

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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The Jarvis Street Pulpit

TELEVISION: HOW MEN MAY ACTUALLY SEE CHRIST CRUCIFIED TO-DAY

A Sermon by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 18th, 1937

(Stenographically Reported)

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"—Gal. 3:1.

"But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."—Titus 1:3.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I. Cor. 1:18-24.

I.

IT IS IN THE PURPOSE OF GOD THAT MEN SHALL NOT FIND HIM BY THEIR OWN INDEPENDENT SEEKING.

As never before, men are delving into the secrets of the universe and are analyzing all created things. The unending stream of reports of discoveries in modern chemistry and physics makes us wonder what man's next wonder will be, and sometimes fills our minds with awe, for men seem to be treading the threshold of the mystery of God. Nor are natural men without some object in this direction; the search for the origin of life is an age-old quest and one which men have not even yet abandoned. They occasionally even dream of defying the immutable laws which govern man's exit from this mortal sphere, forgetting—or, not knowing—that the key of death is held in the hand of the Ancient of Days. Periodically there come stories of physicians who have succeeded in causing a human heart to resume its function after it had stopped beating for some time. If these reports be true, however, they prove nothing, reveal nothing. The article of death is more than physical: just there, somewhere, is God, whom man, unaided, shall

not find. Mere mortal man shall never roll back the tide of death. Nor shall they find God by any human religion, by any system of philosophy or of science, or by the exercise of any human invention or ingenuity whatsoever. The ancient challenge holds: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

And it appears from our text that natural man's non-success in finding God by human wisdom, is of the wisdom of God—determined, perhaps, in His eternal counsels: "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, . . ." That is, it was by the divine purpose, and was a special manifestation of divine wisdom, that man by his own wisdom should not succeed in finding, and coming to know God.

II.

BUT IT HAS PLEASSED GOD TO SPEAK AND TO REVEAL HIMSELF TO MEN IN CONFORMITY WITH, AND IN THE OUTWORKING OF, THOSE PURPOSES FORMULATED IN HIS COUNSELS FROM BEFORE ALL WORLDS.

God speaks in the wonders of the world, and in the glory of a million flaming stars. He declares Himself in the dispensations of His providence in the lives of men day by day. He is speaking to men by His special judgments in the world; for, as there is a future wrath, so there is a present wrath: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." God really speaks to men. But He speaks in a special way according to that plan which was formulated before the worlds were. Before man sinned, God determined that in the fulness of His time, and in His own special way, He would make Himself known to the creatures who would transgress against Him.

Paul declares that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." By the writer to the Hebrews we are told that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

"The heavens declare Thy glory, Lord;
In every star Thy glory shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines."

And not only in fairer lines, but, illuminated by the Holy Spirit, in lines we can understand.

God has spoken to us in the great fact of the death of His Son. And in order to declare His love, He purposed that there should be one supreme demonstration of the love of God to lost men—and Calvary was planned before the world began. He is the Lamb slain from the foundation of the world. It was God's plan to declare His love to us by the Cross.

"God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." I suppose it would have been possible for God to have placed Calvary near the end of this age, publishing His gospel and winning men to Christ, revealing the cross to them in prospect, instead of retrospect. But He ordained it otherwise. He so ordered that Christ should die while we were "yet sinners". That seems to have been the purpose of God's choice of time. The blood speaks. God speaks to us in the great fact of the death of Christ for human sin. "Greater love hath no man than this, that a man lay down his life for his friends", our Lord said. But He could have added, "But I lay down my life for my enemies." While we were sinners, while we were at enmity—and not only so, but when our carnal minds were enmity against God, Christ died for us.

There is never a drunkard on Jarvis Street, never a profligate walking the streets of Toronto, who does not draw out the love of the great heart of God. Christ died for sinners just as they are. Let us as Christians beware of being self-righteous about the people who are far away from God. Had Christ been so when we were far away, He never would have left the glory. He died to pay the price of our redemption, and, in doing so, to declare His love for men.

And God raised Him from the dead. At Mars Hill Paul said, "He hath given assurance unto all men, in that he hath raised him from the dead." He has spoken unto us, not only in the death of His Son, but through His life, and in His resurrection and ascension and the great work

He is prosecuting for us at God's right hand at the present time, "for he ever liveth to make intercession for us."

He conveys to men the full knowledge and power of His cross through preaching. He has "manifested His word through preaching." It does seem foolish sometimes for people to meet Sunday after Sunday, just to keep on preaching—preaching—preaching to sinners, some of whom never will hear the word of life. Some will come and go in the place of the Holy, and ultimately will be forgotten in the place where they have so done. Yet it is God's plan: "It pleased God by the foolishness of preaching to save them that believe."

Through the preaching of the gospel, by the power of the Holy Ghost, Christ crucified is presented to the eyes of men—not to their natural eyes, but to the eyes of their understanding, the eyes of their hearts. "O foolish Galatians . . . before whose eyes Jesus Christ hath been evidently set forth, crucified among you!" But He will not be "set forth crucified" unless He is preached crucified. People never will see the crucified Christ unless Christ crucified is preached. But if He is thus set forth in the power of the Holy Ghost, the individual hearer to-day has a privilege in hearing the gospel which was not experienced by the crowd which gathered at Calvary who gazed upon the literal cross and beheld the Lamb of God in His dying agony.

They did not understand it. The Holy Spirit had not yet come. The things Jesus Christ had taught had not gripped their minds. They did not know that when He groaned out His life on Calvary He was there as the Lamb of God, bearing all the sin of all men from the time of the first man, Adam, until that of the last man who should be born. They did not understand it when they saw Him die. Men smote upon their breasts and said, "Surely this was a righteous man." The disciples who were there were puzzled. They did not understand that the blood which they saw stream from His brow and side, His hands and feet, atoned for, and would cleanse them from, their sin; that it was the only means of their eternal salvation.

At Pentecost they understood it. Then they knew! When Peter, speaking by the Holy Ghost, preached his marvellous sermon, then they knew! The Holy Ghost had brought to their remembrance all things that the Christ had said. "Him, being delivered", said Peter, "by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up." They understood it then. But men everywhere, and anywhere, in the world to-day where the gospel is preached, may understand, may see Christ crucified, may have a clear apprehension of the plan of salvation by the death of Christ.

Ceremonialism will not save men. Read the Gospels again, and the epistles; and you will find that the apostles did not invent a gospel. They had a gospel to preach, and it was Paul's conception that he must preach that gospel if he would be free of the blood of those who heard him; so that he was able to say, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Salvation comes to men where they are—wherever they are; wherever the word of life is preached in the power of the Holy Ghost, wherever Christ is set forth before their eyes crucified among them.

What a day we are in now when men have turned to substitute another gospel, which is not another, when actually ministers of religion are advocating the introduction into the church of the drama, in order to teach the things of God! No drama is needed. There is positively nothing that can convey so clearly, so sufficiently, to the hearts and consciences of men, Christ crucified, as the preaching of the gospel. This is God's ordained means of presenting Christ crucified to men. If the Church, or any part of it, turns aside to the drama, it puts the drama in front of the cross, and keeps men from an understanding of God.

God's plan of reaching men is by the Holy Ghost, a Book and a man. That is all! That is how the gospel has been spread. He has ordained that a human voice shall carry the message. I wonder why He passed over angels? Would it not be interesting to have an angel in the pulpit? It would be a great thing to have Gabriel come down and preach. But Gabriel does not know! Although the angels are "sent forth to minister for them who shall be heirs of salvation", there are elements in the gospel "which things angels desire to look into". Apparently they do not know. An angel could not say to sinful men, "I was a sinner, and He saved me." An angel could not say, "My life is like yours. We meet the same temptations, walk the same path." That is one of the reasons no doubt why God has chosen men to preach the word. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." If God had chosen angels to preach the gospel, it may be men would have worshipped the angels rather than God, saying "He is sinless; let us worship him." But he passed by angels, and chose men. God's means of bringing salvation to men is the declaration of the word by a human voice, in the power of the Holy Ghost.

And that means that Jesus Christ is set forth, crucified among men. Why will men turn aside to other plans? If preaching fails, it is because people will not believe. The gospel may be preached, and men may not believe. As in apostolic days, some believe, and some believe not. Many churches that once believed this gospel, do not now believe. Some have turned aside to social service, and now even to economics and politics. Yet it is forever true that the only way by which men may be won for Jesus Christ is by the preaching of the cross of Christ in the power of the Spirit of God. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The preaching of the Cross brings conviction of sin. Some may think that if we desire to convict men of sin, we must preach the law. There is a place for the preaching of the law. Christ died in payment of the penalty of a broken law. In some mysterious way, the preaching of the Cross not only gives assurance of sin, but it convicts men that they are sinners. It was when the Deity of Christ was manifest in the miracle of the great draught of fishes that Peter exclaimed, "Depart from me; for I am a sinful man, O Lord." It was when the Saviour in His glory revealed Himself to John in Patmos that John fell as one dead. It was when Daniel had a vision alone, "for the men that were with me saw not the vision; but a great quaking fell upon them", that he was led to cry, "My comeliness was turned in me into corruption, and I retained no strength." It is by the exhibition of His righteousness that men are led to a knowledge of sin.

By the presentation of Christ to us, in the unspeakable contrast we learn of our own uncleanness. It is by the presentation of His righteousness that we know ourselves to be sinners. And it is not only by the preaching of the law, but by the preaching of the gospel, that men come to know they are sinners before God.

Hans Egede, missionary to Greenland, laboured for seven years without securing one convert to Christ. One day he was reading to one of the natives the fifty-third chapter of Isaiah, when suddenly the man said, "What is that? Read it again. I want to understand it. I want to be a Christian." It was the story of the cross that led the man to conviction and conversion.

The preaching of the cross is the power of God unto salvation to everyone that believeth. There is power in the Word. The Holy Ghost witnesses to the death of Christ, and in the preaching of the Word, the Holy Spirit brings to men the knowledge of sin—and of sins forgiven; so that the preaching of the cross, while it is to them that perish foolishness, to them that are saved, "it is the power of God"; while it is "to the Jews a stumblingblock, and unto the Greeks foolishness", "unto them which are called, both Jews and Greeks", it is "Christ the power of God, and the wisdom of God."

Nobody in all the ages since Christ died, ever had a better opportunity of salvation than you have to-night. This is God's ordained means. This is the way in which salvation comes to individual men. The preaching of the cross is "the power of God unto salvation to everyone that believeth".

The Cross satisfies the conscience. Men may quibble about Calvary, and have their theories about the atonement, if they will: what they need to do is to get alone with God. Theories of the atonement aside, the fact of the atonement is the question. Whatever it means, it is something God did for men. He "died the just for the unjust, that he might bring us to God." "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." He was "delivered for our offences, and was raised again for our justification". Our sins were put upon Him. When you and I have heard the story of the cross, when we are really convicted of sin, when we are conscious of the fact that we have broken God's law, that we are "at the outs" with God; when we have a sense of the justice of God, and assent to what God's Word declares that God would be just were He to condemn us, when we know we are absolutely lost—and lost eternally—nothing will satisfy us but the cross of Calvary. Nothing! Nothing will satisfy the demands of an awakened conscience—as nothing will satisfy the demands of divine justice but the death of the Lord Jesus. When we know He died, when the Holy Spirit teaches us that He died for us, that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"—when we know that, we know that we are saved.

A man who is guilty of murder may perhaps be pardoned, but the guilt of that blood will remain on his conscience, so far as his offence against the law of the land is concerned. There is no way of removing the guilt of the broken law. That is how transgression stands before man's bar. But before God's bar, if men really believe, they immediately enter into all the benefits of the death of Christ; and this means that the Saviour,

having "by his own blood . . . entered in once into the holy place, having obtained eternal redemption for us," and so there being no longer a record against us before God, the record of sin in our consciences is also expunged: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Sin has been put away. Our consciences have been cleansed from the guilt of sin.

Will you not come to God? You unsaved one, will you accept His pardon?

There is a great multitude here this evening who could testify to the efficacy of His blood, who are able to say that through the preaching of the gospel, they believed on him, and found eternal life. Yet I dare to say that if you were the only sinner in the world, Christ would have died for you. There is not one here for whom He would not have shed His blood.

Bishop Berry, of Philadelphia, stood one day looking at the display of fruit in a store window, when he noticed a boy hungrily looking at the tempting array. Said the Bishop, "My boy, do you like fruit?" "Oh yes, sir." "Why do you not get some for yourself?" "I have no money, sir." Bishop Berry said to the shopkeeper, "Give this boy all the fruit he wants, all he can carry away." The boy's eyes opened wide—and so did his pockets. He looked at the Bishop with eyes glowing with delight, and thanked him, as he filled his capacious pockets, and went off. "Where are you going?" the Bishop asked. "I am going home, to tell my mother." Then the Bishop meditated, and tears coursed down his cheeks as he thought of the grace of God to him in Christ Jesus. "Ho, every one that thirsteth"—oh, listen to the invitation—"come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

You may come if you are at life's fag end. You may come in your youth, with life all before you. Anybody may come, and "him that cometh to me I will in no wise cast out".

"Weary of earth, and laden with my sin,
I look at heav'n, and long to enter in:
But there no evil thing may find a home,
And yet I hear a voice that bids me, 'Come!'"

"So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that throne appear?
Yet there are hands stretched out to draw me near."

"The while I fain would tread the heav'nly way,
Seems evil ever with me day by day;
Yet on mine ears the gracious tidings fall:
'Repent, confess, and thou art loosed from all.'"

"It is the voice of Jesus that I hear;
His are the hands outstretched to draw me near,
And His the blood that can for all atone,
And set me faultless there before the Throne."

"Yea, Thou wilt answer for me, righteous Lord;
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life laid down."

"Naught can I bring Thee, Lord, for all I owe.
Yet let my full heart what it can bestow;
Myself my gift, let my devotion prove,
Forgiven greatly, how I greatly love."

A WORD ABOUT THE EDITOR

The Editor has requested us to insert a note to say that his progress toward recovery has exceeded his physicians' utmost expectations; that no permanent impairment of his physical powers is anticipated; and his own physician kindly says that he is now insisting upon this present period of rest to provide for the "more" strenuous labour of the next ten or fifteen years.

The Editor desires to express his deep gratitude to the hosts of friends who, by nearly every means of communication, have assured him of their prayerful interest. Their affection and regard are most heartily reciprocated.

THE TIE THAT BINDS

In *The Fundamentalist* of April 30th there appeared an article by Dr. H. G. Hamilton, of First Baptist Church, Buffalo, written in appreciation of Dr. Norris' great ministry in his church recently when a two-day Bible Evangelistic Conference was held. We wish we had space in this paper to reproduce the entire article, but quote a paragraph in reference to the Editor:

"Only one shadow fell across the entire two days. We had hoped to have with us that great apostle of the Faith, Dr. T. T. Shields of Canada, but we were saddened to hear that on the day before he was stricken while in his office and ordered home to bed for six weeks. As we pen these lines we are happy to hear the good news of his rapid strides to recovery. Let all the saints of God join with a host of others throughout the world in petitioning Almighty God for his speedy restoration.

'We need him so; in clash of men and things
While discord reigns and class and interest jar,
And futile voices clamor, loud and far,
And systems shake with overturn of kings
And loosing of old bonds; while crashing rings
The storm of alien hands and thoughts, to mar
To desecrate the Temple wherein are
Our things most holy; while still cowardice clings
To sloth. Oh, for his voice to sound the call!
Oh, for his arm to lift the standard clear,
Where loyal saints may rally from afar
And for his hand to brand the lie a lie.'"

HUMANISM

Last week we spoke of the unbelief in a certain denomination which is officially Modernist. Now comes this telling tale. Following an address by a visiting speaker in a Toronto church of this denomination, the pastor, the speaker, and the friend who told us this incident, retired to the vestry and got into an argument concerning capitalism, which was the subject of the lecture, and the social order. Said the pastor: "I cannot be a Christian in the present set-up. The common idea of God is pretty much a myth. I believe in helping my fellows. That is as near as I can come to being a Christian."

Imagine the position of such a man, praying publicly to an unknown God, ministering to a Christian church, when he cannot be a Christian, holding to nothing more than helping one's fellows! The teaching of social justice runs through the Old Testament; brotherly love, the New; but the first commandment is to love God, and it is the second which is to love our neighbours.

Modernism begets Humanism and Humanism begets Atheism.—B.

REGULAR BAPTIST WORK IN ONTARIO AND QUEBEC

After much consideration of their foreign and home work, the Board of the Union of Regular Baptist Churches of Ontario and Quebec called a special Convention. In preparation for the Convention they printed—in sufficient quantity to put a copy in the hands of every member of the churches composing the Union—a report of their findings for submission to the Convention. The reports were forwarded in bundles to the Union Pastors, and gave full information as a basis for discussion. If any member has not received a copy, he may apply to his Pastor; and if others should desire a copy, it can be obtained by writing the Union Office, 337 Jarvis Street, Toronto.

The Convention was held Tuesday afternoon and evening, with three sessions on Wednesday; ninety-three delegates represented forty-five churches, and after a full discussion the report was adopted. Our Convention, then, has regretfully decided to discontinue work in Liberia and, for the present, to devote itself exclusively to Home Mission work. The report says:

"We feel that this is especially necessary in view of the fact that many places in Ontario and Quebec are almost entirely without a gospel testimony. There is, therefore, a crying need for our Regular Baptist testimony in these two Provinces."

In order to carry out the suggestion for a new emphasis upon Home Mission work, the following recommendations were adopted:

"That particular attention be paid to the evangelization of the northern parts of the Provinces of Ontario and Quebec. Vast fortunes have been made in the past from the minerals and timber of this huge area, and many settlers have established themselves on the land. Those who are in close touch with the trend of affairs confidently prophesy that this year will see great strides taken in the development of the natural resources of this country. Val d'Or, where Mr. Watt has already commenced work, promises to double its population within a year; a huge extension to the paper mill at Kapuskasing is planned; Larder Lake, near Kirkland Lake, is regarded as having an immediate future and other places, that as yet are but names to us, have equally great promise of development—that spells money and men for this Northern district.

"The Catholic Church is alive to the situation, and is already claiming this great region as her own. Churches, monasteries, hospitals, and schools, are among the first buildings erected in each new settlement, while a concerted effort, subsidized by the Government in Quebec, is made to bring in French-Canadian Roman Catholics to occupy the soil.

"In Ontario, the new school-tax legislation was undoubtedly framed with such places as Timmins and Kapuskasing in mind, to increase the revenue of the Separate Roman Catholic Schools by the influx of taxes from huge million-dollar corporations—and this, at the expense of Public Schools.

"There are many French-Canadian settlers in all these places, a large number of foreigners in the mines and mills, together with a large proportion of Anglo-Saxon workers in most of the large centres. We confidently affirm that among these people Christ is not named. It is true that the Catholic Church gives Him lip-service, but salvation by grace is not proclaimed. Among the English-speaking people, there is almost equal need. Many of them leave their religion in the old-established centres from which they came to live a new life—too often a godless one—in towns that still have much of the gold-camp atmosphere about them.

"The possibilities of work in the North have already been demonstrated by the actual success that has attended the efforts, during the last year, of Brother John Boyd in Sudbury; of Rev. Harold Slade and his brother Russell Slade, and later Rev. Robert Brackstone, in Kapuskasing; and of Rev. John Armstrong and Rev. John Cunningham in Kirkland

Lake. In addition to this, there is the great triumph of grace that the Timmins Church represents; and the splendid achievement of the Noranda Church under the leadership of Rev. Stanley Wellington, who built the work out of nothing in the last five years, speaks for itself.

"Such a great opportunity, together with the manifest blessing that has already attended the preaching of the Word in the North during the last year, ought to spur all those who covet the salvation of souls, to great effort, and to a willingness to give sacrificially in order to press the battle to the gate.

"We therefore recommend that, in order to seize the opportunity immediately, the Convention authorize the Board to take steps to make use this summer of the tent that is now available for work in the North, where there are a number of towns and cities in which it is difficult to secure a hall for religious meetings, but in which a tent would be suitable for a two weeks' campaign. We have in mind such places as Smooth Rock Falls, Hearst (near Kapuskasing), Iroquois Falls (near Timmins), the Pamour Mine Townsite (also near Timmins), Larder Lake (outside of Kirkland Lake), Val d'Or (where Mr. Watt is now labouring).

"Two students could serve as advance-agents for the tent, finding a place for its erection, and completing the necessary arrangements, then visiting the entire town, thus preparing the way for the coming of one of our Pastors already in the North, or for one of the Pastors from the South, or a lay-preacher. If it be seen that nothing can be accomplished, the tent may be moved on to another centre; but if it be seen that the Lord has 'much people' in such a place, a permanent work can be started. This, we believe, is very close to the primitive, apostolic method of evangelism, and could be carried on with a minimum of expense.

"The same plan could be used in Southern Ontario, in places where new causes have been started by our pastors, such as Sarnia, Mr. Wood's mission near Chatham, another near Wheatley, etc. Perhaps some of the weaker churches would welcome a tent. A tent might be used with good effect in the Eastern Townships, in places where we have a number of sympathizers and in the Maritime Provinces.

"The Board therefore recommends that the Convention authorize the most vigorous prosecution of our Home Mission work in agreement with the above proposals; and that

"The Convention urge all our Pastors and churches to strengthen the hands of the Board for the vigorous prosecution of Home Mission work in harmony with the foregoing plan, by generous financial support and earnest intercession."

It is the intention, therefore, of the Executive Board of our Union to do its utmost to further the much-needed evangelization of our Home territory, with particular attention to the fast-developing North.

GOLD IN THE NORTH

In presenting the cause of gospel work in Northern Ontario, we first remind our readers that one year ago, with the exception of the churches at Timmins, Ontario, and Noranda, Quebec, the Union of Regular Baptist Churches of Ontario and Quebec had no gospel centres in this rich and vast region. To-day, we have work at Sudbury, Kapuskasing, and Kirkland Lake, Ontario; and Val d'Or, Quebec. The great advance that has been made in this period should inspire us to praise for what has been accomplished, and prayer for what may be done.

SUDBURY

"The Nickel City"

Population, 25,000

PASTOR: MR. JOHN BOYD

By Walter C. Tompkins

Sudbury and nickel are synonymous. Some time ago the noted authoress, Nellie L. McClung, paid a visit to this mining city, and in *The Evening Telegram* of April

24th, she recorded some impressions of her visit and among other things said:

"Sudbury is now a city of about 25,000 people, divided into three distinct types—the French-Canadians, British-Canadians and New Canadians, largely Finnish. Every street is busy, full of cars, and full of people. The stores seemed to be overflowing with merchandise, especially Easter goods. Sudbury and the surrounding district is the home of the nickel industry, not only of Canada, but of the world, giving to this district a significance unique in the Dominion.

"The International Nickel employees vary in number from six to ten thousand and the company carries on mining operations in many places in the district. The smelters, refineries and a concentrator are situated at Copper Cliff, four and a half miles southwest of Sudbury. There has never been a strike or a lockout. The high smoke-stacks (over five hundred feet high) carry the sulphur fumes into the air, and so prevent the plant destruction which some years ago denuded the countryside of its grass and trees.

"In 1885, when the C.P.R. was being built through this country, the ore was discovered as the cuts were made through the rocks. At first it was only the copper in the ore which attracted the attention. The discovery of nickel in the ore came later.

"Nickel is a name, with a sinister meaning. In the early part of the 18th century, it was found in the silver and copper mines of Saxony, and at first this new metal gave great promise with its smooth surface, and shiny glitter. But after many experiments it was pronounced utterly useless. In disgust the superstitious miner called it copper-nickel, after the old Nick himself, believing it to be of evil origin. Now the name still sticks, and is the same—or nearly the same—in all languages.

"Nickel has come into our lives to stay. It is not only used in guns and other instruments of war. It is used in making airplanes, automobiles, in the lovely chromium which gleams like silver in bathroom fixtures, in the monelmetal sinks, prized by particular housekeepers, who have the money to get it.

"This ore, which has made Canada the producer of almost all the world's nickel, is found in abundance in an elliptical ring varying from six to ten miles wide and about one hundred miles on each side of a saucerlike elevation. The bottom of the saucer is lower than the nickel range and is fertile farm-land, well settled and prosperous. It is estimated that the ore will last for several generations.

"Canada uses only one-half of one per cent. of the output of the nickel mines and the British Empire uses fifteen per cent. So the company is definitely dependent on the international field for their markets. It was estimated in 1932 that the company had a fifty million investment in this district, and this has been materially increased. Last year the profit was said to be fifty million dollars. . . .

"If there is one rich spot in Canada, it is surely this Sudbury basin, where nature has stored wealth with a prodigal hand."

That is a good description of the material wealth of Sudbury, but our interest goes deeper. We are not soliciting your interest in the stock of the International Nickel Company, but would present the spiritual needs of this thriving industrial centre of almost twenty-five thousand people.

It is almost a year now since we saw Pastor J. Boyd load his books, baggage, and finally himself, on and in his faithful "Ford", and strike out for the city whose need the Lord had impressed on his heart. His financial assets were the size of the usual student at the end of the school year, and he knew only one family in Sudbury, but his faith in God was profound, for he had been led through other difficulties and could say,

"His love in times past forbids me to think
In troubles at last He'll leave me to sink."

What was the result of that missionary venture? The writer has had the privilege of assisting Pastor Boyd

on one or two occasions, and can speak from first-hand knowledge of the work.

It is early Sunday morning, but many are on their way to or from church, for the majority of the people are Roman Catholics, and must attend morning mass.

Breakfast is over and Mr. Boyd has taken the car off to "round up" part of the Sunday School. Sunday School begins and the children choose most of the choruses themselves. After Sunday School large numbers of the children stay for the morning service, and the writer can testify from experience that it is not easy to retain the interest of both adults and children in that service.

Sunday afternoon brings the adult Bible class, and a Bible class for young ladies prevented by household duties from attending the morning service. In these classes the Word is discussed, and slowly, but surely, a foundation of sane, sound gospel teaching is being laid.

Two services are held each Sunday evening; one in Sudbury, and the other at a schoolhouse in a newly developed district outside the city. The average attendance at these services is about thirty-five. Mr. Boyd has someone take the opening exercises of the Black Lake Service, which starts an hour later than the Sudbury meeting, and he gets out in time to preach after finishing in the city. That is a fairly full day for one servant of the Lord.

Monday night brings the children's meeting in Sudbury when forty or fifty boys and girls gather to sing choruses, recite Scripture, and listen to the "Old, Old Story" told by lantern-slides and spoken word. It is a joy to hear them sing choruses; special mention should be made of the rollicking way in which they tackle new choruses. I had some amusing moments with those who knew the least about time and tune, yet sang the loudest! I trust that many of them will learn to sing His praises from the heart. We should welcome your interest on behalf of the children at the Throne of Grace; in many cases they are the only contact with the rest of the family.

Every undertaking for the Lord needs to be steeped in prayer, and recognizing this, the brethren meet Tuesday night to invoke the blessing of the great Head of the Church on His work.

On Thursday night the junior boys have a meeting of their own, and how they enjoy it! There are contests among them in attendance and prospect work. During the special meetings they distributed the handbills, and are delighted to help in any and every way possible. They are potential recruits for the Lord Jesus Christ, and to that end those in charge of them work.

On Friday night each week during the winter a children's meeting is held in a house at Black Lake. The furniture is moved around; a screen is hung; the lantern is placed angle-wise on the mantel-piece; the battery we have brought along is connected, and all is ready for thirty or forty children who sit, some on chairs, and the rest on the carpet. When the roll is called it is surprising to hear the number who answer, "Oui", to their names. Our work is the only testimony in Black Lake, and is meeting a real need.

When we speak of visitation work our readers must realize the conditions that exist in mining towns. The population is constantly shifting, and this makes it hard to build up a stable congregation, and to be sure of their whereabouts. Hence the responsibility of the preacher

to those who may only hear him once, before they go elsewhere. Another difficulty is the fact that in a great many houses you find several families, and according to their belief they may help or hinder you in visitation. I was impressed while doing visitation work to see the number of children who greeted Mr. Boyd in their boisterous fashion. To many of them our work is the only glimpse they will get of God's salvation by grace. Many visits are made every week; only eternity will reveal the consistent work done.

The warm weather is near, and that means more visitation and open-air meetings added to the week's work.

Please pray that the Lord will raise up more workers to aid in the doing of the much-needed work in this field. The Northland is growing in population every year, and with its growth our responsibilities increase.

This country, and in particular this city, is rich in natural wealth, but how poor in the things that really matter!

What has all this to do with the readers of this article?

When Carey went to India, Andrew Fuller said he would "hold the ropes" at home. The Lord has put us all in one of two places. If you cannot go, you can "hold the ropes" by prayer and your gifts.

Who will "hold the ropes" for Sudbury?

(We may add that up to the present time the work at Sudbury has been carried on without any grant from the Board of the Union. Mr. Boyd felt definitely that the Lord had called him to this centre—and went in answer to that call. On the material side, his going was made possible through the contributions which came for this worthy work in answer to the appeal made in the columns of this paper. Surely, money was never better invested, and we take this occasion to thank our readers most heartily for their response. The returns already have been large, and the future is exceedingly bright.)

KAPUSKASING

Population—4,000; 60% French

PASTOR: REV. R. J. E. BRACKSTONE

About a year ago the energetic Pastor of First Baptist Church, Timmins, realized that the time had come to open work in the company-town of Kapuskasing. Here was a large paper mill, doing a tremendous business. Here was the best equipped hospital in the North. Here was an opportunity for the gospel. He communicated with the Board of the Union, and much discussion ensued in the Board meetings, but it was finally decided that no help could be given. Realizing the opportunity presented to the cause of Evangelical Christianity by such a northern town as this, two members of the Board privately donated \$100.00. Using this small fund, Rev. H. C. Slade, taking with him his brother, Mr. W. R. Slade, set forth. The latter, who after teaching school for several years, had been remarkably saved, and definitely called to the work of the ministry; and had completed one term in Toronto Baptist Seminary. These men visited the town, held several weeks of meetings in the Orange Hall, and a cause was established.

When Mr. W. R. Slade returned to the Seminary to continue his course, Rev. Robert Brackstone, then Pastor of the Baptist churches at Cannington and Sunderland, resigned his work there, and undertook the new work at Kapuskasing. Since that time the cause has prospered,

and has been blessed with a number of conversions. This work is being supported by the Board of the Union until such time as it can declare its independence. Kapuskasing is a growing town, Mr. Brackstone is alive to the opportunity, and with the blessing of the Lord we expect much of this work.

KIRKLAND LAKE

Population—20,000; 16% French

PASTOR: MR. JOHN CUNNINGHAM

On his way from Timmins to Noranda last summer Rev. W. S. Whitcombe called on several people in Kirkland Lake of whom he had heard from "Bishop" H. C. Slade. A year before, Pastor Stanley Wellington had strongly urged upon Mr. Whitcombe the importance of the Union's beginning work in Kirkland Lake. One of the men whom he visited, particularly stressed the need of the city, and the lack of a clear gospel testimony. Mr. Whitcombe said, "What will you do?" And he answered, "I will give a man his room", and later added, "and his breakfast." Mr. Whitcombe promised to return, and a week or so later "Bishop" Slade and Mr. Whitcombe met in Kirkland Lake, and held a meeting. When Mr. Whitcombe returned to Toronto, he immediately arranged for Pastor John Armstrong to go to Kirkland Lake, and begin a work. One of the members of the Board of the Union donated \$50.00 to make this possible.



Government Road, Kirkland Lake

Pastor Armstrong stayed about a month, but had to return to his pastorate at Maple Hill. Hearing what an opportunity Kirkland Lake presented, Mr. John Cunningham, then Pastor of Scotch Line Baptist Church, agreed to carry on the work. He later resigned his pastorate in Scotch Line, to remain in Kirkland Lake as our missionary there.

Since the beginning the mission has prospered. There is a local radio station in the city. Seeing the possibilities of preaching the gospel to the community through this means, Mr. Cunningham made arrangements to go on the air every Sunday evening. The expense is considerable, especially when added to other expenses of a new work. It is largely cared for by the Friday evening class of the Stouffville Baptist Church. Three weeks ago the attendance at the regular gospel service numbered seventy. Altogether, the progress has been gradual, but interest is increasing. In a short time open air work will be started. This is always of tremendous importance in

gospel work in mining towns. We quote from a letter to hand from Mr. Cunningham:

"It has been hard work, and will be for some time yet, but we are very happy in seeing things grow so well. There are a goodly number of strangers present each week, and these always make a point of contact."

VAL D'OR

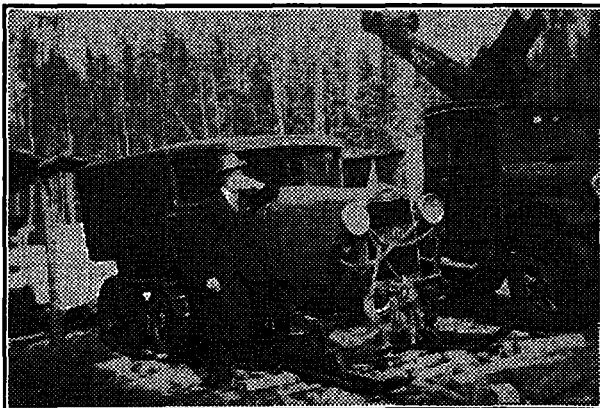
Estimated population, 5,000—large proportion French

PASTOR: MR. J. H. WATT

A former student of Toronto Baptist Seminary, Mr. Ernest McWilliams, returned north to work in the mines. Finding himself in a rapidly growing community which greatly needed the gospel of Christ—readers of THE GOSPEL WITNESS will recall our reprint from an article in *The Evening Telegram* which described Hell's activities in this place—and opened a Sunday School which he himself taught. When this venture prospered, he wrote to Toronto and asked that a man be sent who could give his full time to the work.

The Union felt that, in view of its obligations, it was impossible to send anyone. Mr. McWilliams continued his Sunday School until the advent of a minister of another denomination which teaches tolerance and broad-mindedness. The new minister got control of the Sunday School, ostensibly on the ground that he was an ordained minister and our miner-preacher was not. Undaunted by this setback, and seeing more clearly than ever the need of a gospel testimony, Mr. McWilliams offered sacrificially to give \$50.00 a month toward sending a missionary to commence work in this needy part of Northern Quebec.

Some time later, Pastor J. H. Watt, who was doing a progressive work at the old and established churches of Courtright and Wilkesport, Southeastern Ontario, left his work with his assistant, Mr. H. MacBain, and journeyed north for some months. The Board of the Union by this time was able to supplement Mr. McWilliams' gift, which was passed through the Union Treasury, sufficiently to make it possible for Mr. Watt to carry



Missionary and Snowmobile, Val d'Or

on. Brother Watt has found a number of people who rejoice in the preaching of the Word, and who have rallied to the support of the new work. Prayer-meetings are well attended, two Sunday Schools have been started, and church services are regularly supported. Mr. Watt's stay in Val d'Or is temporary, and another man is being sought to settle here and establish this pioneering effort.

We hope to announce in the near future that such a man has been found, and we pray that such an one may go to Val d'Or in the fulness of the blessing of the gospel of Christ.

Our appeal then for Northern Ontario is not simply because of the opportunity for gospel work which it presents, nor because of the plans which the Board of the Union now has for evangelization there: our appeal is also based on the solid accomplishment of the past year—which accomplishment strongly argues for the future.

TIMMINS

Population—about 24,000; approximately 30% French

PASTOR: REV. H. C. SLADE

By Frédéric M. Buhler

The "mighty Hollinger" is not without its rival in the realm of religion, for in Timmins the First Baptist Church is a real gold mine of spiritual values. The town itself has not yet reached its thirty-fifth year, but its population is nearing—if it has not already attained—the twenty-five thousand mark.

A good deal of pioneering effort was put forth in the earlier days by men who were awake to the great opportunities of a northern mining town. Under their leadership a building was erected which had soon to be enlarged. Rev. H. C. Slade, a graduate of Toronto Baptist Seminary, replaced Rev. Morley R. Hall in 1930, and as a man with business training, plus an unusual passion for souls, is accomplishing a great work. Always anxious to follow up prospects and to make new contacts, the Pastor of the Timmins church is greatly used in the salvation of souls, and in the building up of the saints. Sunday-school work is carried on very successfully.

Realizing that the radio could be used to good advantage in the service of God, arrangements were made to broadcast one, and later, both Sunday services. When the Timmins station, though only a local one, is broadcasting, it is practically impossible to hear any other station; our readers will know, therefore, what a splendid means this is of reaching that district with the gospel.

Every member of the church is urged to do personal evangelism, and the ideal of "every Baptist a missionary" is constantly upheld and practised. Thus the church is being used in establishing and helping missionary enterprises outside of Timmins.

It is estimated that there are fourteen hundred French families in Timmins, which means that between one-quarter and one-third of the population is French-speaking. The writer was privileged to do visitation work among these families, and the church permitted him to use the radio for ten or fifteen minutes at each service for the proclamation of Christ as an all-sufficient Saviour. The English-speaking members of the congregation cooperated wholeheartedly in that effort. The ministry has since been continued, and that such a ministry is recognized as being effective is clearly seen in the opposition that has arisen from the Roman Catholics against the use of the radio for broadcasting the gospel in French. But we were able to reach a great number by personal visitation, tract, and radio. Some were interested enough to ask for a second visit, and a third, never objecting to our reading and explaining the Scriptures. A great door of opportunity is open to go to those who sit in darkness, who are bound in the shackles

of Rome, not knowing that it is by His great mercy that He saves us and makes us heirs of salvation.

Thus the "bishop of the North" recognizes that he is "a debtor both to the Greeks, and to the barbarians". But his diocese is large enough for many more workers, both English and French-speaking. Let us say with the Apostle Paul (changing ancient to modern Rome), "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

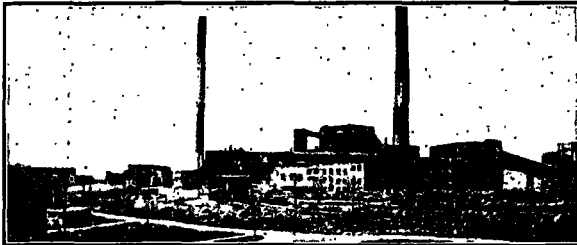
NORANDA AND ROUYN

Population—12,000; 40% French

PASTOR: REV. W. J. STANLEY WELLINGTON

About five years ago Pastor C. S. McGrath, then a student, went to the new mining district of Rouyn and Noranda, Northern Quebec, and began a work. In spite of tremendous odds, Mr. McGrath gained a foothold in the town. After he had left, the Wellington brothers, Stanley, Wilfred and Frank, all contributed their efforts to the establishment of a gospel testimony in this needy place. Rev. Stanley Wellington has continued, and through his ministry a church has been organized, a building has been erected, and we understand that by next Fall it will be completely paid for.

Nor has Mr. Wellington confined his efforts to the needy thousands that pass the door of the Baptist Church, which is strategically located on the main street between the two towns. He has had the larger vision—



Noranda Mine and Smelter

that of the whole district for which he felt himself before God to be responsible. Indeed, it was through him that the opening in Val d'Or came. It was also through him that Mr. Lorne MacAsh, then a student, journeyed to Noranda, thence eighty miles by boat to Amos, and another twenty miles on foot, through muskeg, to the pioneer mining village of Pascalis.

One man who had been converted through Brother Wellington at Noranda had moved to this place to work. He had secured a lot on the main street, and a log church was erected. The accompanying picture shows it with the Pastor's "study" in the rear, covered with canvas, and we were told that the "desk" was made of sticks! During his summer in Pascalis, Missionary MacAsh tramped through the wood to the mines around, went down the mines to talk with the men, distributed copies of THE GOSPEL WITNESS, and preached Christ to Protestants and Catholics. Many children who knew almost nothing of Jesus Christ, were told of the Saviour. A Slavic Christian told the missionary of being in camps where he spoke of Christ, and read his Testament. At one camp, the men threw his Bible in the stove; at another they put butts of cigarettes in his Bible and so spoiled it. But he preached Christ wherever he went, and

Mr. MacAsh baptized him along with some others in the lake near the "church".

Pascalis continued only for a time: it was one of those mining towns which pass on. But the testimony given was surely not in vain. "Cast thy bread upon the waters: for thou shalt find it after many days." With great sadness of heart we must also add here that the brother who pioneered in this district, after completing his course in the Seminary, went with his bride to minister to the Indians on Bear Island, Timagami Forest Reserve, and both of them were tragically drowned two summers ago. Their record is on high.

Another example of Pastor Stanley Wellington's missionary vision was seen in his arrangement for Pastor



Log Church and Pastor's Study, Pascalis

Robert B. Morrison to go to Duparquet, Quebec. Here was another mining town; here was an opportunity for the gospel. Mr. Wellington was the first missionary of any denomination to reach this place, and under his direction Mr. Morrison worked. When the Roman Catholics established themselves, the Roman Catholic home where Mr. Morrison stayed called him "the Protestant priest"!

The following summer Mr. Morrison returned, and when he had to leave to come back to school, no funds were available to send a man to carry on. Consequently a minister of another denomination took up the work. The mining company built a church for this denomination at a cost of about \$6,500.00; and this opportunity was lost to the clear testimony to the grace of God which Regular Baptists have to give the world.

GERALDTON

Present population—about 800

PASTOR: MR. G. B. HICKS

But the romance of the gospel which centres about the name of such a progressive missionary as Mr. Wellington does not stop with Noranda, Rouyn, Pascalis, and Duparquet. A mine captain was converted in Noranda. He grew in grace, and became almost the mainstay of the new church; but just at the time when he would have been most useful, his work moved, and for a long time the Pastor who had led him to Christ felt keenly the disappointment that was his in losing the personal support of this mine captain. Deeply interested still in the work at Noranda, he regularly contributes, and will continue to do so until the building is paid for.

One day a railroad man, who had been sent to the new station at Geraldton—one hundred and eighty miles east of Fort William, Ontario—called to see Dr. Shields in Toronto. He had a story to tell. As a Christian man, he longed for fellowship in the place to which his work took him. When he did not find it, he was tremendously

disappointed. Out for a walk one day, in desperation he knelt beside the railroad track and cried, "O Lord, why did You send me to such a place as this?"

He heard there was another professing Christian working in a mine ten miles from Geraldton, and he went to see him, wondering what kind of Christian he would prove. When he met the brother, a copy of THE GOSPEL WITNESS was sticking out of his pocket—and he knew he had found a kindred soul. These two men have for months held gospel services in a schoolhouse some miles from Geraldton, the attendance being about thirty-five; and some have professed conversion.

A few weeks ago the writer, having heard the story he has just related, sent a letter to our railway friend, and asked whether there would be an opportunity for a man to give full time to gospel work in and around Geraldton, as he and the mine captain could not. The answer was a letter describing the situation of the town, its neighbouring mines, with some reference to the work which the two Christian brethren had done—and an offer to subscribe a large part of the living expenses of a missionary.

We wanted to be sure of our steps, and arranged for Pastor John Boyd, of Sudbury, to visit Geraldton and look over the work. The brethren there kindly paid all his expenses.

When Mr. Boyd got off the train, and walked up the platform a man said, "Hello". Mr. Boyd said, "Hello". The stranger remarked, "You do not know me?" "I fear I do not." "I know who you are—the man who preaches in the Oddfellows' Hall in Sudbury. I have often listened to you on the street." Through the spring mud Mr. Boyd "jumped" down the main street, past huge piles of snow with muskeg thrown on top, past some fine stores which were to be found behind these piles of snow, to the home where he was to stay. The following day he went through snow and mud to visit some of the mines, and that evening held a gospel meeting in the "cookery" of one of them. The attendance was about fifty, of whom five were women, and the rest miners. Mr. Boyd was so thrilled with the opportunity in this place that he would have left Sudbury, had it been wise, to stay there and begin work.

Mr. G. B. Hicks has been Pastor of Tottenham Gospel Mission and the near-by Churchill Mission. Eager to grasp such a golden opportunity as Geraldton presents, Mr. Hicks resigned his pastorate last Sunday, and will proceed in a few days to this new field. For a few weeks Mr. W. R. Slade will assist him in getting started in an intensive campaign in the growing village of Geraldton and the half dozen mining communities within a radius of ten miles.

The Tent

Mr. Slade, whom we have just mentioned, is one of the "advance agents" for the tent to which we now refer. The other is Mr. F. S. Cook, son of a missionary, who last summer was Pastor at Cumberland, Ontario, and whom some of our readers will know as this year's Editor of *The Seminarian*.

The tent campaign will be opened about June first. The tent itself is not a new canvas, but has been used for more than one summer in gospel work. It is possible we may have to appeal for a new roof for it! Very definitely do we appeal for the prayerful interest of our readers in this new departure.

Gold in the North

There is gold in the north—the mammon men worship. For material gain, men are venturing all in this rich region. There is gold in the north—there are precious things for the Kingdom of God, when they are found and refined by divine grace. But to obtain this spiritual gold for the Kingdom of our God and His Christ, we must invest material gold. We must advance on our knees, we must go with the open Bible and the upheld Cross; but we must support our prayers and our preaching by our gifts. THE GOSPEL WITNESS earnestly appeals to those who believe with us to pray constantly, and give heartily, for the evangelization of our home regions of Ontario and Quebec.

Please send all contributions to the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto.

These pages will keep readers informed from week to week of the progress of our campaign.—B.

FRANCE

The French Bible Mission is the home mission department of the Evangelical Baptist Churches of the French Language in Europe. This Association was begun in 1921 as a protest against Modernism. At that time it was composed of four churches that withdrew from the Old Convention. Others have been founded since, and some others have joined, so that the number of churches is now fifteen. But the number of preaching stations is thirty, one church having four. The total membership is about twelve hundred, but when we are told that most of these are converted Roman Catholics, we wonder that so much has been done.

These churches are located in such strategic points as Paris, and the industrial centres of Lille in the north, and Lyons in the south. Some are in Switzerland. One church is in Brussels, Belgium. When Rev. W. S. Whitcombe visited this last, along with other churches, two years ago, he was thrilled at the opportunity of preaching the gospel in French—which he himself did in the open air to a large and attentive audience.

Four years ago next Fall Mr. F. M. Buhler, now graduating, came to Toronto Baptist Seminary as student-teacher of French. He then spoke English imperfectly: he now speaks it perfectly. Before his return to France in the Fall he is making a tour of churches in Ontario and in the United States, and is open for engagements between now and the end of June. He has a real story to tell—and tells it well.

Literature will be furnished on application, and he may be addressed in care of this paper.

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Bible School Lesson Outline

Vol. 1 2nd Quarter Lesson 20 May 16th, 1937

DR. OLIVE L. CLARK

SALVATION ONLY THROUGH THE BLOOD

Lesson Text: Hebrews, chapter 9.

Golden Text: "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world"—1 John 2:2.

I. The Earthly Sanctuary: The Mercy Seat—verses 1-5.

These verses give the general plan of the tabernacle, its divisions and main articles of furniture. Teachers should read Exodus, chapters 25 to 27, in order to have the details in mind as background. A picture of the interior of the tabernacle might be of assistance.

The centre of the earthly sanctuary was the ark, whose golden covering with overshadowing wings of the cherubim formed the mercy seat. The cherubim in Scripture are represented as guarding the holiness of God. To approach the mercy seat in any other than in the appointed way or at the appointed time would mean death (Lev. 16:2); it was the blood which prevented the mercy seat, intended as a place of meeting and communion (Exod. 25:22), from being a place of judgment (Lev. 16:14).

The Greek word for "mercy seat" denotes "place of covering" or "place of propitiation". Christ is "the propitiation for our sins"; He provides a covering for our sins, as the Golden Text teaches. He satisfied the law of God, making it possible for God to have mercy on the one who believes (Rom. 3:25).

II. The Earthly Service: Atonement by Blood—verses 6-10.

The "ordinances" or ceremonies of divine service performed by the priests are here described. The service of the High Priest on the Day of Atonement was of utmost importance. Teachers should read Leviticus, chapter 16, for the particulars of the rites of that day, each of which pictures some aspect of the work of Christ. Teachers of younger children might describe the ceremonies in story form, explaining the way of salvation by emphasizing such details as the laying of Aaron's hand upon the head of the scapegoat, confessing the sins of the people, "putting them upon the head of the goat," sending the goat away. (Compare with this John 1:29 and Isa. 53:6).

The earthly tabernacle offered a means of approach to God, but under certain restrictions (vs. 7, 8). The High Priest was the only person allowed in the Holy of Holies; he could go but once a year (10:3, Ex. 30:10); he could go only if carrying the blood of sacrifices. When Christ offered Himself to bear the sins of many, for He was both Priest and Sacrifice (v. 11, 12), the veil of the temple was rent (Matt. 27:51), signifying that access to the Father was now possible for all who would come by the new and living way (Heb. 10:19-22; Eph. 2:13).

The ceremonies of the tabernacle pertained only to things outward and fleshly (v. 10); they are described as pictures, figures and shadows of the realities, and could not bring abiding peace to the consciences of men (10:1, 2). They were transitory, established only "until the time of reformation", the time of setting things right; they pointed ahead for their fulfillment, culminating in the death of Christ on the Cross, which is the central fact of history and the central truth of our salvation.

III. The Heavenly Sanctuary: Atonement by Blood—verses 11-14.

The priesthood of Christ is superior to the priesthood of Aaron, in three particulars: (1) The scene of His activities was not an earthly tabernacle, but a greater, more perfect heavenly one (v. 24, Mark 14:58; Acts 17:24; 1 Kings 8:27; Heb. 8:2). (2) His offering was not bulls and goats (10:4-7), but Himself, the spotless Lamb of God. Only a sinless one could bear the iniquities of others (1 Pet. 1:18, 19). (3) His sacrifice purified not the flesh (1 Pet. 3:21), but the conscience, providing not yearly redemption, but eternal redemption.

The eternal things mentioned in Hebrews include: salvation (5:9), judgment (6:2), life (7:16), priesthood (7:17, 24), redemption (9:12), Spirit (9:14), inheritance (9:15), covenant (13:20).

Father, Son and Holy Spirit are concerned in this work of redemption (v. 14, 1 Pet. 2:2). Calvin says: "God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding; the Holy Spirit applies the merits of the Son to the soul by the gospel."

The works done apart from Christ Who is our Life are called "dead works"; they are altogether unprofitable (Isa. 64:6). Only when cleansed from sin can we serve the living God acceptably (1 John 1:7).

IV. The New Covenant Ratified by Blood—verses 15-22.

To illustrate the essential features of a covenant, reference might be made to the recent strike in Oshawa; the two parties—strikers and company; a mediator—the Premier, and the agreement.

The blood of Christ is not merely the means of atonement, but it is also the means whereby the covenant connected with that atonement is ratified. (Atonement provided for the sins of the past; the covenant cared for the future.) On the basis of the shed blood, which typified the expiatory death of Christ on the Cross, God's righteousness was satisfied, and the transgressions of the people living during the days of the First Covenant were forgiven (v. 15). This covenant between God and the people, with Moses as mediator, when God promised to bless the people on condition of their obedience (Exod. 24:3-8), was valid only after a victim, which represented the one making the covenant, had been slain. He died, symbolically. The shedding of blood is the essential element in the covenant (Exod. 24:8; Heb. 10:29, 13:20).

Similarly, "for this cause", because He "offered himself without spot to God," our Lord Jesus Christ is qualified to be the Mediator of the New Covenant between God and man (1 Tim. 2:5; Matt. 26:27, 28), wherein God promises to give us a new heart to obey His commandments (Heb. 8:10-13). In this case, the testator, the one making the covenant, God, shed His own blood (Acts 20:28).

The word "testament" is used also in the sense of "will", an agreement between the owner of property or money and his heir. An earthly inheritance is received only after the death of the testator; our heavenly inheritance (1 Pet. 1:4) is dependent upon the death of Christ.

Blood is a token of death, but it is also a token of life (Lev. 17:11); of life poured out, and of life imparted (Rom. 5:10, 11).

When the First Covenant was ordained, the blood of the sacrifice was not merely shed, but it was also sprinkled upon the book of the covenant (v. 19, Exod. 24:8). The death of Christ paid the penalty of the sins of us all, but the results of His death must be applied to the individual (1 Tim. 4:10). Faith in Christ on the basis of His atoning blood is absolutely essential to salvation.

The blood and water as media of purification (Lev. 14:4-9; Heb. 9:22, John 19:34) typify the two-fold cleansing—cleansing from the penalty and from the power of sin.

The blood was sprinkled upon the tabernacle and all its furnishings, showing that God had dealings with His people only when the principle of vicarious death was recognized. By the slaying of a representative victim (Lev. 8:23), vessels and priests were sanctified and set apart for the service of God.

Hence, "without shedding of blood is no remission"; there is no other method of salvation from sin (Acts 4:12; Eph. 1:7).

V. The Heavenly Sanctuary: The Perfect Sacrifice—verses 23-28.

The two ideas of expiation from sin, and cleansing from its defilement, are closely associated in Scripture; e.g. vs. 12 and 13, vs. 22 and 23. See also Lev. 16:30: "For on that day shall the priest make an atonement to cleanse you", and 1 John 1:9, "to forgive—to cleanse". Further illustrations may be found in the symbolism of the two goats on the Day of Atonement, and of the two birds in the leper's cleansing (Lev. 14:4-6).

The ministry of the High Priest on the Day of Atonement may be summarized under three headings:—(1) The Sacrifices, including the priest's personal preparation, robing,

anointing, washing, etc.; the slaying of the animals, collecting the blood, sprinkling the blood. (2) Presenting the blood—prayer for the people on the basis of the promises of God, and the blood. (3) Benediction—returning to announce to the people God's acceptance of the sacrifice. The typical significance of these duties is emphasized in verses 24 to 28. (1) Christ *appeared* to put away sin—His past work of redemption. (2) Christ entered into heaven *now* to appear in the presence of God for us—His present ministry of intercession. (3) Christ *shall appear*—His future manifestation.

Had the offering not been accepted, the High Priest would never have come forth from the Holy of Holies. How eagerly the people would strain their ears to hear the tinkling of the bells on the robe of the High Priest indicating His return to announce the remission of the sins of the past year! God has accepted the offering made by our High Priest once and forever. He settled the sin question, so far as God is concerned. One day He will return, this time "apart from sin" or, rather, "apart from a sin-offering". Hallelujah! What a Saviour!

"Living He loved me,
Dying He saved me,
Buried, He carried
My sins far away.
Rising, He justified,
Freely for ever,
One day He's coming,
O glorious day!"

NEWS OF UNION CHURCHES

DALESVILLE AND BROWNSBURG—Rev. C. Hardie—A baptismal service was held in Dalesville Baptist Church on Sunday, April 25th, when seven candidates were baptized, among whom were a man and wife who were formerly French Roman Catholics, but have been led to know Christ as their personal Saviour. Special evangelistic services are being held in Brownsburg in May, and we pray the Lord will bless these efforts.

BRISCOE STREET, LONDON—Rev. R. D. Guthrie—A special evangelistic campaign was held in Briscoe Street Baptist Church, London, from Sunday, April 4th, to Monday, April 19th, with the Scotch Gospel Singers, Mr. Archibald Thomson and his daughter Margaret in charge of the music and singing, and Rev. Jack Fullard of Essex as the Evangelist. This union proved to be a very happy and successful one. The Scotch Gospel Singers exercised a unique and attractive ministry in spiritual song and music. Miss Thomson is an accomplished musician, and was in charge of the piano, while Mr. Thomson led all the congregational singing. Their selections by way of good gospel duets and solos rendered in their unique way were of the very best. Then the number of good gospel choruses taught by the singers were very much worth while. All these things, with a long experience and a whole-hearted devotion to Christ, place the Scotch Gospel Singers in a position to render a splendid service to the church during such a campaign.

Rev. Jack Fullard, pastor of the Essex Baptist Church, did the preaching. While it was his first attempt at evangelistic services, he rendered a splendid and a successful ministry. He is a good gospel preacher, and every night brought forth messages from God's Word that were most appropriate and were delivered in the power of the Spirit. From the very commencement, the meetings were well attended, and before the campaign concluded, new records were made in Briscoe Street with regard to attendance. On several occasions the church was packed to its utmost capacity, with some unable to get in, even though extra seats were used. It is too early yet to attempt an estimate as to the results of such an effort. However, some of the immediate results are an extraordinary spiritual uplift to the whole church, with the unity of the Spirit very much in evidence; backsliders were restored to their first love, and a good number professed conversion, while others desired baptism and church membership.

24th OF MAY RALLY—A Rally of Union Churches will be held on Monday, May 24th, in Shenstone Memorial Baptist Church, Brantford. Sessions will be held at 2.30 and 7.30 p.m. Between sessions supper will be provided by the ladies of the Church at 25c per person. Rev. H. C. Slade, of Timmins, will speak on "The Northland" at both sessions, and

Miss Mary Jeffery will play the violin. It is also expected that Mr. W. J. Hutchinson, of Jarvis Street, will assist in the musical programme. All are cordially invited to attend.

NIAGARA DISTRICT RALLY—The churches of the Niagara District are holding a 24th of May Rally at Bethel Baptist Church, corner of Beech and George Streets, St. Catharines. Dr. Harry Hamilton of the First Baptist Church, Buffalo, one of the most outstanding Fundamentalists leaders in the state of New York, will be the special speaker for the day. There will be two sessions, at 2.30 p.m. and 7.30 p.m. Fuller particulars may be had by writing to Rev. E. E. Hooper, 63 Chaplin Ave., St. Catharines, Ont.

VERDUN—The work at Emmanuel Baptist Church, Verdun, has been very encouraging. A special Sunday school service was held on Friday, April 16th. Many of the classes contributed to the programme, and the church was well filled, a number of parents and friends of the scholars being present. The meeting was under the chairmanship of Mr. David Brown, our well beloved Sunday school Superintendent, and the programme was opened with prayer by Mr. John Paterson. This service is an annual one and exceeded any we have previously enjoyed. As we viewed the bright, eager faces of the children, our prayer went up to God that all these young lives might be won for Jesus Christ, and we realize that the Sunday school is the chief hope for the future of our church. A very pleasant item of the evening was the presentation of gifts from each class toward the work of the church, which resulted in a total of nearly \$120.00. The banner this year went to the Senior girls, being presented by our assistant superintendent, Mr. Strongitharm. The meeting concluded with the singing of The Doxology, and prayer by Mr. Robert Kane.

SEMINARY

The student body of Toronto Baptist Seminary elects its own officers. The results of the recent elections were as follows: *President*, Mr. W. R. Slade; *Vice-President*, Miss Rheta Rodgers; *Secretary-Treasurer*, Mr. B. Wallace; *Editor of The Seminarian*, Mr. E. A. MacAsh; *Assistant-Editor*, Mr. A. E. Hewson.

The list of places where Seminary men will be serving this summer is not yet complete, but we give a partial list. It includes settlements, student-pastorates, summer-pastorates and assistance for the summer:

Toronto and District:

East York Baptist Mission—Mr. S. B. Whitehouse, supply.

Long Branch Baptist Church—Mr. C. E. Close, assistant to Pastor B. Jeffery.

Ontario, Southern:

Belleville—Mr. J. Scott, pastor.

Feversham—Messrs. E. S. Mullin and E. B. Roberts, assistants to Pastor K. M. Cutler.

Rosanna—Mr. A. Wyse, assistant to Pastor L. Roblin.

Scotch Line—Mr. J. E. Greening, pastor.

Ontario, Northern:

Geraldton—Mr. G. B. Hicks, missionary.

Sudbury—Mr. J. Boyd, pastor.

Timmins—Mr. F. M. Buhler, French assistant to Rev. H. C. Slade.

Tent Evangelism—Messrs. F. S. Cook and W. R. Slade.

Quebec:

Avoca—Mr. E. A. MacAsh, summer pastor.

Verdun Baptist Church—Mr. J. Paterson, assistant pastor.

United States:

DuQuoin, Illinois—Mr. W. C. Tompkins, pastor.

NOTE: Extra copies of this issue are available on application to THE WITNESS office.