more likely to neglect a very small account than you would be to neglect a large one. Someone once sent me a bill for fifty cents, and I said to myself, How can I mail fifty cents? It was not that I cared about the stamp tax, but it seemed such a cumbersome proceeding to send a cheque for the payment of fifty cents. I decided to drop in the man's store and pay cash. But I did not—and presently received a second bill. Then I said to myself, If I do not pay that account the poor fellow will spend his fifty cents in stamps.

The man who owes but fifty cents is in danger of thinking he is nearly paying his way. We always deal with two classes of people: those who owe a great deal, and those who owe what seems to them but little. Nobody pays his way morally.

I remember being in a grocery store, talking with the grocer—before the days of groceries—when a woman came in. She asked to speak privately with the grocer, and they stepped aside. But she was so agitated that she spoke aloud: there was nothing private about it. She said, "You sent me a bill?" "I did, madam." "Why did you send me a bill?" "Because you owe me that amount." "I do not owe you anything. Do I not pay cash?" "Partly. But when you come into this store, you are

usually just a few cents short—not much, five cents, ten cents, perhaps only three or four cents; then you tell me to charge it, saying you will pay next time. These small amounts have been entered in my book, and the bill I sent you represents the accumulation of those little deficits." "But I pay my way", the woman insisted. "No, madam; not quite. You always fall a little short."

There are many religious people like that. They think they pay their way. But all our righteousnesses are filthy rags in His sight. Every day we get more deeply into debt as we deal in God's store. The Lord Jesus said to Simon, "You and this woman are alike in one sense. I recognize she is a greater sinner than you are. You have been outwardly respectable, but you have this in common: these debtors had nothing to pay—neither of them. They were both in need of grace, and their creditor frankly forgave them both. That was the only way out. But it was as impossible for the one to pay his little debt as for the other to pay his big debt."

There are of course no little debts. We are hopelessly bankrupt—even those who think they owe only fifty pence. And the fact is, we have nothing to pay. "Will He not take account of my prayers?" someone asks. No. He will answer them, but He will ascribe no merit to them. "Surely He will appreciate my tears?" Only as they indicate a broken and contrite heart. "But will not my penitence earn me some merit?" None whatever. We ought all to be sorry for our sins. "Can I not do anything?" Nothing at all. "Can I make no contribution?" Not the slightest. You have no money that will pass at Heaven's bank. You have no clothes that you can wear at the great reception by and by, when the King will receive His guests. There is no earthly store where you can buy any sort of equipment. Even the Pope cannot furnish it, nor his cardinals, bishops, or priests. You cannot even discount that bill by so much as one penny. Your works are not worth a penny in God's sight. There is only one way out: "He frankly forgave them both."

The Lord Jesus said to Simon, "You did not understand the tears. You did not understand the woman's tender ministry to Me. You did not understand why she took the hair of her head to wipe My feet. You showed Me no courtesy beyond the formal invitation. You invited Me to dine with you, that you might study Me. You offered me no water for My feet: you were not ordinarily courteous. You did not give me the kiss of welcome. You received me coldly, icily. You did not know who I was. There was nothing I had that you wanted, so far as you were able to discern. But this woman of the broken heart, this woman who had come to abhor sin for its own sake, and to long with an infinite, passionate desire for a holy life, she knew Who I am. She recognized Me, and brought her ointment. Therefore, not because she wept, not because she brought her ointment, but because her heart is broken, her sins which are many are all forgiven.

"And she knew it. Instantly she knew it. That is why she came: she loved much. O Simon, she loved so much, because she had been forgiven much. You do not love Me at all because you do not even know that you need forgiveness."

And to the woman He said, "Thy sins are forgiven . . . thy faith hath saved thee; go in peace." Those that sat at meat said, "Who is this that forgiveth sins also?" That is the great question. Who is it that forgives sin? There is only One, the One against Whom the offence has been committed. Mr. Brown read to you to-night of

another sinner who, when he saw himself in God's sight, saw what his sin really was, and said, "Against thee, thee only have I sinned, and done this evil in thy sight." Then he prayed, "Purge me with hyssop"—the hyssop that had been dipped in blood—"and I shall be clean: wash me, and I shall be whiter than snow."

"Ho! ye needy, come and welcome,
God's free bounty glorify;
True belief, and true repentance,
Every grace that brings us nigh,
Without money
Come to Jesus Christ and buy.

"Let not conscience make you linger,
Nor of fitness fondly dream,
All the fitness He requireth
Is to feel your need of Him;
This He gives you;
'Tis the Spirit's rising beam."

May we know that we are sinners, every one, and that Jesus Christ is everybody's Saviour—especially ours.

Let us pray:

O Lord, we thank Thee for such matchless grace as Thine. Many of us have been forgiven much, and we love Thee. Thou knowest that we love Thee. Perhaps there are some seeking after Thee. May they have boldness this evening to come to the throne of grace, and obtain mercy, and find grace to help in time of need. Amen.

EDITORIAL NOTES

MISS BONYUN'S LETTER

Elsewhere in this issue we publish a letter from Miss Sydney Bonyun, one of the first class of graduates of Toronto Baptist Seminary, whose proficiency in Greek has never been surpassed by any student of later years. We earnestly commend this letter to our readers.

Palestine is not the only place where oracular interpreters of prophecy are doing much harm. We have been surfeted in Toronto with the vagaries of Futurism. A good while before the bells rang out the year 1934 Rev. Oswald J. Smith told his hearers on one occasion that he could see nothing in the Bible beyond 1934; by which we suppose he meant that such prophecies as were then unfulfilled must reach their fulfilment in or before 1934. But we are writing on the eighth day of July, 1936! The word of God has not failed.

Personally, we doubt whether "the time of Jacob's trouble" is yet future. We are sure of this, that some various types of Dispensationalists and Futurists can talk more nonsense in an hour than any body of people we know. Unfortunately, "Fundamentalism"—a word which we now seldom use—as being identical with Evangelical Christianity, is too often associated with some extreme form of Chiliasm or Millennialism. We believe the New Testament church needs nothing more than a return to sane, biblical exposition; and, that her ministers may be fitted for such a task, they need to study the Bible for itself, instead of the latest book on the Second Coming. Most literature issuing from the press on this subject is but a repetition of things that have been printed a thousand times already, and most of their authors are mere parrots who seem to have studied nearly every book on the subject but the Bible itself. If there be any extra-biblical studies necessary to the minister's equipment for sane, expository, work, we believe it is a diligent study, not only of historical Christianity as a whole, but especially of the history of dogma, and such secular history as is especially related to the scriptures of the Old and New Testaments.

We confess that we have become utterly weary of the vain imaginings of a lot of prophetic parrots who are either destitute of any logical faculty, or utterly ignorant of much of the Word of God. We believe Miss Bonyun's letter to be most useful as a warning against at least some of the vagaries of Futurism.

WHO WILL SUBSCRIBE FOR SAMUEL CANN?

We publish below a letter which illustrates the far-flung influence of THE GOSPEL WITNESS. We should like to send this brother THE WITNESS regularly, and we feel sure that someone among our readers will be glad to invest \$2.00 for a subscription for him. Let us hear from you.

Methodist Mission
Sunkwaa
Via Anya-Maim
Gold Coast
West Africa.

"Dr. T. T. Shields,
Toronto, Canada.

"My Dear Sir,

"While I was reading a certain pamphlet called THE GOSPEL WITNESS, I came across your name and address. Having gone through the paper, I felt more than pleased with the contents. Then my spirit stirred within me to have you written at once for the full copies.

"I am sort a man who loves nothing than the Scriptures and how to understand them. For I am weak of understanding. (Pray for me.)

"At present I am a Catechist at Sunkwaa and so I shall be very much thankful, if you would send me the full pamphlet of THE GOSPEL WITNESS and some good hints from the Holy Bible for my studies and help.

"I remain,

"Yours sincerely,

"SAMUEL CANN."

SEMINARY NOTES

In the North

Last week Rev. W. S. Whitcombe, our teacher of Systematic Theology and English, held special meetings in the Baptist Church at Timmins, where Rev. H. C. Slade, a graduate of the Seminary, is the earnest and forward-looking pastor, and where his brother, Mr. W. R. Slade, a student of this School, is assistant for the summer. This week he is helping in the Baptist Church at Noranda, where Rev. Stanley Wellington is working faithfully and well among a mining community, and where during the pastor's honeymoon—congratulations, brother, and much joy!—Mr. F. M. Buhler, of our Seminary, has been carrying on.

Terrors in Palestine

Among the first graduates of Toronto Baptist Seminary was one whose record has ever since stood as a standard, Miss Sydney Bonyun. For its general interest, specially in view of the troubled state of the Holy Land at this time, we quote from a letter recently received by the Jarvis Street Dorcas Society from Miss Bonyun. (W. G. B.)

"Dar Azoury,
Tel-el-Aratinji,
Ajami—Jaffa,
May 23rd, 1936.
Joshua 17: 14-18.

"Just thirteen years ago to-day we landed in Toronto. How little did I then realize what it would mean—that I should there be found of the Lord and then led into happy church fellowship and later into service abroad! Is it any wonder that my heart is singing, 'My Jesus doeth all things well'?"

"And now let me thank you for your lovely parcel. . . . It was impossible to get a wash cloth in Jaffa, as the shops are all shut, due to the strike, and it is such a long walk to Tel-Aviv now that the buses aren't running. . . .

"Bang! Oh, that's only a bomb, and we are getting quite accustomed to them now, for during a month one or more has gone off every day. Last week one was thrown at the

police station quite near to us, but fortunately did not do much damage. The atmosphere is tense, and one wonders 'what next?' About twenty-five Jews have lost their lives so far, and acts of violence appear to be on the increase. The Arabs have got hold of some prophecies regarding the day of Jacob's trouble, and think the time has come for blood to flow. The Moslems say it is in their books, too; and since it is written, it is the will of God, and so. This is what comes of light without life. Different ones have spoken on prophecy, which to my mind is most dangerous as far as the Arabic mentality is concerned, unless it is accompanied by salvation. Perhaps I have not made it plain, but this is what I mean: An unsaved man attends meetings where he hears the whole programme of prophecy outlined. He does not accept the offer of salvation, but gets a certain amount of knowledge. Then he reasons this way: 'Since the Jews are to return here only to go through dreadful persecution, what can we do? We are only God's instruments. It is decreed and has to be.' He spreads the news to others, and falls himself an easy prey to anti-Jewish propaganda—of which there is abundance. Even that ancient lie of the enemy's, that the Jew uses Christian blood at Passover is being circulated in the form of a book called 'The Protocols of the Elders of Zion'.

"We visited a Christian (?) Arabic doctor and his family this week, and it made one's heart ache to hear him speak. He knew his Bible, but was a Modernist of the Modernists. Strange to relate, he was interested in prophecy because of the present situation, and had read with interest one of the British-Israelite books on Daniel. His brother, who has spent five years in Europe, is an ardent Hitlerite. As we talked with these men, it was plain to see that the Arabic temper is up, and that the political situation is fraught with possibilities. Who knows but what it may even be the spark that will set Europe alight. Do pray for these men to be saved, and for the Christian young men of the assembly that they may not be swept off their feet by nationalism.

"The country seems paralyzed by a group of terrorists. The general strike has lasted now over a month—picketers going around to make sure that there is no letting down. There have been many fires and thousands of young trees have been uprooted. Curfew for some weeks has been at 7 p.m. This naturally upsets our evening meetings. But 'he maketh the wrath of man to praise him,' so pray that His full purpose may be worked out in these difficult days.

"Praise the Lord the poor people seem more interested than formerly, and the women's meeting is well attended. Pray for ———, a woman of the Amazon type. Last Friday she went down to help in the fray, but first bathed and took communion in the Greek Church, so as to be ready in case anything should happen to her. For a wonder she came to the meeting on Wednesday, but O that she might come to the Lord!

"I had hoped to study Hebrew in Tel-Aviv and give English lessons to those who would come to the hall, but for the present this is impossible. So please pray that the way may be opened up. Remember, too, the Sunday school. We have a nice group of children and four teachers.

"With many loving thanks and greetings to the friends of Jarvis St.,

"Yours in His grace,
(Signed) SYDNEY BONYUN.

BOOK REVIEWS

"*Concerning Himself*" by J. T. Mawson, published by Marshall, Morgan and Scott, 159 pages, 2s. 6d. (90c in this country).

Mr. Mawson, whose book *Standing by the Cross* we recently reviewed, here presents brief studies in the virgin birth of Christ; His deity, as necessary to God and man, the "whole faith" of New Testament writers (page 37); His death in its Godward and usward aspects, and His subsequent exaltation as "God's answer to all that He suffered" (p. 120); and His office as our High Priest with

"Every burden ere we feel it,
Weighed and measured by His prayer" (p. 128).

There is some exception, but on the whole this little book is a good and pleasant dose of what Spurgeon would call *bibline*.—W. G. B.

Strenuous Days, Choice Thoughts for Daily Meditation, compiled by Evangelist Zelma Argue, published by Zondervan Publishing House, Grand Rapids, Michigan, 32 pages, paper cover, price 25c.

This is one of twelve such pamphlets, arranged with a page for each day of the month. Here is a sample page: It has a text at the top—most pages have at least two suggestively brought together—and brief quotations from Andrew Murray, Emerson, an anonymous poet and John Roach Stratton. Gleaning beside all waters helps to keep one fresh.—W. G. B.

The Cross of Christ—the Throne of God by F. J. Huegel, published by Marshall, Morgan and Scott, 192 pages, boards, 2s. 6d. (90c in this country).

"The Lord reigneth from the tree" (Psalm 96:10 Vulgate). "In a sense too deep to utter, the Cross of Christ may be regarded as the very throne of the Living God" (page 130). "If you haven't read your Bible from Golgotha's ground and with Golgotha's lights, you haven't read it at all" (p. 43). "The utter centrality of the Cross" (p. 10) is the flaming message "to the rank and file" (p. 17) of this German professor, converted from "the vain gods of philosophy" (p. 186), a War chaplain in France, now a successful missionary in Mexico, where he writes from Union Seminary, Mexico City. Professor Huegel would have no "dissected Cross" (p. 84) but "a full-orbed view of Calvary" (p. 109). Pride, in "self-life", has put man off his true centre in God; only the Cross can "shock man into moral sanity" (p. 142). It defeats a real Satan, saves desperate sinners, sanctifies losing saints, proves the only real solution for present social evils, and provides "a preventive against sin, which through all eternity will operate" (p. 132). Aside from two or three regrettable paragraphs—why should an author stumble at the thought of appeasing an angry God (pp. 70, 77) when he recognizes Christ's death as expiatory (p. 84)?—we commend this book's warmth "to kindle the fires of the Pauline passion expressed in such affirmations as, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.'"—W. G. B.

NEWS FROM UNION CHURCHES

Briscoe Street Baptist Church, London

"For a day in Thy courts is better than a thousand." Such a day was Sunday, June 21st, within the courts of the Lord's House at Briscoe Street, London, the services being well attended, the Spirit of the Lord manifest. The morning service was broadcast over CFPL and was the last of the season. The evening service was one of thanksgiving, nine following the Lord in baptism; four of whom came from Avon, near Springfield, part of the harvest of souls in the recent revival campaign conducted by the pastor of this church. A feature of the baptismal service was that three generations were baptized together, a grandmother, mother and son. "To God be the glory."

Our pastor, Rev. Robt. Guthrie, who was born in Ireland, and came to Canada in 1913, sailed for Ireland from Montreal, June 27th, on the S.S. Athenia, and preached in Belfast, Sunday, July 5th, and will preach in Dublin and other centres until Sunday, Aug. 30th, holding a campaign in his home town. He will sail for home from Belfast, Sept. 4th, and will again occupy his pulpit at Briscoe Street Sunday, Sept., 13th. Converted to Christ in 1922 he entered Toronto Bible College in 1925, graduated in 1928, ordained in 1929, accepted a call from Briscoe Street Church, London, in 1932, four faithful years of ministry being signally crowned by the blessing of God.

The pulpit supplies during his absence will be Sunday, June 28th, Rev. E. C. Wood, Chatham; July 5th and 12th, Rev. J. Dempster, Niagara Falls; July 19th, Rev. E. C. Wood; July 26th, Rev. Robt. Brackstone of Cannington; Aug. 2nd and 9th, Rev. J. Fullard of Essex; Aug. 16th, 23rd and 30th, Rev. Lorne Hisey of Westboro, Ont.; and Sept. 6th, Rev. J. K. Yelland of Springfield, Ont.

On Monday evening, June 22nd, a farewell party was given in honour of the Pastor at the home of Mr. and Mrs. Ed. Moore, who graciously placed their well-kept gardens at the disposal of members and adherents of the church. A splendid program composed of sacred hymns, instrumental numbers and readings was carried out. Greetings and words of appreciation were spoken by Rev. J. K. Yelland, of Springfield, and several of the church officers. Mrs. Guthrie was then presented with a lovely basket of flowers, the pastor being presented with a purse of money as a tangible expression of love and esteem. A delightful luncheon was served at the close by the Young Ladies' Bible Class of the church. Following this the singing of farewell hymns and the wishing of Godspeed brought an enjoyable evening to a close.—W.

(Continued on page 8)

Whole Bible Course Lesson Leaf

REV. WM. J. JONES, EDITOR

Vol. 11 Third Quarter Lesson 29 July 19, 1936

THE MESSIAH'S PREACHING

Lesson Text: Isaiah, Chapters 60, 61 and 62.

Golden Text: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60:1.

Bible School Reading: Isaiah 60:1-61:3.

DAILY BIBLE READINGS: Monday—Is. 49:5-13; Tuesday—Is. 49:22-26; Wednesday—Rev. 21:22-22:5; Thursday—Is. 62:1-12; Friday—Matt. 25:1-13; Saturday—John 15:1-11.

CHAPTER 60

Israel from the mourning of her captivity is to arise (52:2) for the glory of the gospel, the light of Jehovah (19, 20) will come upon her. It is the prophet singing with that peculiar beauty which Burns called "rapt Isaiah's wild, seraphic fire". In the lesson to-day there is noticeable that dovetailing, interlocking of passages which characterizes the prophecy. We hark back in thought to Chapters 54-56. In this chapter, however, there is distinct reference to 49:22 in vs. 3, 4, 9; and to 49:23 in vs. 3, 10, 14, 16.

Vs. 1-3 gives the reason for the joy of Israel—the glory of Jehovah has risen upon her. Two different words are found in this chapter for "glory". The first, meaning splendour, beauty (R.V. mg.) in 7(2), 10, 13, 21; the second, meaning majesty in the most glorious sense in 1, 2, 13 (2). It is the latter word which has several uses, two at least being distinguishable in this chapter. "Glory" may mean: (1) something tangible such as material or wealth (Gen. 31:1; 49:16, f.); (2) something intangible such as the majesty, dignity of a person (Gen. 45:13) or (3) the soul or self (Gen. 49:6; Ps. 4:2; 7:5) and thus a personification (Is. 10:18; 60:13); and (4) the majesty of Jehovah whether visible or invisible, in the cloud of theophany (Ex. 33:22; Lev. 9:6, 23; Deut. 5:24; II. Chron. 5:14; 7:1-3—also Ex. 40:34; Is. 6:3; 60:2), or in the cloud with the Angel of Jehovah present (Ex. 16:7, 10; 24: 16-17), or in the Shekinah of glory in Tabernacle and Temple (Lev. 16:2; I Ki. 8:10, 12); or in the very nature and character of God (Is. 42:8; 48:11; 58:8; 60:1). Even in the phenomena of nature His glory is seen (Ps. 19:1; 29:1 ff.) His glorious presence is referred to in His Messianic glory (Is. 4:5; 11:10; 60:1; Ezek. 43:2; Matt. 16:27); and in the New Testament in echoes of the Old Testament manifestations in the theocracy (Acts 7:2; Rom. 9:4; Rev. 15:8; 21:11, 23). Always there was the symbolical back of the physical or visual manifestation, and although the two were dissociated it was because of the passing of the theocracy and the spiritualization of the gospel. Figures and symbols return in the Apocalypse, but the attributes and the character of God are always present whatever epoch revealed the glory.

Although the earth (2) will be dark yet the "light of the world" shines (19, 20) upon Israel when the Gentiles are blessed with them and by them (see note 54:1; 49:22). Kings will be there (49:7, 23 note).

Vs. 4-9. But the returning Jews will lift eyes cast down with grief and see the ingathering of the Gentiles typified in their first return (49:18). Israel's children will return, too (v. 9; 49:20ff.) to the joy of the nation whose heart will "thrill" (R.V.) with exultant emotion (5; see Ps. 34:5). The Gentiles will bring gifts from the East and South (6), and North (7) and from the West (8). All forms of conveyances are used, even the large, merchant-ships of Tarshish (9), whose sails are likened to flying clouds, to doves winging their way homeward (8). The "forces" (R.V. "wealth") of the Gentiles will be brought (5; cf. 52:1 and 49) by the returning Israelites, even silver and gold (9) as the Jews took wealth out of Egypt (Ex. 11:2) and after the captivity from Cyrus (Ezra 1:4). Typical of all races, tribes, and kindreds with their peculiar character and temperament is this array of Gentile transports whose people will offer sacrifices voluntarily (7; cf. 56:7) to the glory of God. In v. 7 we have reference to the future glory of God in heaven when His nature will be unfolded in new revelation and some hitherto uncommunicated aspect of His being shown believers (Rev. 2:17; 3:12; Hag. 2:7-9). "The house of his glory"

(Septuagint: "house of prayer"—cf. 56:7) will be majestic in the day when the Holy One is glorified in His own (9).

Vs. 10-14 pictures the glories of the New Jerusalem. Strangers (61:5) and kings (cf. 3) will minister to her who was the subject of the wrath of God (54:8). Peace reigns then in the city whose gates are open perpetually (Rev. 21:25), even as the door of salvation is now open (Acts 14:27; Rev. 3:8). Into her the "forces" of the nations go (see v. 5), else the nation failing to serve will perish (14:2; Zech. 14:17). Even her enemies (14) shall do obeisance (49:23; Rev. 3:9) in the city of Zion (Heb. 12:22). Then (13) will the glory of God typified in the first temple (I. Ki. 5:6) by the glory of Lebanon (which here represents Jehovah's glory), be found in His sanctuary, His footstool (I. Chr. 28:2; Ps. 99:5; Is. 66:1).

Vs. 15-22 describes more of her glory. She was forsaken by man (1:7-9); hated (66:5)—all commerce ceased. But she will thrive on nations (49:23; 66:11) in the day when she knows Jehovah the Saviour (49:7) and Redeemer (59:20). Gone will be violence and destruction (54:14; 59:6; 51:19); present will be a city at whose gate is Praise (II. Chron. 31:2; Ps. 100:4) in whose borders is everlasting light (Rev. 21:23; 22:5) even Jehovah and His glory (19). Her mourning will be ended (Rev. 21:4) in that day when all her people will be righteous (52:1) in the land (49:8; 57:13). Such a work is God's and His alone (19:25), and for His own glory (61:3). Believers are for His glory (Eph. 1:6). His own time will hasten that blessed day of the second advent.

CHAPTER 61

Vs. 1-3 is the Messianic Manifesto spoken by the Servant of Jehovah (cf. 42:1). Here the Messiah is Priest-King, anointed by the Spirit whose presence signifies His appointment, His closeness to Jehovah, His reception of something substantial—all inherent meanings of "anoint". The bestowal of the Spirit illustrates the first two (Jn. 3:34; Matt. 12:32). Other references explaining the significance of all three meanings are: (Matt. 23:10; I. Sam. 24:6; 26:9; II. Sam. 1:14; and I. Sam. 16:3). The Messiah although regal is also priestly, and chiefly so in this passage, witness His functions: preaching the gospel (good tidings); binding (57:15); proclaiming liberty (49:9—here alluding to Jubilee: Lev. 25:10); and opening the prison doors and thus the darkened eyes of captives. He is also to proclaim the grace of God (49:8) expressed, perhaps in the word "year" where the Lord stopped reading in Nazareth synagogue (Lk. 4:18, 19). Both aspects of His second coming as well as of His first coming may be seen here: BLESSING, and JUDGMENT. The consequent ministry of the Spirit, given by Jesus' bequest is seen in v. 3—comfort (Matt. 5:4); joy (Ps. 23:5); praise (cf. 10); strength ("trees"—terebinths—Jer. 17:7). The gifts and fruit of the Spirit (Gal. 5: 16-24) are for the glory of God, as is also our fruit-bearing (Jn. 15:8).

Vs. 4-9. The Servant speaks to Zion reminding her of the wastes to be built (49:8; 58:12); the ministration of the Gentiles (14:2; 60:10); the religious service of each (typifying believers, cf. 66:21 and esp. 56:6) fulfilling the earlier ideal of Ex. 19:6. In that day Israel (and by type the Church) will partake of the riches of the Gentiles (60:5-11) succeed to their glory (mg.)—cf. Rev. 21:26. No more shame or dishonour will be theirs (54:4; 60:15) but double joy (40:2; Ps. 16:11), for the Lord has promised it, Jehovah who will punish the iniquity (R.V. 8) of her enemies. He will faithfully "recompense" (62:11) the enemies because of His covenant (Gen. 17:7; Jer. 32:40). The nations will see the blessing of the blessed seed of Israel (54:3; 44:3; 65:23).

Vs. 10-11 shows the people of Zion rejoicing in God (25:9; 51:3) who has clothed them with salvation (49:18; 52:1) as a bridegroom is garlanded. The sureness of the promise is typified by nature (55:10; 58:11) for He will "cause" righteousness (45:23; 60:18, 21).

CHAPTER 62

Vs. 1-5. The Servant speaks of His untiring work of righteousness (58:8; 61:11) and salvation (52:10) in Jerusalem. The nations will see it (cf. 61:11 and 60:3) as well as kings in the day when the Lord will give her a new name (4, 12; 56:5; 65:15 and antitypically Rev. 2:17; 3:12). The protecting hand of the Lord holds her as a crown and a diadem (reciprocally He is our crown—28:5) emblematic of rejoicing (28:5; I. Thess. 2:19). No more Forsaken (54:6; 60:15, 18) but a delight (Hephzi-bah)—Zech. 3:17 the land (Israel by type) will be wedded to Jehovah in an indissoluble

union (Hos. 2:19, 20) between the "sons" (better: "Builder") and His people.

Vs. 6-9 finds the Servant speaking to the watchmen (angels?)—52:8; Jer. 6:17 as He does to us His "remembrancers" (R. V.) literally: chroniclers, historiographers who must pray, importunately (Matt. 15:21-28; Lk. 18:1-8) for the Jerusalem above (Ps. 122:6). Jerusalem will then be a praise (60:18; Jer. 33:9) in the earth. That which was prophesied and fulfilled (Lev. 26:16; Deut. 28:31; Jer. 5:17) will not happen, Jehovah promises (8, 9).

Vs. 10-12 the Chorus of the Watchmen promising triumph on the highway of God when His Servant comes ([60:11, 18]; [57:14]; [35:8; 49:11]; [49:22]; [49:6]) again (primary fulfillment, Matt. 21:5). He brings reward (40:10; Rev. 22:12) and work (R.V. mg.). Then will Israel be holy (Deut. 7:6; I Pet. 2:9), redeemed (51:10), not forsaken (v. 4). Our salvation cometh (Rom. 13:11).

NEWS FROM UNION CHURCHES

(Continued from page 6)

Kinmount's New Church Has Opened

The opening services of the new Baptist Church building under the leadership of Rev. M. B. Gillion, of Bobcaygeon, were happy events on Friday, June 19, and the following Sunday. Over one hundred members and friends from the vicinity and from Bobcaygeon, Toronto, Orillia, Lindsay, and Norland, gathered for the occasion. Pastors from these places brought greetings, and congratulated those concerned upon the attaining of their place of worship. Rev. W. E. Atkinson, of Waverley Road Baptist Church, Toronto, was the special speaker on Friday night, and Rev. P. B. Loney, of Runnymede Road Baptist Church, Toronto, brought the messages on Sunday. Each spoke interestingly and convincingly. The Sunday evening service was concluded with an impressive communion service.

The decoration of the building has not been completed, but will be proceeded with as finances and time permit. Meanwhile the members and friends rejoice that they have a meeting place of their own where they may worship as they wish.

MURRAY E. GROAT.

Liberia

No doubt you like to have a bit of news for the Witness. I am glad to have some of a cheering character for you. Our School-boy Evangelist has just returned from preaching over the week-end. He has been speaking to little groups of two or three wherever he has been able to find them on the farms. Although he has had a meeting in a village each

of the three nights that he has been away, he has spoken to about 180 people about Jesus and their soul's salvation. This is not a great number, but considering that the people are so scattered and that the towns are deserted (due to the farming season) it is very good. Often more can be done with such personal informal work than when the numbers are larger.

Kanga is also busy, and although I have not seen him for three weeks, his wife comes to church and states that he is always away somewhere telling out the Good News. I visited a town at some distance yesterday and found that Kanga had been all around there a short time ago. Please tell our people that these two Evangelists need to be upheld at the Throne of Grace in much prayer.

Again you will be pleased to hear that we had a time of blessing here on the station yesterday, which was Sunday. Some of our Christian folks had gone away for some reason or another. The ordinary town people were busy on their farms and so did not come, and thus our congregation was rather small, consisting mostly of school-boys. I have been preaching from the book of Acts which is so full of rich instruction for just such an infant church as this is. I have been trying to keep the story progressing each week and have chosen some part as a text or subject of appeal. Yesterday we had the story of Stephen, and I emphasized part of the 51st verse of the 7th chapter, "As your fathers did, so do ye". I called upon the school-boys to be different from their town fathers who are so indifferent and opposed to the Gospel. Evidently the Holy Spirit was at work for when I gave an invitation after the closing prayer, there was a movement in the midst of the boys and five stood up confessing Christ. I do not always give an invitation and usually when I do, there is no response. I had been out in the villages in the afternoon and, being tired, went to bed early at night. I had no sooner dropped to sleep than a knock came to my door, and Josiah, our head boy, brought some of his boys in to see me. Apparently he had added to their number while I was away for now there were no fewer than nine who were crowded into my small bedroom. They had come to tell me that they were in earnest about wishing to serve the Lord. You can imagine the joy of my heart and the heart-longing that I had for them as I tried to help them and fortify them against the onslaughts of the devil, as they attempt to follow along the way that Jesus trod. Finally, after prayer in which all engaged, they went out to their beds, and after lifting my heart up to God for them again, I also went to sleep. We can only pray that God will keep these Bassa boys growing in grace, and that He will do wonders for His Name's sake through them in the future. Tell the people at home to be much in prayer for the work here in this needy part of the Lord's harvest-field.

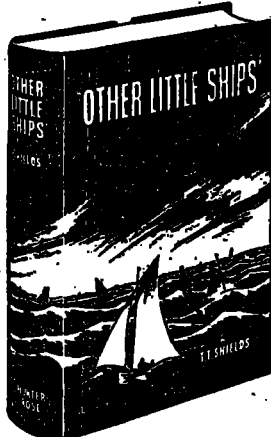
PERCY CLUBINE.

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