

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS  
Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 11. No. 2

TORONTO, MAY 26, 1932

Whole No. 523

## The Jarvis Street Pulpit

THE INTERMEDIATE STATE OF THOSE WHO DIE IN UNBELIEF: WHERE AND WHAT IS IT?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 22nd, 1932.

(Stenographically Reported)

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:22, 23, 24.

PRAYER BY REV. W. GORDON BROWN.

Thou, O Lord, hast exalted Thy word above all Thy names; therefore do we thank Thee for this revelation of Thyself, which, through holy prophets and apostles, Thou hast recorded for our instruction. We rejoice because Thou hast yet much more light to break from its sacred pages. Grant to us continually the illumination of that Spirit Who breathes upon the page, and brings the truth to light. We thank Thee because therein we find the answer to the problem of our origin, and character, and destiny; the meaning of life and death, and of the world beyond. We bless Thee that therein we see Christ in all His loveliness portrayed. Accept our thanks for such a glorious, such a divine yet human, such a perfect revelation.

We praise Thee for all the messengers of Thy truth: the prophets of old, the apostles of Thine appointing, and the many since who have been faithful witnesses of Jesus Christ; the great defenders of the faith, the humble messengers of the Cross, the flaming evangelists, and the lonely missionaries. We thank Thee for all who have made possible in this land and all lands the hearing of Thy gospel.

Bless, O God, Thy word as we have read it from Thy Book, and as we have heard it in song. Remember Thy messenger; give him a mouth to speak, and grant us ears to hear what God the Lord will say. Open the hearts of the unsaved that they may receive the word of life, and, being begotten again thereby, may come to that living hope that is in Christ Jesus.

While we praise Thee, our Redeemer, for all these privileges, we would not forget those who appear to be less privileged than we. Minister to the sick and afflicted, especially those of the household of faith. May they find in their sufferings the lessons Thou wouldst have them to learn and back of the lessons, the Teacher, even Thyself. Help the needy. Prevent the righteous from begging bread, or their seed from wanting. Dry the tears of the sorrowful. Be a comfort to those whose hearts are burdened with the cares of this world, with the disappointments and disillusionments that come to all. Minister to all in special need. We all have need of Thee. Be Thou the solution of our difficulties, the answer of our problems, the ground of our hope, and our final joy; and we shall give Thee all the praise through Jesus Christ. Amen.

We shall turn this evening to the sixteenth chapter of the gospel by Luke, verse twenty-two: "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

I hope not one will turn away from this solemn passage from which I have read. I know it is common to sneer at old-fashioned preachers who are sometimes described contemptuously as "hell fire" preachers. I would remind you that these words were uttered by our Lord Himself, of Whom it was said at the opening of His ministry that the people "wondered at the gracious words which proceeded out of his mouth." The Apostle Paul to the Corinthians wrote, "Knowing therefore the terror of the Lord, we persuade men." Our Lord Himself did not regard with lightness the future of those who died in their sins; nor were the apostles, inspired of the Holy Ghost, indifferent to that aspect of the divine revelation.

Several influences have contributed to lead men lightly to regard the teaching of the Bible respecting the future of the impenitent.

First of all is that great delusion—as I am constrained to call it—known as Evolution, which logically either entirely crowds God out of the universe, or pushes Him so far back and makes Him such a remote figure that He ceases to be a factor in human life. That, which is the philosophy which lies at the base of what we now call Modernism, has done much to develop the present prevailing attitude of disbelief in respect to the solemn teaching of the Word of God about the future of those who die without Christ.

There are many also who profess to believe the Bible, but who so pervert the Scriptures, and so distort the truth of divine revelation, as utterly to deny the solemn doctrine of future retribution. I know of no modern cult more unscriptural, more anti-Christian, than that which is known as Russellism, sometimes called the International Bible Students, and now, I believe, Jehovah's Witnesses. If you know of a man who has a new name in nearly every town in which he lives, you had better be careful of him. We are rather suspicious of individuals who need frequently to change their names.

This cult is known by many names: Russellism, International Bible Students, Jehovah's Witnesses—and I suppose they will have some new camouflage as soon as their identity is discovered under the latest name.

Such a mass of ignorance, I think, was never put forth in the name of religion. It has nothing to recommend it: it is utterly untrue to the Word of God.

I want this evening to look into the Word of God that we may see what the Lord says about this matter—a matter we would gladly turn away from, but to quote again from Paul, "Knowing therefore the terror of the Lord, we persuade men."

We as Christians ought to know the "terror of the Lord," and we ought to be open-eyed, and have a clear understanding of the teaching of the Word of God in respect to these solemn matters.

#### I.

Not to enter into particulars, I begin simply with the assertion that THE BIBLE UNMISTAKABLY TEACHES THAT A TERRIBLE DOOM AWAITS THOSE WHO DIE IMPENITENT. Let me quote a few passages of Scripture, without attempting to expound them. Lighten them as you may, try to break the force of their solemn import if you will, there is still enough in every one of them to fill us with awe and alarm. John the Baptist, seeing the Pharisees and Sadducees coming to his baptism, said, "O generation of vipers, who hath warned you to flee from the wrath to come?" Again he said, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Mr. Brown read to you that very solemn passage in the third chapter of John's Gospel. The gift of God's Son was designed to save men from "perishing," whatever that means: "Whosoever believeth in him should not perish, but have everlasting life."

Our Lord spoke of a doom overtaking men which He described as being cast "into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." If you say it is figurative language, very well, I will not dispute you. I simply quote these passages to indicate that the Word of God teaches that some terrible fate awaits those who depart this life without having their sins forgiven.

Again He said to certain leaders: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The Apostle Paul, as I have indicated, was filled with concern because of what he called "the terror of the Lord." And if we come to the book of Revelation—a highly symbolical book, as I have told you—there are some terrible figures there employed. I shall not attempt now to expound them, but we read that "the smoke of their torment ascendeth up for ever and ever." We read also of a lake that burneth with "fire and brimstone." That is figurative language, very probably, but what a

terrible figure at the best! We read of the "second death," of the "vengeance of eternal fire."

These scriptures themselves ought to arouse us, and lead us to think with some concern of the future of those who know not Christ.

As for any of you who are not Christians, I have simply quoted the word of God to you. I do not know about the future myself. I do not know anybody else who does. My opinion is just as good as theirs; their opinion is as good as mine—and neither has any value at all, for the simple reason that we do not know. But this is the inspired Word of God. I was glad to hear Mr. Brown say, as he so frequently does, "We shall read the Word of God." I have always loved to hear Dr. Dinsdale T. Young, in the great Central Hall at Westminster, read the Scriptures. He varies the phrase, but it always means, "Let us read now from the inspired and infallible Word of God."

This is our only guide in the matter, and in the sixteenth chapter of Luke is a picture which is inexpressibly terrible: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

Understand, I am not attempting an exact exposition: I am simply holding up to you these scriptures that you may see there is scriptural warrant for the assertion that the Bible teaches a terrible future awaits those who are without Christ.

May I go farther and say that *the inference of the Cross suggests also the certainty of future retribution*. What is the cross? The instrument of the curse. Who died thereon? None other than the Son of God's love. Not a man merely, but the God-man, Who united in Himself the natures of God and man; and His infinitely capacious soul was "sorrowful, even unto death". We read of the "travail of his soul", the soul of the Infinite. We read 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." Not a man—nor any aggregation of men; not an institution, not a nation, not an angel, nor an archangel, but none other than God's only begotten Son! It was He Who came to save us from whatever curse there be; and if there was no other way to save us but by His coming, and if the fate of the impenitent was so terrible that God adjudged it worth while to send His Son into the world to save us from it, then that doom must surpass all imagination in horror, in terror, when only the blood of Incarnate Deity could save us from it.

*The fact of human sin, and the capacity of human nature, suggest the certainty of future retribution*. I am aware of the general teaching that human nature is rather good,—a little unfortunate in its circumstances, but that men at heart are very good; they wear their coats inside out—and their hearts too! They are really worse on the outside than on the inside! I do not know about that. The kidnapers of the Lindbergh baby were pretty bad on the outside, as are Al Capone and a great many others. You think they are better on the inside, do you? "As he thinketh in his heart, so is he." Human nature has hell in it, my friends. If there be a hell, and if all the fires thereof, whatever that may mean, could be extinguished, human sin would rekindle them to-morrow.

I heard a preacher say once, "I saw a man in hell." He had been asked to minister to a man who was under the condemnation of the law, who had been sentenced to die for murder. The murderer was a university graduate, a man of great possibilities, a man who had trampled all the higher things of life under foot, who had thrown them all away. This preacher said, "As I visited him in his cell, and talked with him about the future, even but a few weeks in advance of death, I saw a man in hell."

You have only to think of what human nature is, its capacity for suffering, as well as its capacity for sinning, and all that the Scripture says about the future of the impenitent becomes instantly easily credible, the most natural thing in the world.

And *sin is here*. Why all these investigations, I should like to know? Why these attempts to cover up in some directions, and attempts to uncover in others? If we are all so good, what is the trouble about, I should like to know. Nobody proposes that the Government should be especially generous, and open the doors of Kingston Penitentiary and let everybody go free. Nobody suggests that. Nobody suggests that, if the perpetrators of the Lindbergh crime should be discovered and apprehended, they be taken to a prayer meeting and urged to forget all about it. Surely the patent facts of human experience suggest that there is bound to be a time of reckoning.

Why the present distress throughout the world? Can the world engage in wholesale destruction and take millions of people from constructive occupations and turn them loose upon each other in wholesale bloodshed, destroy life, and property to the value of countless billions of money—can the world do that without paying for it? We are paying for it now. I do not say that the war was wrong, insofar as it was a war of defense. I do not know what else we could have done, and under the same circumstances, I would urge—as I did in that day—that we should stand like men for the defense of our liberty.

But there is something in human nature that has brought the world to universal bankruptcy, that has brought the world to the end of itself. It is the result of what the world has sown: "Whatsoever a man soweth, that shall he also reap."

If once you admit the continuity of human life, the survival of personality, if once you acknowledge that beyond the grave that which begins here shall continue, and that there is a direct relation between the two, then there is bound to be a hell of some sort. You cannot escape it.

*The mere assumption of a moral government in the universe implies a day of retribution.* There are wrongs about us, wrongs that no human power can set right. There are evils that are never paid for, crimes that are never punished, wrongs whose perpetrators are never brought to judgment,—there must be somewhere a time of balancing. If it were not so, then the government of the world would not be in the hands of a moral ruler at all.

I have read editorials in our Canadian papers speaking with scorn of the administration of justice in the United States. But let us not be pharisaical, and assume that we are blameless. I am by no means sure that we are. But, however depraved man may be, there seems to be enough of the public conscience left to recognize that sin ought not to go unpunished even in this life. And if it be a necessity here, if it is morally based, if by any moral philosophy based on the ethical value of things, punishment be necessary here, if there be a life beyond it is

inevitable that adequate readjustment, a day of retribution, should await us in the future.

I believe this world is subject to the government of One Who always does right, a God of truth, without iniquity, just and right is He. And some day He must arise to judgment.

## II.

Then I think I may say the Scripture is perfectly clear at this point, that **PRIOR TO THE FINAL AWARDS METED OUT TO THOSE WHO DIE IN THEIR SINS THERE WILL BE RESURRECTION.** Daniel speaks of a resurrection to "shame and everlasting contempt". Our Lord Himself said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done evil, unto the resurrection of damnation."

I read of a minister who preached to a cannibal tribe in Africa the doctrine of the resurrection, in the hearing of the chief of the tribe. The chief interrupted him and said, "Preacher, do you mean what you say, that all the dead shall some day live again?" He said, "Yes, whether they be good or bad; there will be a resurrection of the just and of the unjust." The chief raised his mighty right arm and said, "This arm has slain its thousands, and do you tell me they shall rise again?" "Yes," said the missionary, "they will all rise from their graves." "But," said the chief, "it cannot be—it must not be."

I know murders have been committed; bodies have been buried, and have never been discovered—the murderers have escaped punishment. A million other wrongs have been perpetrated, and have been buried in the graves of men; but there will be a resurrection of the just and of the unjust. There is no doubt about that.

We are told that at that day men will be judged "according to the deeds done in the body". In the body! And furthermore: the whole man sins, and the whole man must suffer—not the mind only: it is the body as well. The body is partner with the mind, the instrument of the mind; and as surely as the mind suffers, the body must suffer too. I do not know how: I only know that the Bible says there shall be a resurrection unto condemnation, and men shall suffer in their bodies, as they ought to suffer.

I am rather glad to see in our courts of justice a return to the application of corporal punishment. There are men who cannot be reached in any other way: they are mostly body; they are all flesh. A man comes into court charged with having beaten his wife; the proper thing to do is to give him a dose of his own medicine—a double dose would be better. When men are found guilty of perpetrating deeds of violence, they ought to be made to suffer in their bodies.

That is the teaching of the Word of God. The time will come when men will not only be judged according to the deeds done in the body, but spirit and body will be reunited, and they will suffer.

I shall not discuss the question of the eternity of punishment, because my mind is too small, too limited, even to form a conception of eternity. I cannot count the hours. I may number my days that I may apply my heart unto wisdom—or pray that I may do so—but at the best we are finite, and who can conceive of endlessness, of eternity. But the Bible says, "These shall go away into everlasting punishment." It is the same word that describes the duration of life to which the righteous are introduced, life eternal: one is no longer than the other.

Again you may say the language is figurative. But you do not avoid the difficulty by so saying. "Where their worm dieth not." Whatever the worm is, it dies *not*; and the fire is *not* quenched; it does not burn itself out. That is what our Lord said.

*Neither is the punishment of the wicked annihilation.* There is no warrant in Scripture for the idea of the cessation of existence. Certainly it cannot be found in the Old Testament—nor yet in the New. The continuity of life is plainly taught in the Scripture. In the book of Revelation we read, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." I do not know that the devil was incarnate, nor do I know what sort of fire could torment him; but apply the argument of annihilation to this solemn scripture, and you would have to postulate the annihilation of the devil himself.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

I affirm there is no scriptural warrant for the assumption that the punishment of the wicked is terminated by some act of God which results in annihilation.

The passage I have read from Revelation refers to the final judgment, after the millennium—whatever the millennium may be. We shall try to discuss that Thursday evenings in the future,—“But the rest of the dead lived not again until the thousand years were finished.” Then comes the judgment of the great white throne. It is the end of the way about which I am supremely concerned.

You have heard, have you not, the story of the Hindu who had been taught the doctrine of the transmigration of the soul, that at death the soul of man passes into an animal, and then into another animal; hence their care of the sacred cow and I know not of how many other animals, lest in destroying them they destroy their ancestors. This man came to the priest to ask what he was likely to become at death. The priest told him some animal—probably a cow. The man pressed him further and asked, “And what after that?” The priest named another animal. “And what after that?” He was told the next stage would probably be a bird. “What after that?” A reptile was perhaps the next answer. He pressed his question until finally the priest said, “I do not know.” “But,” said the enquirer, “that is the only thing that matters. What shall I be in the end?”

Why spend so much time and disputation about these intermediary states? Let us fix our thought upon God's Word, upon the end of the road, that some time, somewhere, God will bring every work into judgment, when every secret thing, whether good or evil, will be judged by Him, and by a righteousness judgment. There will be no escape from that court when it will assemble for the great and final assize.

### III.

But INTERMEDIATELY, WHERE ARE THE DEAD WHO DIE WITHOUT CHRIST? Did you ever wish you could get rid of your sins here? Surely if we have been awakened to a consciousness of them we have all desired it. We have all cried out with the Apostle Paul, “O wretched man that I am! who shall deliver me from the body of this death?” Must I always drag this corpse about with me? Must I be always bound as with fetters of steel to this loathsome thing that always drags me down? The entrance of a thought sometimes fills one with alarm, and you are shocked by the discovery that your mind is capable of such thinking.

Somebody came to me the other day and said, “I am distressed beyond expression. When I try to pray, my mind becomes filled with such horrible ideas that I know not whence they come.” Ah, the capacity of the human mind for evil! Jesus Christ said, “If ye believe not that I am he, ye shall die in your sins.” You will carry your sins with you into the next life, and there God will deal with them.

Here in this sixteenth chapter of Luke our Lord uttered the most terrible words that ever fell from His lips, in the picture He drew of the unjust steward, who weighed time against eternity, the temporal against the spiritual, and deliberately chose to curry favour with his lord's debtors, and to make friends of them at the expense of his lord. Jesus Christ uttered those words of irony,—I do not think any more terrible words ever came from His lips—“Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Do not come knocking at My door. If you choose time, then you shall reap what you have sown. If you choose the temporal and physical, the flesh rather than the spirit, then of the flesh you shall reap corruption.” Then He draws the veil, and shows the picture of the rich man clothed with purple and fine linen, faring sumptuously every day, and the “beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table.” It came to pass that the beggar who had nothing in this life, who subordinated everything in this life to the higher interests of the spiritual, died and was carried by the angels into Abraham's bosom. There is not a word said about the funeral. Perhaps he had not enough to pay funeral expenses. “The rich man also died, and was buried.” His pastor delivered a eulogy over the bier; there was a great procession—“but in hell he lift up his eyes, being in torment”. I affirm that the state of those who die impenitent is one of abiding consciousness. The souls of the departed, whether righteous or unrighteous, do not lapse into a long sleep: “In hell he lift up his eyes, being in torments.”

I have sometimes thought that the hell of science is even worse than the hell of theology. “Whatsoever a man seweth, that shall he also reap.” A man cannot divorce himself from his record, a man cannot separate himself from his past. Our yesterdays pursue us, and what we have sown we must ultimately reap—unless indeed the thorns are gathered from the ground we have cultivated, and are platted into a crown to be placed on another Brow than ours in our behalf; for only as He reaps for our sakes, reaps what we have sown, and suffers instead of us, may we be

saved from the consequences of our sins. Otherwise there is no escaping the reaping.

This man in hell "lift up his eyes, being in torments". Why trouble ourselves in an endeavour accurately to define what those torments were? Do you need to do that? All you need to observe is the sequence of events, the continuity of life, the relation of the future to the present, and of the present to the past; and you will very easily understand what the torments were, for when he prayed, Abraham said, "Son, remember"! What did he mean by that? He threw him back into relationship to the past. Remember! That is the trouble. It would be a blessing sometimes if we could forget.

But I read of One Who will remember my sins no more, and when He, in sovereign grace, forgets my sins, He will enable me to forget. But whoever is a stranger to grace and to God will have to remember; for the life of the future will be a continuation of the life of the present.

Let me give you this word of advice: do not try to complicate Scripture. Do not imagine you are rendering some service when, by some ingenious twist, you think to discover something that nobody ever saw before. Our Lord spoke so that the people could understand Him; and He intended us to understand that the next life will be related to this just as to-morrow will be related to to-day; it will be related to our past. "You had your good things", said Abraham, "what are you grumbling about? You lived for time, did you not? You lived for the temporal and the physical, did you not? You have had your fill of what the world calls 'good things'. You were permitted to sow your own fields; do not complain in the reaping time."

"But", said he, "I am tormented in this flame." Was it literal fire? Some ultra-literalists will say, "Do not shock us by saying it is not." We have a picture here of a disincarnate spirit. It is a preresurrection scene; it is a description of the intermediate state. The rich man had still five brethren on the earth, not yet dead. The final consummation of things had not arrived; the great assize had not been set. He requested, "If Lazarus may not come to me, send him to my five brethren."

There is another suggestion, of which I have spoken on another occasion. I think we have here a picture of the future of a false teacher. I think it is a picture of one who has misled others and who fears that they who have been deceived will follow him to that place of torment.

And the hottest place in hell, whatever it may be, is reserved for men of the type of the unjust steward who said, "Take thy bill, and sit down quickly, and write fifty"—men who from their pulpits have taught people to disbelieve the word of God, to trample the blood of Jesus Christ under their feet. I say, the hottest place in hell will be reserved for preachers who deny the only remedy which God has provided for sin. They may well fear to meet their congregations there. Five brethren!

My point is simply this: his spirit was not now in the body. It is the picture of a disincarnate spirit in the intermediate state, tormented by some kind of flame. What torment a disordered mind can inflict upon the soul! Have you not said again and again

that you would rather bear physical pain than mental anguish? What therefore must it be at last—at last, for men to awake to the discovery that he has said 'No' to God for the last time, that there is a great gulf fixed, that the fate of the soul is finally settled, its torment to be only intensified at the resurrection, when soul and body shall be reunited! In such case how surely must the soul be tormented in some kind of flame. Dress it up as you will, and insist upon its metaphorical character: all I have to say is that it is the most terrible figure imaginable. "Fire"!

You have seen a fevered patient, have you not, as though he were on fire? I remember spending a night trying to help nurse a man who was ill with rheumatic fever. They had the lightest kind of covering on his bed, and even that had to be suspended on a frame. If it even touched him he cried out in agony, so sensitive was the poor flesh.

What shall we do! Shall we prepare our minds for future torment, for future torture? Or shall we come to Him, the God of grace, to wash our sins away; to cleanse us from all iniquity; to purify our hearts and our minds; to give us, according to the teaching of that great word read in our hearing this evening, new life, new natures, that will make us children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ".

This simple sentence, and I have done: Do you say, "But surely, sir, surely, there must be a second chance." Let me ask you, what could even God do that He has not already done? Had He sent an angel who might have hoped for one of higher rank? Had He sent an archangel we might have hoped that somehow God would Himself interpose. But "last of all he sent unto them his son", the divine Ultimatum, His only begotten Son. If I may say it with reverence, He emptied Heaven's exchequer, mortgaging the universe, for the redemption of this poor soul of mine. If we reject that remedy, refuse to accept that salvation, "how shall we escape, if we neglect so great salvation?" I do not know, do you?

Let us pray: We thank Thee, Lord, for the mercy-seat. We bless Thee that there is a place where all wrongs may be righted, where all sin may be forgiven, where the record of the past may be blotted out, where instead of judgment we may receive mercy, and instead of being consigned to hell we may be made heirs of heaven. Give us the wisdom that is from above, to make choice of Christ and of the things of God, ere it be for ever too late. We ask it in the name of Jesus Christ our Lord, Amen.

#### "THINGS WHICH ACCOMPANY SALVATION"

*A Bible Lecture by the Pastor, Dr. T. T. Shields.*

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, May 19th, 1932.

(Stenographically Reported)

*Lecture Text: Hebrews, Chapter 6.*

We shall resume our consecutive study from the book of Numbers forward when the Seminary resumes its session in the fall. This evening we shall turn to the sixth chapter of Hebrews; we shall read from the beginning, giving special attention to the ninth verse: "But, beloved,

we are persuaded better things of you, and things that accompany salvation, though we thus speak."

"Things that accompany salvation." You will have noticed in the chapter from which we have read that the first seven verses are occupied with a very solemn statement respecting those who do actually turn away from God and deny the Lord who bought them. I have, at another time, discussed that passage, so that we shall not linger upon it this evening. But having uttered that solemn warning, the writer says, "But, beloved, we are persuaded better things of you", and those "better things" he describes or defines as "things which accompany salvation". I take that phrase this evening for our meditation, "Things which accompany salvation".

### I.

IT IS SOMETIMES NECESSARY TO DISTINGUISH BETWEEN SALVATION ITSELF AND ITS ACCOMPANIMENTS. The all-important matter is that we should be persuaded beyond all possibility of doubt that we have salvation, that we are saved. The Psalmist prayed that God would restore unto him "the joy" of his salvation. He did not pray for the restoration of his salvation, but only for the joy of it. His salvation was abiding. His salvation was a settled possession: he possessed it, and was possessed by it.

That is the first matter that should engage our attention, to assure ourselves that we are not of the number who turn back unto perdition, but of those who believe unto the saving of the soul. Salvation is the train upon which you travel; it is the ticket which entitles you to travel on the train; it is the engineer who drives the train; it is the conductor who directs the train; it is the angel ministry which safeguards the track along which the train runs; it is the signal system by which the safe passage of the train is ensured—salvation is that which assures our passage from earth to heaven, which ensures immunity from punishment, our escape from the consequences of our sin; it is that which ensures our peaceful and happy admission into the presence of God at last; it is that which makes us "children of God; and if children, their heirs; heirs of God, and joint-heirs with Christ".

But we may have salvation and miss not a few of its accompaniments. We may be saved "so as by fire". We may escape, as Job has it, "by the skin of our teeth". We may receive but little reward—or no reward at all, and just by the sovereign grace of God pass from death unto life, from earth to heaven.

But those of you who have travelled, know that important as the transportation is, it is not everything: there are things which accompany it. Being saved, we may be saved luxuriously, abundantly. We may not only be conquerors, but "more than conquerors". We may have not only life, but we may have it "more abundantly". We may not be content merely with bearing fruit, but we may "bring forth much fruit", that therein our Father may be glorified. Therefore, though we have salvation, and have no doubt about it, we do well to give attention to the "things that accompany salvation".

You and I may be sure of salvation for ourselves, we may have no question about it in our own minds; but it is only the accompaniments of salvation which will convince other people that we have it. I think there is much confusion in the thought of many respecting the epistle of James, where James speaks of our father Abraham being justified by works, not by faith. The other epistles and the Bible generally insist that Abraham was justified

by faith without works. Superficial students or readers of the Bible may say, "There is a plain contradiction." There is no contradiction at all. Faith justifies us in the sight of God, for God knows when I really believe whether you do or not. Long before Isaac was born, Abraham believed, believed absolutely. He trusted God, and his faith "was accounted to him for righteousness". Nobody else knew that Abraham believed, but God knew. Before God he was justified by his faith.

Everybody who simply believes, receives salvation: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." When I believe, I have salvation, and I know it. But *you* cannot know whether I have or not. No one can know but the believer himself, that he really believes. You believe, and have salvation; but I cannot judge of your heart: I know nothing of it. It is the "accompaniments of salvation", it is the outward manifestation of it, that justify us before men. James is speaking of our justification, not before God, but before men; and as faith justifies us before God, and faith without works is dead, faith, issuing in works, will justify us before men as well.

The young convert professes faith in Christ, and you say, "I am glad." Perhaps you have some misgivings; I have sometimes. I have seen people who seemed to come to Christ in a fog, and appeared to see nothing clearly. You have argued the case, you have illustrated, you have done everything in your power to make the way of life simple, and after all that they were hesitant and halting in their expression of assurance. If anybody had asked you, "Is that man really converted?" you would have said, "I do not know." But you have watched him as the days, and weeks, and months, have passed, until you have seen the "things that accompany salvation" appear in the life. "Ah", you say, "I have no doubt about it now. He did not seem to have any clear apprehension of the great doctrines of the faith, but there is no doubt that the root of the matter is in him."

On the other hand, you have seen people who could almost have passed an examination for ordination, and you have been inclined to say, "How bright and clear he is!" But you looked and longed, but you saw none of the accompaniments of salvation, and were compelled to admit, that you could not see in that man's life any evidence of newness of life.

The writer to the Hebrews pens a searching word when he says, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." We must, first of all, of course, live our lives before God; that is the main thing. But we must live a life of testimony before men, and therefore the "accompaniments of salvation", the things that bear outward witness to the inward grace, must receive, on our part, due attention, if we are faithfully to testify to the power of the gospel of God's grace.

### II.

WHAT ARE SOME OF THE ACCOMPANIMENTS OF SALVATION? "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name."

What was the first evidence that there was life within? *It was their work and labour of love which they showed toward the name of God.*

I have a plant in a window, an ordinary, common rubber plant. It has three leaves on it, and a new one com-

ing out of the centre. All three leaves are stretching out their arms toward the sun. I turned it right around the other day, with its back toward the sun—but it did not stay that way very long. The life that was in it, calling for sunshine, led it to turn again; and now, instead of being lopsided, all three leaves are nicely divided; but I suppose if I leave it there long enough they will all get as near the window as they possibly can. The life within finds an affinity for the sunlight, and they turn toward the sun. If that plant had been dead, or if it had been artificial, the sun would have had no effect upon it; it would not have leaned toward the sun.

Here is a Gardener Who says, "Aha; they are alive. They are leaning toward the Sun—Your work and labour of love, which ye have shewed toward his name."

One of the accompaniments of salvation is *the response of the quickened soul to the name of the Lord Jesus*, with all that it means. I wonder do we ever sing in a mechanical fashion, "How sweet the name of Jesus sounds in a believer's ear"? Have you ever been in a foreign city, where you heard people speaking a foreign tongue which you did not understand? Then you heard rather a rough sort of man speak English, and you understood him. You almost felt like putting your arms around him, did you not?

I have heard of a negro from the Southland who was hungry, going from door to door begging. The people expressed their sympathy, said it was "too bad", they were "very sorry", but shut the door. At last he knocked at a door, and a man opened it. He just managed to say what he wanted, when the man roared at him, "What are you doing here, you black rascal? Get around to the back door and get your dinner!" "Praise de Lord", shouted the negro, "I'm among my own folk." The Northerner spoke soft words, but gave him nothing to eat. The Southerner treated him as he had always been treated, and because of that he felt at home.

You have been in a foreign city and heard your own language spoken. You were not very particular what was said: but you felt at home. So when a true Christian hears the name of Christ extolled by others, he cannot help feeling his heart warmed toward them. They may differ from you, and you from them; but when their hearts are toward the name of Christ, and they love Him, you cannot help loving them. For that, too, is one of the accompaniments of salvation: "in that ye have ministered to the saints, and do now minister."

Why had they ministered to the saints? I suppose the saints of that day were much like the saints we know. I have told you often that I have met many of the saints with whom I should not care to live! It is something to live with people! I am sometimes a little uneasy when I see folks getting too "chummy". I say, "That will not last; they will be enemies before long—Familiarity breeds contempt. If they would keep a respectful distance from each other they would be all right, but they are too thick."

It must be admitted that many of the saints are not particularly attractive—including ourselves. Of course we cannot see ourselves as others see us; we think we are all right. I suppose most of us have a fairly good opinion of ourselves. We are not suffering from an inferiority complex, or anything of that sort! But, truth to tell, human nature is a very peculiar thing. I know of nothing that requires more grace than just to love some

of the saints—and to keep on loving them. Is that not true? And when we make a statement like that we include ourselves.

But here were some people who were remarkable for the fact that they had a warm place in their hearts for the saints, and they ministered to them. They had done it: they were still doing it. They did good to all men, but especially to the household of faith. They recognized the saints of God as their own folks, citizens of the heavenly kingdom.

But why did they do it? What was there attractive about them? Nothing! It is of no use to say that there is much attractive about us except this, that we are perfect saints in the making: we are not made yet. We are not perfect yet, but we shall be some day. Diamonds we may be, but rough enough. Gold there may be in us, but there is a large admixture of dross as yet. But by a special divine illumination these believers had been able to recognize gold when they saw it, to know a diamond when it appeared, and to know something of its intrinsic worth; and therefore "their work and labour of love" which they had shown toward the name of Jesus Christ—how? By ministering to the saints, for His sake.

I saw some pictures recently that had been taken in Liberia, pictures of black men and women, little black children, and little black babies. White folks are hard enough to like sometimes, and really to be perfectly frank I would rather not have my lot cast with people of another colour and race. I know by divine grace they are given excellent qualities, but what led Carey to India, and Moffat to Africa, and Hudson Taylor to China, and our own missionaries to Liberia and elsewhere? Not that they loved people of colour better than people of their own blood—not that—but it was one of the "accompaniments of salvation". The salvation that was within manifested itself in a work and labour of love toward His name, in that they minister to those for whom He died.

That is one of the evidences of vital religion, that it gives us an interest in other people. What a blessing it would be for many people if they could be interested in somebody other than themselves! We plead guilty, all of us, to being ugly enough, but the ugliest master you can serve is yourself. You may possibly be able occasionally to satisfy somebody else, but while your mind and thought are centred upon yourself, with no interest in the wide, wide world but yourself—that is death. But to have Christ within, to have salvation, means that that salvation will express itself in a work and labour of love toward all those for whom Christ died.

Let us look at this again for a minute. "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." Every one of us should do the things of which the writer has been speaking, ministering to the saints, finding an interest in life. We should show diligence, energy, "to the full assurance of hope unto the end."

It is a great thing to be saved—it is a great thing to know you are saved. "While there's life, there's hope." There are many people who "hope" they are saved, but here the writer speaks of the "full assurance of hope". There is a passage in Romans where Paul prays, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Sometimes

we speak of people's "hoping", meaning by that, people who are only half sure of a thing: "Well, I hope so." But sometimes we speak of people who are *hopeful*; they are full of hope; they abound in hope. They not only barely expect blessing: they are sure of it, they are positive of it.

And nothing will lead us to the full assurance of hope like allowing the life that is within to express itself by a "work and labour of love". We should save ourselves from gloom and depression very often if we could seek grace from God to forget ourselves, and to lose ourselves in the interests of others.

Are you *hopeful*? Our God is a God of hope. God is never hopeless. However black the night, He has never given up hope for this world. He knows the future is secure. He is the God of Hope; He is the source from whence hope flows; He will fill us with all joy and peace in believing until we learn to abound in hope.

It is a blessing to be born with a cheerful disposition. There are some people who are naturally cheerful, and there are some people like the climate of California: they shine six months and weep six months! They are all sunshine or all gloom, one or the other. It is a blessing to have, naturally, a cheerful disposition.

Do you remember Mark Tapley, one of Dickens' characters? He spent his life trying to get credit for being cheerful. He wanted hard places and difficult circumstances, everything that would naturally make him gloomy, in order to show that he could be cheerful in spite of it. Wondering what occupation he should seek, he thought he might get a little credit if he could get a job as an undertaker's assistant. He reasoned that, if under those circumstances, he could always be cheerful he might get a little credit. When at last it became necessary for him to part company with a certain attractive widow, he began to pinch himself and say, "Now is the chance to get credit"—to be cheerful in spite of the separation.

Life abounds with opportunities for laying up credit. If ever there was a time when the world needed cheerful people, it is now. If you are naturally cheerful, that is something to thank God for. Some people are naturally amiable: some people are naturally the opposite. Some people get out the wrong side of the bed occasionally—certain other people are always on the wrong side of the bed—at least, both sides are wrong. It makes no difference which side they get out. If we are born with dispositions like that, it needs a good deal of grace to be cheerful; but grace can do for us what nature has not done, and we can be made other, by grace, than we were by nature. Let us "shew the same diligence to the full assurance of hope unto the end".

Another accompaniment is that of spiritual industry: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." How slothful we all are naturally! We are "going to" study the Bible some day. You bought a special book ten years ago. You laid out a plan, and you were "going to" steep your mind in the things of God, and grow in Christian experience—and you meant it. But you did not do it. You did not study the book. You looked at it intermittently, glanced at it carelessly. Why? I wonder why?

Because we are all naturally slothful. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." How often have we failed to do things that we might have done, for no other reason than that we were slothful! One of the accompaniments of salvation ought to be the opposite of that; that we "be not slothful", but that we give all diligence to these matters, to make our calling and election sure. To quote the wise man again, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

Drive through the country, and if you are observant you will not need to be told very much of the character of the man who lives in that house, and that house, and that house. Look at the farm: that is all that is necessary. The farms are made of the same soil, yet one appears prosperous, everything is neat and tidy; while on the other every gate is off its hinges, and every fence off the plumb—with mustard and weeds everywhere. By and by the owner of the dilapidated farm comes slouching along, and you say, "I expected he would look like that." The other man walks like a soldier.

Look at many professing Christians. You will find some lives cultivated, with weeds uprooted. They are like Joseph, "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall". Did you ever see a fruitful tree with a branch running over the wall? How the boys love it! How they help themselves to the fruit! Did you ever see a Christian like that?—a branch running over the wall, bearing fruit, helping everybody?

"That ye be not slothful." We do not grow up into Christ without effort. I know that it is all of grace. I heard Brother McGinlay preach a fine sermon Tuesday in Hespeler, on the text, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." We are not to be slothful: we are to go on unto perfection. That is the argument of this chapter, leaving the first principles, leaving the alphabet—leaving c-a-t and d-o-g, words of one syllable—leaving the elementary things, and going on to perfection. I do not want a man to preach the same thing to me for twenty years, without challenging my thought. The Book is a big one; let us learn more and more—"Be not slothful."

You have seen a man who has been diligent, "not slothful", making use of his opportunities, and as the eveningtime comes on, while he may not be rich, he is not absolutely dependent. That man has a comfortable eveningtime. Somebody who knows him says, "Yes; but it is no accident. It is because he had a very active morningtime." When the storm breaks, and the cords of this tabernacle are loosed, when we can no longer do the things we once did, "when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when



they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden", men say, "He will not be here very long; he is casting off the shore-line; he will soon be going to his long home." Have you seen such an one as that resting in Christ? revelling in that hour of need in the luxuries of divine grace?

May we, when the eveningtime comes, be among the spiritually well-to-do!

I went to see a woman once who was blind, stone-blind. I read a passage of Scripture to her, and she followed me as I read. Then I quoted Scripture to her—and she took the verse from my lips and completed it again and again. I said, "Mrs. So-and-So, your mind is pretty well stored with the Word of God." She replied, "I did not know what was coming to me in later life, but God in His mercy taught me when a young woman to commit His Word to memory. I memorized whole books, and now I sit here in the darkness, and while I cannot read, I can meditate through the whole Book."

"Go to the ant, thou sluggard; consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Let us lay up in store for whatever God may have for us in this life; and then when we matriculate and become freshmen in Heaven's university, and we have apostles and prophets for professors, and walk and talk with Moses and Elias and Paul, and all the rest of them, we shall not be at the foot of the class, but shall share with them the great things of God's law.

I was in a home the other day where there was a little boy, and his mother had him show me his report card from school. He brought the card showing his class record. One month he had been right at the top, then he had been second—he had never been less than third. When by and by, I consort with the angels I do not want to be at the foot of the class. And I believe the more we get to know God here, the larger will our capacity be for the enjoyment of the heavenly life. Let us give attention to the "things that accompany salvation"—though these are only a few of them.

May the Lord bless this hurried survey of a suggestive text.

#### A HAPPY AFTERNOON.

The Editor and Mrs. Shields had the delightful privilege of entertaining the Trustees, Faculty, and Students, of Toronto Baptist Seminary, and nearby members of the Executive Committee of the Union, at their home, 66 Wells Hill Ave., Wednesday afternoon, May 25th; about a hundred persons in all were present. Tea was served in the garden, and we are disposed to think that observers would conclude that the Seminary family is a very happy one. Examinations were over for some months for the students, and lectures were over for the instructors; and this in itself contributed something to the care-free spirit of the company.

After tea the students and other friends had a happy time singing the praises of the Lord together, and before leaving the students presented Mrs. Shields with flowers, and the Editor with a handsome leather desk pad. Mr.

Harold Hindry, for the students, made a very neat and gracious speech. They really ought not to have done it—but they did because they would. We love them all.

The students expressed their great appreciation also of the splendid services rendered them during the Seminary session by Miss Mildred Brownlow, who so ably and gratuitously supervised the dinners served daily in the B. D. Thomas Hall. In expression of their appreciation a presentation was made to Miss Brownlow, to which she most happily replied.

The work of Mr. and Mrs. Cullington was also spoken of most feelingly, and it was evident that the Seminary has a large place in the affections of the students. We believe a splendid future awaits many of the students, and we are confident they will all give a good account of themselves.

#### THE COMING OF THE LORD AND RELATED EVENTS.

The sermons appearing in THE GOSPEL WITNESS relating to the Second Coming of Christ have awakened a great interest over a wide-spread area, and we have been somewhat exercised to know how the discussion might profitably be continued. Expositions relating to this great matter can scarcely be classed as the "milk of the word". Some aspects of the subject, indeed, may well be considered as belonging to the "strong meat" category.

A Sunday evening congregation, at the heart of a great city, is an interesting study; and no congregation is more interesting than that which assembles in Jarvis Street Church. It is by no means local; it comes from the ends of the city, and very often includes many from far beyond the city's bounds. There are old people and young people, saved and unsaved, mature Christians and a multitude of babes in Christ. We have very few in a Jarvis Street congregation at any time who have come seeking entertainment. Few congregations have a higher average of sober, seriously-minded, people who come to church chiefly to hear the word of God.

Notwithstanding, we believe it to be unwise to attempt to interest and instruct a great evening congregation over an extended period by the discussion of one special doctrine of the gospel.

The closing of the Seminary sets us free on Thursday evenings until October. We propose therefore to continue a discussion of the subject of the Lord's return each Thursday evening; and each address will be published, together with one of the Sunday sermons, during the summer. There may be an occasional break. We desire to be free to turn to other subjects for a week or more should occasion require, but in the main we shall continue a study of the second coming of Christ.

#### BOOKS BY DR. T. T. SHIELDS

##### "CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures from Genesis to II. Samuel.

##### "THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons preached in Jarvis Street Church, on "The Trial of Jesus."

Price Fifty Cents a Volume Postpaid.

## Baptist Bible Union Lesson Leaf

Vol. 7

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 24

June 12th, 1932

SECOND QUARTER

### WHAT THE LAW IS.

Lesson Text: Numbers, chapter 15; Deut. 2:6.

Golden Text: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: For all have sinned, and come short of the glory of God." Rom. 3:22, 23.

### DAILY BIBLE READINGS:

Monday—Lev. 4:1-21.

Tuesday—Lev. 4:22-35.

Wednesday—Rom. 10:1-21.

Thursday—Rom. 11:1-21.

Friday—Rom. 11:22-36.

Saturday—1 John 2:1-11.

### I. THE OFFERINGS, (Numbers 15:1-21)

The importance of the offerings in God's sight is seen in the frequent directions given concerning the same. They were important in themselves as divine observances, but their chief significance attached to their typical nature. They were prophetic in this respect of our Lord's redemptive work. It was therefore important that each detail connected with them should be carefully attended to, lest the will of God should be thwarted, not only concerning the rites of the observance, but in relation to their prophetic aspect.

The directions found in this lesson were given at a critical time. In the previous chapter the history is related of the rebellion of Israel and the sad consequences ensuing therefrom in the exclusion of the adults from the promised land. In the chapter of our lesson the command is given concerning that which should be done in the promised land. This would remind the younger generation of the fact that, though their entrance into Canaan was delayed on account of sin, it was nevertheless certain. It would in this respect give encouragement. There would undoubtedly be trials, and their patience would be tested, but they would be comforted by the knowledge of the ultimate fulfilment of God's promise. Disobedience means loss of blessing, obedience brings blessing. Note the significance of this in respect to the children of God affecting present and future, (1 Cor. 3:4-15).

The nature of the command relating to the offerings enjoined the presentation of a meat offering and drink offering with each burnt offering and sacrifice, (vs. 3-5), the preparation of the same to be in accordance with the nature of the offering, (vs. 6-12), obedience to the command being obligatory upon all Israelites, (v. 13), and strangers sojourning with them, (v. 14). No discrimination was permitted in respect to obedience to the law of God, "one law, and one manner shall be for you, and for the stranger that sojourneth with you," (vs. 15, 16), was the command of God. This likewise implied that the stranger enjoyed the blessing of God with Israel. The same is true at the present day. To Israel was the gospel first preached, (Acts 2:14; Rom. 1:16),

and through that nation the Gentiles heard it, (Acts 10:28, 34). We are blessed therefore in faithful Abraham, (Gen. 12:3), and share the same blessing as God's chosen people, no difference being shown between Jew and Gentile, (Col. 3:11). Explain the blessedness of this attitude. Instruction is then given concerning the heave offering of the bread of the land, (v. 17-21). In the presentation of this a cake of the first of the dough was offered unto the Lord. This implied recognition of God as the Giver of the food, the symbolical action of heaving it, signifying presentation to God, and receiving from Him. He is the Giver of all things in all realms, and duty and gratitude both call us to recognize Him as such, and manifest our thanksgiving for His bounty. Note the principle of "God first" in everything, also the duty of giving thanks at meals.

### II. SINS OF IGNORANCE AND PRESUMPTION, (vs. 22-31)

Disobedience to God may be shown either by breaking His law by an overt act, or by omitting to do that which He has commanded, either by commission, or omission. Many who would shrink from doing the former, are guilty of the latter. They do not do harm, but neither do they do good. They are living negatively, and failing to carry out the positive commands of our Lord. Provision was made for such sins of omission in Israel as recorded in this section, when such were committed in ignorance, first in relation to the whole congregation, (vs. 22-26), and then respecting the individual, (vs. 27-29). Ignorance is not acceptable as an excuse for failure to obey a man-made law, it is taken for granted that citizens will endeavour to become acquainted with the laws which govern their activities, and in the spiritual realm God does not pass over sins of omission due to ignorance. In Israel these were atoned for by an offering, and in the present day forgiveness for the same is found in Christ the great Anti-type of the same. It should be noted that only too often sins of ignorance are really sins of indifference. In that early day the law was promulgated in the hearing of the people by Moses, and it was the duty of each one to listen and to obey. In these days the commands of God are found in the Bible, where each one may read them, and then obey them. There is no excuse therefore for omission to do one's duty to God.

In another category were sins of presumption, (vs. 30, 31), the punishment for which was an utter cutting off from among the people. There was no offering assigned for this, the sin was too deliberate, too defiant; it implied the meditated breaking of the law of God. There could be no other course but judgment in such a case. The Psalmist prayed to be kept back from presumptuous sins, (Ps. 19:13), he evidently realized the possibility of thus sinning against God. The human heart is desperately wicked, (Jer. 17:9), and we must needs be on our guard at all times lest it manifest its depraved condition. The only safety is in Christ through Whom victory over the old life is possible, (Rom. 6:6-14). It is the part of wisdom to know thyself, to know God, to trust Him, and to obey Him.

### III. THE SABBATH BREAKER, (vs. 32-36)

The case of the sabbath breaker gives an illustration of the commission of a presumptuous sin. God had given strict commandment concerning the observance of the sabbath; no work was to be done on that day, no fire was to be kindled then, (Ex. 20:8-11; 35:3), yet here was one who was gathering sticks on that day. This meant deliberate breaking of the law, and must be dealt with in judgment. The offender was arrested and placed in detention until the Lord should direct the form of punishment to be meted out to him. This direction was given, and the people were commanded to "stone him with stones without the camp", and this being done the man was put to death. This seems a drastic punishment to inflict for such an offence, but the nature of the sin must be taken into consideration, and the consequences ensuing if the same should be dealt with lightly. The sabbath was the day of rest established by God for Himself, and in the highest interests of His people, (Mark 2:27-28). Strict conformity to the command of God was necessary to its proper observance. Any laxity permitted would speedily rob the day of its sanctity and beneficial effect, and bring the law of God into disrespect, therefore flagrant offenders must be dealt with promptly and firmly. Explain observance of the Lord's day, its commemorating of our Lord's resurrection, its sacred nature, and its beneficial effects, physical, mental, and spiritual, (Acts 20:7).

### IV. THE FRINGE OF BLUE, (vs. 37-41)

The minute nature of God's laws, and His provision for man's frailty are worthy of attention. He put round them every safeguard, and gave them every aid in His endeavour to enable them to live before Him in an exemplary manner. In these verses the command is recorded to put a riband of blue upon the fringes of their garments that they might remember the commandments of the Lord to do them, "and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring". They would thus have before them daily remembrance of the laws of God. The colour of the riband is not without significance, blue being the heavenly colour, rightly denoting the source of the laws. It may also be noted that the remembrance of God's laws was to be intermingled with daily duties. There are some who believe in keeping religion and business separate, making the former a one-day affair, or in some cases only part of one day, and the latter a six-day matter. This is not God's way. His service calls for seven days' remembrance, and obedience. If we are unwilling for this it shows we are not right with Him. Again it may be noticed that the Israelites were called upon to bear God's colours publicly. They were not ashamed to do this, neither should we be ashamed to acknowledge Him publicly as ours. Note the duty of this, the privilege, the blessing, and the reward, (Matt. 10:32), and warn against pride in the externals of religion, (Matt. 23:5).

# The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada

## THE YOUNG PEOPLE'S CONFERENCE

How can such a meeting as was held in the Jarvis Street Baptist Church, Toronto, on Tuesday, May 24th, 1932, be reported? The inspiration of that meeting and its influence upon the life of our country, upon our churches and upon the individual lives of our young people, will surely mean much. The meeting of some fifteen hundred young people, of all ages, at one time and in one place for worship and fellowship is not without significance. How good it was to be there! From the opening Song Service until the end of the day there was not a period one desired to miss. Rev. P. B. Loney presided at the morning session and Rev. Anton Cedarholm and Rev. Hilmore Cedarholm had charge of the music. AND IT WAS MUSIC! Oh, the joy and the confidence that was expressed in the singing of—

"Tis the grandest theme through the ages rung,

'Tis the grandest theme for a mortal tongue,

'Tis the grandest theme that the world e'er sung,

Our God is able to deliver thee!"

"He is able to deliver thee  
He is able to deliver thee;

Though by sin opprest, go to Him for rest:

Our God is able to deliver thee!"

and then the grandeur of "How Firm a Foundation" followed. It seemed as if the magnificence of the words and the assurance of them swept a great audience and brought them to the very feet of the Lord in whom their trust was stayed and strengthened them in Him who promised, "I will never leave thee, nor forsake thee".

Pastor James Forrester of the Hillcrest Church led in prayer and then the Rev. Hilmore Cedarholm sent out from those glasses filled with water, music sweeter than that which comes from any instrument. "The Old Rugged Cross" followed by "Sweet Peace", penetrating mystical, exquisite music that cannot be described. After this splendid opening session, the roll call of the churches was made. The delegations were asked to respond with a chorus and that was indeed a happy suggestion for from the opening chorus by the Hillcrest representatives, it was very good.

The Hillcrest chorus took the form of a motion Sunshine Song, a cheery, cheery note, which continued throughout the day. Mount Pleasant Rd. testified in their singing of "When you know Him"; Runnymede Road with "Jesus Lord and Saviour"; Immanuel, Hamilton, reminded all that their was work to be done and called, "To the work! To the work! We are servants of God"; while Waverley Road sent out a message of comfort to those whose hearts were tried, "He Understands"; Orangeville sent

forth the message so sorely needed by those who have mistaken the way of salvation, "There is no way but God's way". The great delegations from Hespler and from Stanley Avenue, Hamilton, joyously sang forth their praises and later in the day the other churches, including Central, London; Brantford; Baker Hill; Jarvis Street Baptist, Toronto, and many others gave their contribution to the programme.

The Young People's Conference of the Union of Regular Baptist Churches of Ontario and Quebec was not a business meeting. The purpose of the rally was for the deepening of the spiritual life and the Lord honoured the desire of the hearts met there.

To have had the fellowship of the Cedarholm brothers meant much and Mr. Hilmore Cedarholm generously responded to the many requests and played several times and sang. The hymn which was in a peculiar way, the hymn of the Conference, expressing the determination of the assembly to publish "What great things the Lord has done for us" was

"There is no way but God's way;  
There is no other way.  
Christ is our eternal life,  
There is no other way."

The above written by Rev. Hilmore Cedarholm.

The address at the morning session was delivered by the Rev. Anton Cedarholm. It was just a heart to heart talk and at the close hundreds with solemn and earnest purpose showed by their uplifted hands that they would pledge themselves to endeavor to lead at least one soul to Christ by witnessing for Him whenever and wherever opportunity offered.

Present at the morning session was our returned missionary, Rev. Horace L. Davey, who with Mrs. Davey and baby, Daniel, a sample of real Bassa, had come right on to Toronto from the boat to be at the Conference, although that meant upsetting all their plans and postponing the happy and long looked forward to meeting with their home folk in Ottawa. It was interesting to see Mr. Davey's response to the music. He seemed to fairly drink it in. One lady asked him if he enjoyed it and when he told her that he did, she said, "I thought so" and added, "Have you come far to the Conference?" Mr. Davey said, "Yes, quite a distance" and thereupon the lady asked him, "How far?" and when he said, "From Africa," the secret was out and it was for the moment just a little embarrassing for the missionary, for up until that moment he had not been recognized.

From the President of the Young People's Union of British Columbia, the following greetings were received by telegram:

"The Regular Baptist People's Union of British Columbia on picnic send Christian greetings to Regular Baptist

Young People's meeting in session—Hebrews 10:23."

The verse which expressed the greetings of the British Columbia Union and counselled the Young People of the Union in Ontario and Quebec was most suitable and could be looked upon as their choice and united word, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)".

That a suitable reply be sent to the friends in British Columbia was moved by Rev. Clifford J. Loney and seconded by Rev. David Alexander and carried unanimously.

There is a temptation to review at length the happy occurrences of the day and try to give a synopsis of Rev. Anton Cedarholm's great message at the afternoon session, but space forbids. The message based upon the words of counsel given by Paul—"Thou therefore endure hardness as a good soldier" was a vital one and contained sage advice to every Christian. One was impressed with all that the words implied and the message was brought home by the Holy Spirit in a way that shamed us as we considered the listlessness of our lives and our lack of preparation for the greatest of works.

How evident it was that the Holy Spirit brooded over the gathering and spoke to hearts and reconstructed lives, changed the plans of some and rejoiced the hearts of a people desiring to know His will for them! All came together expecting a great day, but in the realization of it, all preconceived ideas were swept away and the fellowship was deep and the blessing lasting.

At the afternoon session, Rev. and Mrs. H. L. Davey were introduced by Mr. Atkinson and wee Daniel, the black Bassa baby, made his initial public appearance. With what dignity he conducted himself and what an appeal he made on behalf of his people in far off Liberia! Daniel, just four and one-half months old, a baby whose life has been rich in experience; a baby saved from death in an ant-hill; a baby rescued by our missionaries; a baby carried in a soap box on the head of a native boy on a trek of some four hundred miles; a baby who in his short span of four and one-half months has travelled by sea and land a distance of more than five thousand miles and yet who accepted the homage of the whole Young People's Conference, permitted hundreds to touch his hands, dozens to hold him, many to kiss him and yet did not once protest, or cry, although he seemed to study with his beautiful eyes all those who came near him. Little Daniel is truly the dearest black baby that ever was. He has stolen many hearts among Regular Baptists.

Again we are perplexed to think of packing anything of that great evening meeting into a few lines. Mr. and Mrs. Davey both spoke. It seemed very wonderful to hear from their own lips the

story of the work; the story of Daniel was told, greetings were delivered from the missionaries in Liberia and then Dr. Shields was prevailed upon to speak although he had desired for this one day to sit back and "just enjoy himself".

It was indeed gracious of Dr. Shields to address the meeting and his message was all that was needed to bring to a close one of the greatest days in the history of the Union of Regular Baptist Churches of Ontario and Quebec, a day when its Young People gathered in Conference and dedicated their lives to the service of the Lord.

Almost three hundred sat down together for the noon-day meal and the fellowship of the morning session continued through the luncheon hour. At the evening meal twice the number were accommodated. One cannot but mention the splendid arrangements which had been made; the satisfying meals and the efficiency with which the workers cared for everything. Such a thing could never have been undertaken without such experienced oversight as that of Mr. Mellish, Miss Brownlow, Mr. and Mrs. Cullington and the Seminary Student helpers and all those who partook are extremely thankful and the whole Conference is deeply appreciative of the hospitality of the Jarvis Street Baptist Church.

Back again in their home churches may the Young People remember how the Lord spoke to them on Tuesday, May 24th, 1932, in the Jarvis Street Church, Toronto, and renew daily their covenant made with Him there!

**STANLEY AVE., HAMILTON**

For seven consecutive weeks, it has been necessary for the Stanley Avenue Regular Baptist Church, Hamilton, to observe the ordinance of baptism and in addition to this hold two baptismal services during the week. At the last Communion Service the hand of fellowship was extended by the Pastor, Rev. Clifford J. Loney, to fifty new members and the church is experiencing a time of refreshing. It is unnecessary to report that the prayer meetings are times of blessing and well attended, no such blessing is the experience of a church where prayer is neglected.

Stanley Avenue has enjoyed one of its best years, but with the coming Sunday they begin to celebrate the Pastor's anniversary. Mr. Loney is closing his seventeenth year as Pastor of the Church and beginning on the eighteenth year. That the special anniversary occasion may be used of the Lord to bring other sinners to a knowledge of the saving power of the Lord Jesus and that Christians will be quickened and built up in the Holy Faith is the prayer of Pastor and people.

The missionary interests of the church and of the Union of which it is a part have not been forgotten and one of the first appointments of the Rev. and Mrs. H. L. Davey is at Stanley Avenue when they will enter into the anniversary services and bring personal greetings from the church's member in Liberia, Miss Minnie Lane.

Next Lord's Day the children of the Bible School and of the three Missions have a large place on the programme. It will be Children's Day and Flower

Sunday and then beginning on Monday, May 30th, and continuing with Stanley Avenue throughout the week, Rev. Anton Cedarholm and his brother, Hilmore, will again be with the Church.

The Christian fellowship of which we are a part will rejoice in the work which goes on in Hamilton and join with Stanley Avenue in prayer that the eighteenth year of their Pastor's ministry will be more blessed of the Lord than any other year in the history of the church.

\* \* \* \*

**HAMILTON-BRANTFORD PASTORS' AND PEOPLE'S CONFERENCE.**

The May meeting of the Hamilton-Brantford Pastors' and People's Conference was held in the Hespeler Regular Baptist Church on Tuesday, May 17th. It was a glorious day of spiritual fellowship enjoyed by a goodly number. There were representatives from the Stanley Ave. Church, Hamilton; from Immanuel Church, Hamilton; from Shenstone, Brantford; from Central, London; from Courtland; Benton Street, Kitchener; York Road, Guelph; Orangeville; Scotland, and from other centres.

The visitors were all delightfully entertained by the Hespeler Church and they will not soon forget the hospitality enjoyed. It was a revelation to many to see the accommodation offered by the church and the equipment which made the entertainment of such a gathering in such a splendid way possible.

The president of the Conference, Rev. H. S. Bennett, presided at the morning and afternoon sessions and in the evening Rev. Robert Guthrie took charge.

Among the visitors present were Rev. Anton Cedarholm, of California, who is conducting special services in Orangeville and Rev. William Fraser, of Ambassador Church, Windsor. At the present time, Mr. Fraser is assisting Rev. H. S. Bennett at Immanuel.

The afternoon session was of an inspirational character and from the interest shown it was evident that the message brought by Rev. James McGinlay was greatly appreciated. Speaking from the text—"Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of his good pleasure," Mr. McGinlay reminded his hearers that this salvation was their's and that they were to work out what had been wrought in them by God.

Mr. Cedarholm gladly sang for the assembled gathering and every heart joined with him in humble adoration as he sang "Beneath the Cross of Jesus".

The evening session opened with a time of prayer and testimony after which the Rev. W. E. Atkinson was called upon to make the announcements and introduce the speaker, Rev. T. T. Shields, D.D., of Jarvis Street Baptist Church, Toronto. It was pointed out by Mr. Atkinson that Dr. Shields had just completed twenty-two years as the pastor of the Jarvis Street Church and that upon this day was celebrated the 10th anniversary of THE GOSPEL WITNESS, the paper with a world-wide distribution, of which Dr. Shields is publisher and editor.

The message of the evening was a magnificent exposition of a text in Hebrews. It is impossible to report the

spirit of the meeting, but the rapt attention of the listeners as they sat for more than an hour drinking in the message from the Word concerning the Lord and His glorious saving power, bespoke a people who could receive the strong meat of the Word. At the close, the expression of one brother, breathed the thought of many, "What preaching! What preaching!"

After the singing of a hymn, and prayer by the Pastor of the entertaining church, Rev. W. N. Charlton, the friends departed to their homes. We do not say that the meeting closed, for a time of blessed fellowship continued and from the Mountain Top experience the representatives from many places left carrying with them "things new and old" from the Book of Books.

The next Conference is to be held in connection with the ordination service called by the Essex Regular Baptist Church for the purpose of considering the advisability of setting aside their Pastor, Mr. Jack Fullard, for the gospel ministry. Remember the date, Friday, June 17th.

\* \* \* \*

**SAWYERVILLE.**

We have before us a leaflet which announces the services of the Regular Baptist Church, Sawyerville, Que. It is indeed an interesting leaflet and reminds us of the church and Pastor so far from the fellowship of others of like faith and order. Let us take this brief as a prayer reminder, especially thinking of the church on its Missionary Sunday, May 29th, when for the first time it will have the privilege of seeing the Foreign Missionary Lantern slides.

\* \* \* \*

**OUR FOREIGN MISSIONARIES' PICTURES.**

A splendid arrangement of the Liberian Missionaries' pictures has been made and copies ready for framing will be supplied to churches, or individuals. A picture measuring eight by ten inches is available at 50c and a large photograph suitable for a school-room or church can now be furnished at \$2.00.

We believe that many of our people will want the smaller picture for their homes, while each church will want two or three of the enlargement. The cost is very reasonable when it is considered that each negative costs at least one dollar and that there are the nine missionaries in the photograph—Rev. A. J. Lewis, Rev. H. L. Davey, Mrs. H. L. Davey, Rev. G. D. Mellish, Mrs. G. D. Mellish, Miss Minnie Lane, Rev. E. Hancox, Mrs. E. Hancox and Miss Florence Stacey.

For your convenience in ordering the picture, the following form is printed:

To the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto—please send to the undersigned, at your earliest convenience, ..... copies of the Foreign Missionaries' photograph, suitable for framing. I enclose ..... at the rate of 50c each for the 8 x 10 inch picture, and ..... for the enlargement (\$2.00 each).

Name .....  
Address .....