

# 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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## Notwithstanding—A Merry Christmas

While madmen rule, and good men fear;  
The wicked rise, and the righteous fail;  
While goodness and mercy are in despair,  
And the powers of darkness still prevail;

Where temples were raised to the love of God;  
Where Freedom's cause was a battle-song;  
And millions preferred, as they proved by blood,  
To die for the right than live for the wrong;

Where now the ashes, cold and gray,  
Of the noble temples where freemen wrought,  
And the rights they defended, are given away  
For a fancied peace, with dishonour bought,—

How can one bid his friends good cheer,  
In the name of the glorious Prince of Peace,  
Who gave His blood to banish fear,  
And, by righteousness only, war's surcease?

Thus was my spirit wrapped in gloom,  
As I sought to respond to the Season's call;  
'Til my mind observed, There is infinite room  
And scope for the Will that is All-in-all.

Though days seem long with darksome skies,  
His day will dawn in a morning bright;  
The God of Justice and Truth will arise,  
And assure the ultimate triumph of Right.

The Child of the manger is on the Throne;  
The Hand that was pierced, a sceptre wields;  
The armies which hear His Word alone,  
The angels who sang over Bethlehem's fields,—

They all await the zero hour  
When the universal, sovereign King,  
Shall decree that evil shall be no more—  
Then the bells of Heaven and Earth shall ring,

And a prodigal Earth shall at last come home;  
And the world's great Christmas morn shall break;  
To the merriest feast the redeemed shall come,  
When all that sleep in the dust shall awake.

Therefore not in vain do we wish our friends,  
A Merry Christmas and Happy New Year;  
We see the beginnings, but He the ends  
Of His covenant-mercies yet to appear.

The King will come in His sovereign might,  
And righteously will that wars shall cease;  
On bases of Honour and Truth and Right,  
Eternally stablish His rule of peace.

—T.T.S.

## JARVIS STREET SERVICES OVER THE CHRISTMAS AND NEW YEAR SEASON

Owing to our having no building of our own in which to carry on our activities, our programme for the Christmas season will be modified somewhat. Usually we give a Christmas supper to the various departments, one at a time; and the aggregate attendance at these suppers is not less than fifteen hundred, and sometimes more. This year they will have to be omitted, as we have no place in which to provide them.

By the courtesy of our Cooke's Church friends, we are enabled to hold our usual Watch-Night Service. That will mean that our Saturday night prayer meeting, December 31st, will begin at 10.30 instead of 8.00, and continue until just past the midnight hour. We shall have to omit our great New Year's Morning Fellowship Service. Ever since we have known Jarvis Street, and so far as we are aware for fifty years or more before, a fellowship service has been held every New Year's morning. New Year's Day will be Sunday this year, and we shall hold our usual service, of course, in Massey Hall. Monday will be observed as the New Year's holiday, but the Fellowship Service will be omitted.

## BUILDING OPERATIONS

As we write, a little snow is falling, and the ground is thinly covered. It has not interfered with building operations except to suspend work for to-day on the roofing. The auditorium is now all closed in, and the copper roofers were at work preparing the roof for the copper. The bricklayers and other trades are still hard at it. The structural steel is being hoisted into place in the eastern building in which are situated the Sunday School, Greenway Hall, offices, and the heating plant of the church. The walls on the north and east sides are up to the level of the floor of the second storey. A few weeks of good weather would see the whole building closed in, and then the workmen would be independent of weather conditions.

We report these activities for the information of our friends at a distance.

## THE SERMON IN THIS ISSUE

We have printed in this issue the sermon delivered last Christmas morning in Jarvis Street Church. We have held a service every Christmas morning now for a number of years, and we publish this sermon in place of the one preached in Massey Hall last Sunday evening. There will be no Christmas morning service other than the regular Sunday service in Massey Hall.

## UNION NEWS

**SARNIA**—*Pastor W. H. MacBain*. One year ago last Sunday the newly-formed Sarnia Church moved into its first building, after having met in tents and rented halls for a year and a half. The anniversary of that important forward step was celebrated by an enthusiastic and consecrated church together with a fine company of interested friends who crowded the building to capacity. The special preacher was the Secretary of the Union, Rev. W. S. Whitcombe. We wish that all could have been there who, through the Union treasury, have contributed to the purchase of this fine building. No finer demonstration of the value of Home Mission work could be found than the Sarnia cause. A number have been saved and baptized, and others, tired of the chaff of modern unbelief, have been attracted by the preaching of the gospel of grace. There is every prospect for a fruitful ministry for this church in Sarnia, and we thank God for the vision

of the young men who were humanly responsible for the commencement of this work—Rev. J. H. Watt, and Pastor W. H. MacBain—also for His faithful servants who rallied to their support.

The Sarnia Church is fortunate in having good neighbors in the churches at Courtright and Wilkesport, where Rev. H. Hindry has succeeded Mr. Watt. There is a fine body of believers in these churches and Mr. Hindry has already established himself in their affections. A baptismal service was held at Courtright on Monday night when three believers from Sarnia were baptized, and Mr. Whitcombe again preached.

We are convinced that there are many such communities in Ontario waiting for an evangelistic testimony. Some of them the Union has already entered—Sudbury, Kirkland Lake, Sarnia, not to mention the rest. Given such men as the two Seminary students who entered Sarnia several years ago, the opportunities of the Union will be limited only by our financial resources. God give us the men! God give us the money!

**WESTPORT**—*Pastor A. Dallimore*. The church at Westport has enjoyed a time of blessing under the ministry of Messrs. F. May and K. Baer. This pastor writes: "Mr. May gave us some magnificent messages from the Word, and many hearts were touched. We had a church nearly filled each week night, and on Sundays the place was packed; we had folding chairs in the aisles and around the back of the church, and children sat wherever they could on the platform. On one Sunday night we had to turn about fifty people away as there was no room for them. A number made profession of faith in Christ, and many Christians reconsecrated their lives to Christ. But apart from these visible tokens, there is new life in the church. Many who had grown cold are now hearty in God's work. I truly believe that the kind of blessing has come to us that will manifest itself in our church life for months to come. There are literally scores of homes all over the countryside wanting me to call on them, people of various denominations who have grown tired of the Modernism of their own churches, and have realized for months that there is a live message in this place. The steady testimony of the gospel is beginning to have a widespread effect."

**VAL D'OR**—*Rev. Wilfred Wellington*. "As may already be known, our Sunday services are of necessity held in two different public halls. The week-night service is conducted regularly in the homes available. Earnest prayer is solicited that the sovereign Spirit may come mightily into these meetings, first, in notably blessing every believer, and also in saving the unsaved ones who attend. Humbly may I borrow the inspired words of Paul, 'Pray for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.' 'A great door and effectual is opened unto me and there are many adversaries.'"—W. W.

**VERDUN**—*Pastor T. D. M. Carson*. "I do not know how to describe the blessing we have received the last few weeks. The evening services seem just to have taken a leap. One young married man came forward for baptism and church fellowship last Sunday night. Another lad, after the service, expressed his desire to trust the Lord. The Bible School last Sunday hit what we believe to be a record—one hundred and forty. The Young People's meetings are very encouraging; the prayer meetings, well, of late we have mightily felt the Spirit's presence: to-night we fairly walked in the heavenlies with Christ. We do not know what is going to happen soon, but it seems to us that there is going to be blessing such as I for one have never tasted before."—T. D. M. C.

**BEREAN BAPTIST CHURCH, SUDBURY**—*Pastor John Boyd* and his people have chosen a name for their recently organized church. We congratulate them on their choice and pray that they may ever enjoy the blessing of their namesakes. The following description of the church's activity was written by Pastor John Cunningham of Kirkland Lake who recently gave the church a week.

"When we speak of the work at Sudbury we use the word 'work' in a very literal sense, for it is a work. Pastor and people are really busy in the Lord's service. Mr. Boyd shared the Sunday duties with me, which meant that we each spoke three times. Sunday in the Berean Baptist Church begins at ten o'clock in the morning with the Bible School,

(Continued on page 6)

# The Jarvis Street Pulpit

## "EMMANUEL"

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

Preached in Jarvis Street Baptist Church, Toronto, Christmas Morning, December 25th, 1937.

The last Christmas sermon in the old church.

(Stenographically reported)

"They shall call his name Emmanuel, which being interpreted is, God with us."—  
Matthew 1:23.

### Prayer before the Sermon

We rejoice, O Lord our God, that Thou art no longer to us a God who is far off, but One Who is nigh. We thank Thee for the coming of Him Who is the express Image of the Father's Person, in Whom dwelleth all the fulness of the Godhead bodily. We remember that He said to His disciples, He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Verily, no man hath seen God at any time, but the only begotten Son, Who is in the bosom of the Father; He hath declared Him.

This morning we delight to contemplate Thee; to conceive of Thee as Thou art manifested to us in the Person of Jesus Christ. We bless Thee for Thy gracious naming of the Child, saying, Thou shalt call his name Jesus, for he shall save his people from their sins. We adore Thee for the record of the disclosure of Thine eternal purpose of grace; and for the fulfilment of all Thy promises respecting His coming into the world; and, believing, we rejoice that some day He will come again, and receive us unto Himself: that this wondrous picture which we have read this morning will some day become a glorious reality, and we shall understand more fully than we understand to-day the reason for the infinite stoop, for His advent into this world of sinful men.

We would fain, O Lord, be led to Bethlehem's manger once again, and remember that Thou hast looked upon us through the eyes of a Child, that Thou hast brought the Word of the Infinite within the limits of our poor understanding. We rejoice that the Word into whose mysteries the angels desire to look, was made flesh, and dwelt among us, so that we might behold His glory.

Help us this morning as once again we open Thy Word, that we may understand a little more fully Thy boundless grace to us; yea, indeed, the infinitude of it. Enable us to open our hearts to the truth, that we may receive the truth in the love of it; that thus this season may bring us a new realization of the preciousness of the Lord Jesus.

To-day, O Lord, multitudes are perplexed; and as a murderous Herod reigned at the time and over the place of Thy birth, so darkness still prevails, and the envy and wrath of men cast their pall over the earth. But we rejoice in the prospect of that time when the nations and the kings of the earth shall bring their glory and their honour unto Thee. Oh, hasten that day!

Be graciously pleased to lay Thy sovereign hand for good upon the rulers of the world. As Thou didst rise in the day of storm, and command the turbulent waters to be still, so let it please Thee, O Lord, to bring peace to this troubled earth.

We especially pray this morning that Thy grace may be upon His Majesty the King. We thank Thee for one who fears God, and who endeavours to walk in the way of His commandments. As Thou didst give that wisdom which is from above, which is first pure, and then peaceable, to Solomon of ancient time, so give, we pray Thee, to the King, and his counsellors in Great Britain and throughout the Empire, wisdom from on high, for the conduct of all the Empire's affairs.

So do Thou sovereignly work in the counsels of all nations. We pray too, this morning for the President of the United States, and for all associated with him in the government of that great nation. Give them wisdom, and a due sense of their high responsibility. Bring together, we pray Thee, men and nations of good will, that by their united effort they may preserve such peace as we have, and extend its borders until Thou shalt scatter the people who delight in war.

We bear before Thee all families here represented, and all other families with which they are connected. Give to us,

we pray Thee, in this country, a wholesome home life; and may this happy Christmas season, so peculiarly a season of privilege and joyousness for the children, be a time when God shall draw near to all people, and their hearts shall be turned, not alone to ancient Bethlehem, but to the living Saviour, Who is the Lord of all.

O help us to see Thee! To see Thee with the eye of faith this morning; and as we bring to Thee the adoration of our hearts, help us again, we pray Thee, like the wise men and the shepherds, that we may really worship Him Who is God manifest in the flesh. We ask it in the name of Jesus Christ our Lord, Amen.

We delight to believe, as Christians, at all times, but particularly at this Christmas season, that the birth of the Lord Jesus in Bethlehem marked the coming of the Son of God from heaven to earth: "God sent forth his Son into the world." The coming of Christ means that God is with us. But it must surely mean far more than—how shall I put it?—the localization of the Ubiquitous, of the Omnipresent One, enabling us to say of the Infinite Spirit, as He reveals Himself in the Person of the Man, Christ Jesus, that at a given point of time He came to a particular place where finite men could find Him, and see Him, and worship Him. Of course, all that is true. But when it was predicted long years before His advent that He should be called "Emmanuel . . . God with us", God intended far more than a mere visit to earth, even much more than a disclosure of Himself to men who had ever found Him to be undiscoverable.

What is the significance of the Incarnation, the stoop of the divine to the human, the wrapping of Infinity in swaddling bands? What does it mean? I doubt not that most of you here this morning—in all probability, all of you, are here because you have learned to worship Him. To you He is in very truth, "God manifest in the flesh." Because your hearts have been opened to the truth, and your understandings enlightened, you have no difficulty whatever in believing that Jesus of Nazareth is God. But what are the implications of that tremendous truth? that a Babe was born Who was given a name which signified "God with us"?

### I.

To begin a very simple exposition of the principles here comprised, I remark that THE INCARNATION EFFECTED THE TRANSPOSITION OF THE MORAL QUALITIES OF DEITY FROM THE RELATION OF FOES TO THE RELATION OF FRIENDS. By the coming of Jesus into the world, *God is now with us, as He could never have been with us in any other way.* Man's sin had not only alienated him from God, but had erected a barrier between himself and God, so that man in his natural, sinful, state had no affinity whatever with Deity. Nor had Deity any kinship with sinful humanity. God was not with us, but against us, and man, in his carnal state, entertained a fear of God which was anything but a filial fear. All

that God was, inherently and essentially, all the excellences of His character, all the moral perfections of His Being, were, by their very nature, arrayed against us. It was a true instinct which made man, when he became conscious of his sin, to hide himself from God. It was not unnatural: it was inevitable that such an one as he had become by reason of his transgression, should feel that he could find no happy place in the immediate presence of a Holy God. Hence God drove out the man, and there was put eastward at the gate of the garden cherubims "and a flaming sword which turned every way, to keep the way of the tree of life." God was no longer with man, save as in His sovereign purpose of grace He had devised means from the beginning, even before the foundation of the world, that His banished should not be expelled from Him. Hence "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets", predicted a day when more perfectly and fully He would speak to us all in His Son. One of the prophets, Isaiah, predicted His virgin birth, and declared that that Child miraculously born, should be called "Emmanuel, God with us". Beyond question, the function, the purpose, of the incarnation was that God might provide a way whereby, notwithstanding His holiness, yea, rather, because of His holiness and notwithstanding our sin, without violence to His own nature, He might yet be "God with us".

There was a time when *the truth of God* afforded a subject of terrible contemplation to sinful men. There is nothing which evil fears more than the light. The man who is conscious of a deadly malady within, who perhaps knows nothing of its true nature, but who yet feels that death is lurking within his breast, fears the truth that may fall from the doctor's lips. He knows that he ought to know it, but dreads the confirmation of his fears. Ask any physician of long practice what his experience has been with patients who have come to him, say, with cancer. He says, "How long have you been suffering in this way?" "Well, for a good while, doctor." "Why did you not come to me before?" "Because there was a fearful dread in my own mind, and I was afraid of your confirmation, and I postponed the day when I should have to face the truth, and accept it as a sentence of death."

You know how true that is, with all of us. We are afraid of the truth in respect to many matters, and that is why men have ever been afraid of divine truth. The truth of God must inevitably show us where we stand, and we feared it. We knew there could be no deception with Him. We knew instinctively that His word was true in respect to every matter concerning which He spoke; and we looked upon the truth of God—oh, how shall I express it? inhospitality with a dread, with repugnance, saying—"Do not tell it to me!"

And as for *the stern, inexorable, righteousness of God*: have you observed how unwelcome in some circumstances a man of reputation for strict integrity is? His very presence makes some men afraid, and even as he walks into the room, one man says, "Ssh! So-and-So has come." And suddenly they put themselves upon their best behaviour. They do not want him to see them as they really are. His very rectitude becomes their condemnation. Go into a house which is well built, where every wall is plumb, and perpendicular, where the corners are strictly rectangular, and let a picture be off the square, or anything be awry, and the very perfection of its surroundings calls attention to the picture's obliquity. Ah, yes; to be

where God is for a man deeply aware of his own unrighteousness, makes him fear the righteousness of God. Were He an unjust Judge there might be hope for the guilty; but there can be no hope for the guilty in inflexible righteousness: hence the righteousness of God inspires men with dread.

And as for *His justice*, the very thought of the habitation of His throne, and of His righteousness and truth that are roundabout, fills us with apprehension, and makes it impossible for us to think of God with anything but disquietude of soul, and unrest of conscience. And sometimes we have been evil enough even to wish that God could be other than He is, that we poor sinners might be more comfortable in His presence. So, too, the very consideration of His power, of His almightiness, was more terrible to us than an army with banners. We heard Him in the thunder! We saw Him in the lightning! and were full of dread, and we said in our hearts, "What a dreadful God He is."

And so He was, until we saw Him in Christ. You remember the miracle of which the Holy Ghost, through Paul, speaks, when He said: "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."

Oh, how we feared *the glory of God!* We sought to analyze it, and to resolve it into its constituents, and we said it is Truth, it is Righteousness, it is Justice, it is Faithfulness—but all these were qualities before which we trembled, until there came a time when, by faith we looked into the face of Jesus Christ, and saw them there blended into the smile of Grace; and discovered that that which we had feared most had become His supreme attraction; and that those qualities which we had regarded as our foes, had suddenly become our friends. The truth which had been so merciless in discovering our sin, so utterly ruthless in exposing it, and revealing its true nature, that truth had become the herald of our salvation, of which we no longer needed to be afraid. Indeed, we sing it very often:

"Tell me the old, old story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love."

You see therefore, how the incarnation has robbed the truth of its terror, because when Jesus was made in the likeness of sinful flesh, He came that by an offering for sin, He might condemn sin in the flesh, and remove the reason for our fearfulness. And so by a process of divine transmutation, the truth which was to us as an armed warrior, becomes the most gracious of angels, sounding a trumpet bidding us receive the truth, no longer in the fear of it, but in the love of it.

So might I say of the righteousness of Christ. It has become the very foundation of our hope. That very attribute which seemed to us to be so forbidding is now at once the foundation and the crown of our assurance; because the righteousness which was His becomes ours, and yet remains His; and because He cannot be unrighteous, or untruthful, we can trust Him: thus the righteousness of God becomes our great friend. We saw His justice as a sword unsheathed for our destruction. Now we behold justice as our champion and divine Defender. So the love of God, and the faithfulness of God, and the power of God—all these, with those sterner qualities we feared so much, are fused in His atoning, expiat-

ing blood into a saving compound which we call grace. The holiness, or wholeness, which was as a flaming fire, is now manifested to us in the grace of God which bringeth salvation; all effected by the fact that Deity wrapped Himself with our human flesh, and was born at the place called Bethlehem.

And so the forgiveness—will you mark it?—for which mercy pleaded, now in the fulness of a redeeming power, grace sovereignly commands. Salvation becomes, by this marvellous scheme of redemption, summed up in the incarnation of the Son of God. I say grace becomes our Saviour, and all that God is, instead of being our Foe, and being against us, is now for us, and it is—if I may so say—the integrity, the unity, the oneness of the character of God, all qualities harmonized for our salvation, that becomes the very bulwark of our hope.

Oh, I wish I could make it clear to you! We hear much about the distribution of relief, and many criticisms are passed upon those who have the difficult task of administering those public funds. The criticisms may be just or otherwise, I am not competent to say. But I suppose it is inevitable, in the circumstances, that recipients of public bounty sometimes in spite of every care that may be exercised, are made to feel as though it were—oh, a charity for which they ought to be thankful, and which they should receive with humility, if not with shame.

Sometimes I fancy heaven is represented as a kind of divine Welfare Department, where the angels hand out a loaf of bread to someone who is hungry, and they receive it because they must, and yet with a sense of humiliation and mortification that brings no comfort whatever.

That is not salvation. The miracle of redemption, my dear friends, is this: that though we had, by our sin, forfeited all right to the divine favour, yet God in the greatness of His wisdom, has found a way whereby we can claim salvation as our right! Is not that wonderful? So that when we come to the throne of grace to obtain mercy, and find grace to help in time of need, we come not merely as suppliants; we come as those who have been given a right to become the sons of God. And that which we here and now receive is but the earnest of our inheritance until the redemption of the purchased possession. All is ours by right, because we have been born into the divine family, and all that is made possible because in the greatness of His grace, He condescended to be born into a human family. "They shall call his name Emmanuel, which being interpreted is, God with us."

Oh, I wish I could send you away this morning feeling not only that God has come to earth, but that He has come to "me"; that God is *on your side*. And that all the resources of Deity are yours because you are a child of the kingdom.

## II.

There is another sense in which, appropriately, the Lord Jesus is called Emmanuel. He took upon Himself our nature, and became our Fellow, one with us in the death our sin incurred, and we one with Him in the life His resurrection insures to us; thus God, incarnate God, God manifest in the flesh, **RELEASED A POWER BY WHICH THE BASENESS OF OUR CARNAL NATURE IS TRANSMUTED INTO A QUALITY WHICH HAS A REAL AFFINITY WITH DEITY.** How wonderful it is that He not only took on Him our nature, but He made it possible for us to become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Christmas means far more than a little holly, and a stocking hanging by the fireplace, and a good dinner, and a few happy greetings. How we play at it! How superficial, even among Christian people very often, the observance of Christmas is! To the shepherds it meant no less than the opening of Heaven, the stoop of Heaven with its glory, its supernal light and love and music, to a world wrapped in darkness and the shadow of death.

The wise men who came from afar, at last, bringing their gold and frankincense and myrrh to present to Him, worshipped Him—Oh, let me say it again, they **WORSHIPPED HIM!** Do you? Is He, the Child of Bethlehem, your God?

I remember someone's telling me of a gathering of ministers in New York City, when the President called upon a noted man—it was in years gone by when men believed the Book—and asked that Doctor So-and-So lead in prayer, and he began his prayer by saying, "Lord Jesus, Thou art the only God we know." And that is true. There is no knowing God save through the Babe of Bethlehem.

What did He come for? Why did He take upon Himself the likeness of sinful flesh? I said that He might release a power that would make the transmutation of our nature just as real, just as miraculous as was the combination of the human and the divine in His own Person. Is it not amazing that our sins should be forgiven? Never should we cease to be grateful that the penalty, the awful penalty, has been paid. Never forget that! Never forget that that is the cardinal, the central thing, the basic thing. He came in order that the law, the law—what is the law? Just the transcription of the divine nature in all its moral grandeur, fearful as it is to the unregenerate—could not do, "in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." So you see that by the incarnation it became possible not only for God to impute the righteousness of the law to us, but to fulfil the righteousness of the law *in* us, and so to change our natures that at last, though we of ourselves could not be with God, yet He, in sovereign grace, comes to be with us. It is by the miracle of the Incarnation our new birth from above was made possible, enabling us to say, "Truly, our fellowship is with the Father, and with his Son Jesus Christ."

You will visit one with the other to-day. This is a family day. I heard the King this morning just before coming to church. Did you? Did you hear him say: "Some of you will be at home with your families, as we are with ours". Oh, yes, it is a lovely thing to go home at Christmas time. But, my friends, what a blessing it is that there is no longer any strangerhood for the believer. We are "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." And what a blessing, that the King of kings, can speak of a day when He will be "at home" with His family!

Perhaps when I read that chapter from Revelation; some of you said, "What a strange chapter for a Christmas morning!" But I read it that you might have, in divine language, a picture of the heavenly home in which the divine Father will some time in the future gather all His children, and be at home with them. Then we shall understand the significance of this great saying:

"They shall call his name Emmanuel, which being interpreted is, God with us". And in that land, and in that day, glory—glory will be found forever dwelling in Emmanuel's land.

May our faces be turned thitherward, and our feet, by His sovereign grace be set in paths of righteousness, whither He shall lead us, for His name's sake, until that great day when goodness and mercy, having followed us all the days of our life, we shall come together to dwell in the house of the Lord forever. So shall we have, as your Pastor would wish you all in Christ to-day, and always, a merry Christmas.

Let us pray:

We thank Thee, Lord, for what Thou hast done for us in the past—Thou hast blotted out our sins; for what Thou art doing for us in the present—Thou art with us to-day; and for this glorious prospect which stretches out before us. Oh that every one here this morning may, beyond all peradventure, beyond all possibility of mistake, make his calling and election sure, and go from this place with a deep and unwavering assurance that he is a child of God, and an heir of glory.

We ask it in the name of Jesus Christ our Lord, Amen.

#### NEWS OF UNION CHURCHES

(Continued from page 2)

and it was an inspiring sight in such a new work to see above two hundred children gathered together from every corner of the city to hear of Christ. Most of them remain for the morning service, so that the children are being well instructed in the things of God.

"Sunday afternoon's duties begin with Bible School in the School-house at Black Lake, which is just a short distance from Sudbury. Here a goodly number of children were gathered together, and showed a great interest in the Word of God. Following this there is a Bible Class in Sudbury for adults. Then there is the gospel service in Sudbury Sunday evening, and immediately after it a similar service is held in the School at Black Lake, where the work has been most encouraging of late. The attendance at the services has been good, and a number have made profession of faith in Christ, while there are others who are earnestly considering the matters relating to their eternal welfare.

"The duties of the week were just as strenuous. Monday night there was the children's lantern lecture, followed by a Bible study in one of the homes. Tuesday night there was the regular prayer-meeting in Sudbury, and on the evening I was present there were over twenty who had turned out to call upon the Lord's name. Wednesday evening was spent in canvassing for Sunday school scholars. This work is carried on regularly every week by the young people, and the Lord has greatly blessed their labours. Thursday night we travelled close to forty miles to hold a service at a neighbouring town, and here we found a good congregation made up of some who have recently been saved, and a number of others who as yet have not accepted Christ, and to them we sought to make known the way of salvation. Friday night there was the prayer-meeting at Black Lake.

"It is always encouraging to meet with people who are faced with much the same problems and difficulties in the Lord's work as one's self, and I look back upon the week in Sudbury as one well spent. The church there is made up mostly of young people from various walks in life, and they are a most devoted, loyal and zealous band. The saints in Sudbury are united in their one desire to see souls saved, and to this end they have given themselves unsparingly to the Lord's work. Already they have made rapid strides. Many have professed faith in Christ, and under the blessing of God a Church has been established, and just recently organized. We feel sure the Lord has great things in store for the church in Sudbury.

"Having now visited most of the works in the north I feel that we have much cause for rejoicing. In each place the saints of God are united in spreading the gospel, and we feel sure that as the days go by we shall have much to tell of the goodness of God in the salvation of souls."

#### A PAGE FROM JARVIS STREET'S HISTORY

Among the many things which came to light during the fire is a copy of the "Annual Report of Jarvis Street Baptist Church for 1876-77". The booklet has a number of signatures written across the face of several of its pages, as though someone had been exhibiting his penmanship. Alas! alas! in these days of typewriters, we have no such calligraphic examples.

On the front page, in a large hand, with heavy down stroke and perfectly formed letters, we have "R. Dunbar; D. J. Richardson Hewitt; B. Chapman"; and on the next page, "E. Burke"; on the top of the front page of the report, "J. H. Castle"; and in the margin at the bottom, "Robert Lawson". Most of these are familiar names to anyone who knows anything about Jarvis Street history.

The booklet contains the Clerk's Annual Report, and is signed by Edmund Burke. The title page informs us that John H. Castle was Pastor. The *Deacons* were: William Elliot, T. Dixon Craig, Robert W. Laird, H. E. Buchan, William Burke, James F. Lyon, John Burns, and Robert Lawson; the *Treasurer*, T. Dixon Craig; *Sub-Treasurers*: Poor Fund, Wm. Elliot; Benevolent Fund, R. W. Laird; *Weekly Offering*, John Burns and Joseph Lugsdin. The *Clerk* was Edmund Burke; the *Auditors*, J. F. McDonald and F. Lobb; the *Trustees*: Hon. Wm. McMaster, William Elliot, John Burns, T. Dixon Craig, and J. G. Scott.

Following is the report:

#### CLERK'S ANNUAL REPORT

For the Year ending 31st March, 1877

It once more becomes our duty to briefly note the events in the history of the church which have occurred in the year just closed, and in doing so we would render thanksgiving and praise to our Heavenly Father for the many tokens of mercy and blessings vouchsafed to us.

The congregations throughout the whole year have continued large and attentive, both at the Sabbath and week-night services.

Our beloved pastor has been enabled, in the providence of God, to prosecute his labors amongst us with but little interruption during the year, and has had the privilege of baptising converts every month during the year but one—that of June. The ordinance was, however, administered twelve times, as it occurred twice in the month of August.

The payments maturing on account of our new edifice have been, as a rule, faithfully met notwithstanding the financial depression in business.

The work of the SUNDAY SCHOOL has been prosecuted vigorously, and the members have so increased that two of the Bible classes have been compelled to vacate the rooms opening off the School Hall, and to occupy—one the Church and the other the Parlor.

The Class rooms vacated are already occupied by growing classes, and it has already been found necessary to occupy one of the Visitor's galleries which will shortly be arranged to accommodate two classes.

In January last, Deacon Craig, who had acceptably filled the position of Superintendent for some five years, saw fit to resign, and his place has been filled by Dr. Buchan, who has already obtained a large place in the hearts of both teachers and scholars. Deacon Craig has become the teacher of the Young Men's Bible Class, formerly in charge of Dr. Buchan.

The number of scholars on the roll is 376 in the Senior School, and 186 in the Infant Class, a total of 562, being an increase of 61 during the year. The number of Teachers and Officers is 44.

Some 24 of the scholars have during the past year united with the church by baptism, making the number of scholars who are now members of the church, in the neighborhood of 120. Three deaths have been reported.

The crying want of the School is a new and good library, the present number of books being scarcely more than one per scholar.

The School raised for missionary purposes during the year \$244.04.

The progress of the work in connection with the WEST END MISSION is very gratifying and has been greatly stimulated by the earnest labors of Bro. Eede during the past few months.

Bro. Eede has charge of the work of visitation, and of the Sunday evening services, while the brethren who are connected with the mission sustain the Tuesday evening meetings.

The attendance at the week night meetings has averaged about 60, while that at the Sunday evening services has risen from about 30 to 60 or 70, many being heads of families.

The work of the Sunday School in connection with this mission is also prosecuted vigorously under the superintendence of Bro. N. W. Speller. Two very interesting Bible classes were formed last April, and a great interest has been evinced by the members who have been gathered in from the neighborhood. Several conversions have occurred, some 9 have united with the church by baptism, and the outlook is most encouraging. Last year's cry of want of accommodation is this year repeated with redoubled emphasis, and the time is fast approaching when we will be compelled to arise and build if we intend to fully profit by the earnest labors of our brethren in the west.

The number of Scholars on the roll is 232, an increase of 61 over that of last year, and being the same increase as that of Jarvis Street School. The number of Teachers and Officers is 23. The workers at this station have already, by a system of weekly and monthly collections, raised in the neighborhood of \$250.00 as a nucleus toward the purchase of a lot.

The DORCAS SOCIETY has just closed one of its most successful sessions of labor for the poor, and the Young Men's and Young Women's Associations have prosecuted their usual work and study.

The CHOIR, under the careful direction of the Organist, Bro. Wm. Lawson, have faithfully performed their arduous yet pleasant duty of leading the service of song.

At the commencement of the year was inaugurated a new system of managing the finances, whereby the office of a general Treasurer was supplemented by three others—one for the Fellowship Fund, two for the Weekly Offering Fund, and one for the care of the various Benevolent funds.

In November last our brother John Craig, who for some time previous had been laboring in the cause at Whitby, was ordained to the work of the Gospel ministry while the brethren in that important town were at the same time formally recognized as a Regular Baptist Church.

The meetings of the Baptist Conference and the Ontario Baptist Convention were held in this edifice in October last, and have been pronounced the best meetings of the kind ever held by the denomination in this Province, the attendance having been large and the impressions salutary.

In addition to the usual system of Weekly Offerings, which has continued to work satisfactorily, plate collections at the Sunday services were introduced in January last, it having been found that but few strangers or casual worshippers made use of the boxes at the doors. The result has been a large addition to the finances of the church.

It was decided a few weeks ago that the office of Deacon should not be permanent as has been the custom heretofore, but that two out of the eight Deacons should retire annually, thus making it possible to make a complete change in the Diaconate in the course of four years.

Death has removed four of our sisters and one brother during the year.

Last October, at a meeting held in this edifice, the Women's Baptist Missionary Society of Ontario was formed, with its Central Board in Toronto. An Auxiliary was immediately formed by the ladies of this church, and already their example has been followed by several churches in the city and throughout the Province. It is hoped that a large majority of the four hundred churches in the Province will engage in this important work.

The gross addition to the membership of the church amounts to 116, being 39 in excess of the increase of the previous year. The net increase amounts to 53, being 15 more than the previous year. A much larger number than usual of erasures and dismissals by letter have occurred this year, and it would not be amiss to still further prune the list of names upon the books. The statistics are as follows:

Added by Baptism .....	72	Dismissed by Letter .....	34
"    "    Letter .....	36	Died .....	5
"    "    Experience .....	8	Dropped .....	17
	116	Excluded .....	7
			68

Net increase, 53. Total membership, 608.

Respectfully submitted,

EDMUND BURKE, Clerk.

On another page there is "an abstract from the Treasurer's report":

General Fund .....	\$ 6,200.88
Benevolent Funds .....	1,157.05
Communion Fund .....	525.02
	<hr/>
	\$7,882.45

## Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 First Quarter Lesson 1 January 1st, 1939

### GOD THE CREATOR OF ALL THINGS

Lesson Text: Genesis 1.

Golden Text: "In the beginning God created the heaven and the earth."—Gen. 1:1.

For Reading: Genesis 2.

1. The Earth Created and Prepared for Man's Enjoyment—verses 1-25.

God existed in the countless ages of eternity. He is the great I Am, the self-Existent, Eternal, Sovereign God (Exod. 3:14). The Scripture record of God's revelation to man commences with a statement of the fact that from everlasting to everlasting He is God. (Psa. 90:2). God was God "in the beginning", before time was; He is before all things, and above all things (John 1:1, 2; Col. 1:17, 18).

The name by which God revealed Himself in creation was "Elohim", meaning "The Mighty One". In chapter two, which describes God's first dealings with man, He is called by the name "Jehovah", which is associated with Him in His covenant relations with His people.

God created the heaven and the earth out of nothing. The Hebrew word translated "created" signifies that He caused them to come into being without the aid of pre-existing material. Scripture positively contradicts the evolutionary hypothesis. God issued a supreme command, and of His sovereign volition worlds came into existence.

We learn from verse two that the earth became a desolation and a ruin ("waste and void", Revised Version). Now, God did not originally create the world a waste (Isa. 45:18, Revised Version), and it would seem that verse two is a record of an event subsequent to the creation, some judgment from God, some devastating catastrophe which affected the earth, and left it a ruin (compare Isa. 24:1, 34:11; Jer. 4:23-27). If that be the case, since there is no mention of time in verse two, there would be room in the interval between the events of verses one and two for all the geological ages and formations of the earth, as suggested by an examination of the world's crust.

It is possible, then, that the work of God during the five days is rather a work of restoring the earth from the state of confusion, chaos and darkness, which resulted from the catastrophe, into one of peace and order. The word "made" in this chapter signifies "to fashion" or "to prepare" from pre-existing material.

God the Father, God the Son (John 1:1-3), and God the Holy Spirit were associated in the task of creating and preparing the earth. This fact is emphasized also in verse 26: "Let us make man in our image".

How powerful is the word of the living God! He speaks and His will is done (Heb. 11:3). Light is typical of the first necessity in the revelation which God makes of Himself to men (2 Cor. 4:6). According to their response to God's fiat, people are divided into two classes, the sons of light and the sons of darkness (1 Thess. 5:5-9).

There is no reason to understand the word "day" as an in-

definite period of time, rather than as a literal day of twenty-four hours.

On the second day, the waters above the earth were separated from the waters upon the earth, and formed into the firmament of heaven. The omission of the statement "God saw that it was good" may imply that in this instance God withheld His complete approval. Possibly the Satanic host, the demons and spiritual powers of wickedness immediately occupied those regions where they now dwell (Eph. 6:12).

On the third day, God caused the waters to retire to their destined bounds, so that the seas were separated from the dry land (Psa. 104:5-9).

On the fourth day, the great light-holders made their appearance, by the command of God. The morning-stars, at least the material of which they were composed, probably existed before (Job 38:4-7), but now God caused the sun, moon and stars to be made visible to men, that they might perform their destined function of attracting and diffusing the light.

Each species of animal was distinct from every other species when first created, and each was to be reproduced "after his kind" (1 Cor. 15:39). Thus does the Word of God expose the fallacy of the theory of evolution, which claims that the so-called "higher" orders of animals were evolved from the simpler forms of life by the process of natural selection and spontaneous generation.

## II. Man Created and Prepared for God's Glory—verses 26-31.

See also Gen. 2:7, 8-25.

Three separate words are used in connection with the creation of man: "create" (verse 27), "make" (verse 26), and "form", meaning "mould", as a potter moulds the clay into the desired shape (Gen. 2:7). The three words are used together in Isa. 43:7.

The creation of man was God's crowning act. God created man for His own glory, and gave him dominion over all the work of His hand (Psalm 8). Man's body was fashioned from the very finest particles of material. Then God breathed into him "the breath of lives", and man became a living soul (1 Cor. 15:44, 45). Man was made in the moral, intellectual and spiritual image of God (Col. 3:10; Eph. 4:24; John 4:24). He possessed all the elements of personality—intellect, emotions and will. He was created perfect, holy and morally responsible for his actions. He enjoyed full fellowship with God, spirit communing with Spirit. What sacred dignity God gave to human beings in creating them in His own image and after His own likeness (Gen. 5:1; 9:6)!

The image of God in man became marred and blurred through sin, but it was never entirely obliterated (Jas. 3:9). It is God's purpose to restore that image in the case of those who believe upon Him. The process begins when we are saved, and God has made provision whereby we shall be more and more conformed to the image of His Son (Rom. 8:29; 2 Cor. 3:18). When we see Him we shall be like Him (1 John 3:2).

The Lord created us, and He also purchased us with His own blood, that we might be His very own (Acts 20:28). In thankfulness for His mercy, let us yield ourselves to Him (Prov. 23:26; Rom. 12:1, 2).

All things were good as God made them. Sin intervened so that now sorrow, sin and death abound, and the earth brings forth thorns and thistles. Evil is the work of the enemy. But one day the curse caused by sin will be removed, and the whole of God's creation will join in praise to God for the glorious liberty provided for the children of God (Rom. 8:19-21; Rev. 21:1, 27).

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