

# The Gospel Witness

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

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

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## The Jarvis Street Pulpit

A PERFECT MAN.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 7th, 1932.

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"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4:13.

### Prayer before the Sermon.

We have assembled, O Lord, in this place with a desire to worship Thee. We come not merely to meet with each other, to see each other's faces, and to hear each other's voices: we have come that we may meet with Thee. We thank Thee that we come not as strangers into Thy presence. We rejoice that Thou art no stranger to us. We thank Thee that Thou hast made it possible for men to know God, for this is life eternal that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent. Thou mightest have been to us a God Who was afar off, and not nigh; but we thank Thee that Thou hast come near to us, so near to us that Thou hast taken upon us our nature, Thou hast appeared among men in the person of Thy Son, so that men were able to touch Him, to eat with Him, to company with Him along the road, to hear His voice, to be the recipients of His bounty.

We thank Thee that though we see Him not with the natural eye, He still lives, that He ever liveth to make intercession for us. We rejoice in the assurance that He is this same Jesus; He has not changed since He withdrew from this earthly sphere. We thank Thee that when He comes again He will be the same Jesus Whom the disciples observed to go. In this we rejoice this evening that Thou art near to us, Thou art with us in this place of assembly, and with those who are laid aside, who worship Thee, some from beds of pain, and others from couches of weakness; some at home, and some in institutions. Thou art with us and with them, and with all Thy worshipping people the world around. We praise Thy great and holy name this evening that Thou art a God at hand, ready always to hear the petition of the needy.

We have seen in the works of Thy hand something of Thy wisdom, and something of the greatness of Thy power. Yet Thou mightest have left us in ignorance of the fact that these qualities await our need, and that Thou art ready to make us wise, and to make us strong. God hath spoken once; twice have we heard this, that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy. We thank Thee for a powerful mercy, and for a merciful power. We thank Thee that Thy almightiness has come to us in the person of Jesus Christ, and from His presence disease has departed; even Death has spread his black wings and fled away. We have read in Thy word of how He stilled the storm, and how the fingers of Almightyness opened the eyes of the blind.

We thank Thee for this tender ministry of power: Thou dost cover us with Thy feathers, and under Thy wings do we trust. Thou hast come to us, not to destroy us, nor to hurt us, but to save us. We rejoice in Thee this evening because Thou art mighty to save. In a world of change where men have lost confidence in each other, and in all earthly things, we bless Thee that we still have a God Who is the same yesterday, to-day, and for ever. We thank Thee that truth is with Thee: a God of truth, and without iniquity, just and right art Thou. In Thee we have seen mercy and truth meet together, and righteousness and peace kiss each other.

Thus do we come to Thee this evening, O God, to worship the God Whom we have learned to know through Jesus Christ, for we remember He said to His disciples, He that hath seen Me hath seen the Father. He has unveiled Thy glory to us, and in so doing He has revealed to our adoring hearts the glory which He had with Thee before the world was. So do we understand Thee; and we come this evening to offer to Thee our tribute of praise, the adoration of our hearts, because Thou art God, and beside Thee there is none else.

We bless Thee for the presence and ministry of Thy Holy Spirit, the Spirit of truth by Whose operation Thy word was inspired; by Whose power those dead in trespasses and sins are quickened into newness of life, by Whose ministry men are enabled to understand God.

Help us thus, with all who hear this service, to worship Thee, the Father, Son, and Holy Ghost. Look upon us in our need. We are so ignorant, we are so foolish. We know not what a day nor an hour may bring forth. We dare not make plans for to-morrow from which Thou art excluded. We would know Thy will for us, and Thy way for all Thy children. The steps of a good man are ordered by the Lord: and he delighteth in his way. So help us, Lord, to take a step at a time in the light of Thy word, which is a lamp unto our feet, and a light unto our path.

Instruct us this evening out of Thy holy Book. How we praise Thee for this treasury of wisdom. We thank Thee that Thou hast not left us to grope in the darkness, that because we could not discover Thee, Thou hast disclosed Thyself to us; because we could not ascend into heaven, Thou hast descended to earth; because we could not speak as God speaks, Thou hast come to us speaking in the voice of a Man. We praise Thee for the word of the truth of the gospel; may

it run and be glorified this night here in this congregation, and wherever the message of the hour shall reach.

We thank Thee for the great multitude of men and women who know and love the Lord, for all the members of the household of faith, of every name and colour, scattered through the whole earth. We join with them in worship and praise to Thy holy name this evening. We praise Thee for every messenger of God to-night, for every one commissioned to speak in His name, in all languages, from all pulpits, from all street corners, in tent and mission hall—wherever men preach the word, may the power of the Holy Ghost accompany it, to the salvation of men and the glory of Thy great name.

Speak to us this evening. Help us to worship Thee. Help us to rejoice as our hearts go out to Thee. May we find inspiration and spiritual strength in the very act of worship. Bless us as we praise Thee in these glorious hymns, and those who sing with us whose voices we do not hear. Tune their hearts with ours to sing Thy praise, and through this service everywhere let Thy great name be glorified, for Jesus Christ's sake, Amen.

At some time in life we all have cherished some sort of ideal. We have had ideals of conditions, of places, of things, of achievements, of persons. The aviator may speak of ideal weather conditions, of an atmospheric condition wherein it is easy to fly. The traveller who has roamed afar will tell you which is his ideal country or city. Involved in his statement of such a place is a mental standard of what a country or city ought to be. The athlete has his ideal—perhaps the champions of the day. The doctor has before him someone who has excelled in his particular science, and would say to you, "Of all the masters of my science he is my ideal." The young lawyer sets some eminent jurist before him as a pattern. He studies his methods, and seeks to emulate him in every possible way. The musician has his master, the one at whose feet he delights to sit, whose work he finds a special pleasure and profit in studying. The architect goes far afield that he may find his ideal architectural conception. The preacher has his ideals; he studies other preachers, and perhaps some one in particular, that he may learn how to communicate to others the truth communicated to him. Soldiers have their ideals, their masters, whose science they have studied, and after whose course they have sought to pattern their own lives.

So of all realms of human activity. The statesman studies the work of other men, and their methods of bringing things to pass, and the whole science of government, in order that he may excel in that to which his life is given.

But better and higher than all that is when independently of vocation or calling we learn to set the character of the man before us, and to measure the man for what he is in himself. A little child desires to be like his father. I suppose there are ideal husbands—at least they are ideal in the beginning. And of course there are plenty of ideal wives! But all these human ideals, after all, are like expensive ornaments: they are soon broken. We have all set up standards in our minds by which the characters and achievements of men are to be measured. We have our ideals of what a man ought to be, and of what he ought to do.

I think I shall not be astray from the facts of the case if I say that the Bible, in its opening chapters, tells us what the supreme divine ideal was, what God had set before him as His own masterpiece, as that piece of work in which He was to display even His highest skill. He said, "Let us make man in our image, after our likeness." He made man, and man, as he came from the Creator's hand, was God's ideal of what a man ought to be. And

yet, if I may without irreverence say so, even that ideal was fashioned of material that was not lasting. Man fell, the image was marred, the likeness was destroyed. And the Bible is an inspired record of God's way of realizing His ideal, God's method of remaking men through the one ideal Man, so that they may come at last into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ".

### I.

Let me begin my exposition this evening with the remark that IT IS THE FUNCTION OF CHRISTIANITY TO MAKE MEN, TO MAKE INDIVIDUALS. The Bible is a record of God's dealing, primarily, with individuals. We hear a great deal nowadays about the "social implications of Christianity". And there is no doubt Christianity has its social implications, which means its social applications, or the application of its principles to all social obligations; for the principles and power of Jesus Christ, which He came into the world to release, have application to the whole content of human life, to human life in all its ramifications, and to its multiplied and ever-multiplying relations. That is all true. Notwithstanding our Lord Jesus did not come into the world to create an ideal society, but rather a society of the ideal.

One of our newspapers remarked in one of its little paragraphs last week that evidently the reform of senators in Canada was more important than the reform of the Senate. That is quite true; that principle always applies. The only way by which a community can be reformed is by the reformation of the individuals who compose it. And the only way by which an ideal society can be constructed is to build it of ideal human personalities.

There are some people who assume that the fundamental difference between Russia's Sovietism and Civilization consists in its system of economics. That is one of the fruits of it, but that is not the basic principle that differentiates Russia from the rest of the world to-day. Sovietism means collectivism, the merging of the individual in the mass, so that men cease to be individuals. Sovietism means the building of a state, the building of a particular social fabric; whereas our form of civilization allows room for the freedom of the individual. The battle between Sovietism and civilization in general is a battle between Collectivism and Individualism. Therefore Sovietism is utterly anti-Christian at the root, notwithstanding an article which I read in one of our Toronto papers recently to the effect that Russia was the only place in all human history where the principles of Jesus Christ were being reduced to practice—and that by an atheistic nation. The man who wrote that has not learned to analyze the foundation of things. The difference between Russia and all other nations is that men become under the Soviet principle mere elements in the state, bricks in a building, without individual rights, without liberty to exercise the powers of the individual mind. The individual is lost in the mass.

I say that the function of Christianity is to produce, not a Christianized state: it is to produce Christians, it is to produce new men, new individuals. Through the religion of Christ our Lord is carried out the purpose of Deity in the beginning when He said, "Let us make man in our image, after our likeness."

The economists at Ottawa have been talking much about "primary products". Sometimes we use another

term: we speak of "raw materials". For example, gold is one of the primary products of Africa; cattle is another primary product of that country. The same is true of Australia. New Zealand we associate with dairy products. Canada speaks of wheat and of lumber as her primary products. England will tell you that coal is one of her primary products, as is iron, and so on. These elements go into the make-up of other things. Steel enters into the construction of a hundred things, while wheat and meat feed men.

The religion of Christ is designed to deal with primary products, and the primary product is a man, the making of a man. I care not where you go, whether it be into the home, into the office, into the shop, into the school, into the church, into the state, at the bar, in the court, on the field of battle, on the captain's deck of a battleship, the great need everywhere, in order to the highest success, is the finding of a man. If you can find a man, other things will settle themselves. That is our great need to-day.

The function of the religion of the Lord Jesus Christ is to produce men. You remember in the days of David, his reign was remarkable for the number of great men which it produced. Other men built cities, built institutions. Solomon reared the temple. But David did none of these things, but he did something greater: under God, he had the power to inspire men. Thus you read of "the mighty men which David had".

When our Lord Jesus was upon the earth He did not build an institution. He said He would build His church, but first He assembled the materials. He had gathered about Him a small number of men into whom He put His Spirit. He produced men.

If the church of our day would content itself with minding its own business it would be far more useful, and far more effective; for as that is the function of Christianity so it is the mission of the church. I do not believe that it is our business, as ministers, to discuss economics, even if we were competent to do so. I do not believe it is the business of the church to fashion the state. It may have a voice—and ought to have a voice—on great moral issues; but if it will address itself to its supreme task of getting the stones out of the quarry, squaring them, and fashioning them for God's building, if it will content itself with the production of righteous men, real men whose hearts are changed, who are subject to divine authority, who are related to God above them as well as to men about them, if it will content itself with producing men, and sending them out into school, state, business, into all walks of life, those men will exercise their influence, and will affect the community in which they are factors. In that way the world may be—and will be—made better. But it cannot be made better by turning aside from our primary business of getting men to Christ, and engaging in other things which are not the primary, but the by-product, of the religion of the Lord Jesus Christ. That is the church's business.

## II.

THE ESSENCE OF CHRISTIANITY is found in the context, namely, THAT GOD CAME DOWN TO EARTH IN THE PERSON OF HIS SON, and THAT HE AGAIN ASCENDED TO THE THRONE OF THE UNIVERSE. The descent, and the triumphant ascent of the sovereign God, embrace the whole story of the Christian religion.

That is a truth which many people do not accept, that in the person of Christ, God personally revisited the earth. Not that He had been absent from it, not that He had withdrawn His sovereign control, but that Jesus Christ was "God manifest in the flesh", and just as the Lord God, in the beginning, walked in the garden in the cool of the day, so in the person of Christ the tabernacle of God was with men again, and God did dwell with us in Him. We shall understand the meaning of Christianity only as we clearly apprehend that in the person of Jesus Christ God is manifest, He is sovereign, in Him He came to the world to carry out His eternal plan and purpose.

He descended into the lower parts of the earth. He came to the lowest level: "He humbled Himself, and became obedient unto death, even the death of the cross." The context tells us that he descended into the grave, that He rose again and ascended on high, that "he led captivity captive, and gave gifts unto men", breaking the shackles, and setting the human spirit free by His abounding grace.

## III.

That brings me to a further consideration of the context, THE GIFTS OF THE ASCENDED LORD TO HIS CHURCH: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." That is what Christ bestowed on His church. He did not endow the church with material wealth, nor with temporal power. The idea of a church that is above the state, the idea of the representative of a church being God's vicegerent on earth, to rule over the princes of the earth, has nothing to support it in the Word of God. All that the ascended Lord gave to the church was certain spiritual gifts: apostles, prophets, evangelists, pastors and teachers, men who were divinely enlightened and divinely qualified to carry out His purpose.

What is their particular work? Their work is to be their Master's instruments in the making of men. That is the mission of all you Sunday School teachers, of all you street-preachers—and ministers—wherever you preach or teach, your business is merely to be the channel through which the divine power may flow for the remaking of individuals.

Do not consider you are above talking to an individual because you have addressed thousands, or tens of thousands. If you have a clear conception of the purposes of God, even when preaching to thousands you are still dealing with a thousand or ten thousands human units. It is to the units you must witness. You cannot save men in the mass. As we are born into this world one by one, so we must be born again individually; everyone must give account of himself to God. If we could recognize that cardinal, basic, principle, that principle upon which everything hinges and depends, and go about our task as men and women chosen of God, to bring His grace and power into the life of other individuals, we should be making the largest contribution to the ongoing of God's purposes in the world.

How are men thus made? What is the method by which God is to realize His ideal? There are many nowadays who set at naught the doctrines of the gospel, and even the written word. They say, "What we need is more of Christ, and less theology." Theology is only the science of God, what we know about God; it is only the formulation of what the Bible teaches into a system. But how are we to know God apart from that which He has revealed

of Himself? How are we to come to be perfect men at last, attaining to "the measure of the stature of the fulness of Christ"?

It is made clear here. God has given us prophets and apostles, and by their inspiration *has given us this holy Book*; and evangelists to proclaim the great evangel; and pastors and teachers to expound it—all with a view of bringing men to an understanding of the truth as it is in Christ Jesus "till we all come in the unity of the faith". Our work is the making of men and women better: "For the perfecting of the saints."

I have found much comfort in that text. I remember years ago how it came to me with a special blessing, that the peculiar work of a pastor was to be God's instrument in perfecting the saints, in making them a little better. Then I said, "That means they are not perfect to begin with." That gave me comfort because I knew that to be true to the facts of the case as I knew them. I have met many excellent people, but no perfect ones. I have met plenty who said they were, but a better acquaintance has resulted in a disillusionment. But our work is to make men better "till we all come in the unity of the faith, and of the knowledge of the Son of God". We can become like Christ only through constant increase in our knowledge of the Son of God.

There is only one way by which we may come to know Christ. You can not know Him by dreaming about Him. You cannot know Him by idealizing Him. You can know Him only by the diligent study and clear apprehension of the meaning of the record which God has given to us of His Son. There is no other way by which a man may grow up into Christ, and become more and more like Christ, than by living with the truth of this Bible.

I referred to an article in which the Sovietism of Russia was held up as an ideal, and in which it was said that never before in the world's history had the principles of Jesus been put to the test as they were being tested in the social life of Russia to-day. Suppose you were shut up in your conception of Christ to the writing of the man who wrote that article? Suppose you had to say, "Who is Christ? I wish I had a correct portrait of Christ. I wish I could know how to fashion my life after His"? Suppose you were to judge of Christ by the writings of the man to whom I have referred? You would make Christ Himself a member of the Soviet.

Or suppose you go to the Modernist professor who tells you that Christ was subject to human limitations, and that He did not know anything about science, and less about history; that all He knew was what the men of His generation knew; that He was shut up within the walls which delimited the life of his contemporaries; that He was that and no more: a Man who cherished high ideals, but whose word in respect to certain matters cannot be regarded as authoritative—if we are dependent upon Mr. Professor and must form our conception of Christ upon his teaching, we shall have as many Christs as we are men. We shall get farther and farther away from what God has declared His Son to be.

But instead of that we have this divinely inspired and infallible record which God has given to us of His Son. As we understand that record more and more fully, with Christ in its centre as its Theme, we shall grow in the knowledge of Him. Study Genesis and Revelation, and everything between, not with the idea of establishing a

theory, but with the set purpose of getting to know the person of Jesus Christ better, Who He is, what He does, what He has promised, how He died for us, and was buried, and rose again, and how when He ascended He released the very dynamic of God to destroy the world's evils; how He set in operation a dynamo that was powerful enough to lift men from the lowest plane of life to be an equality with Him, even to being members of His body, we shall become one with Him at last, in absolute perfection of manhood, "a perfect, or full-grown man," thus shall we attain to "the measure of the stature of the fulness of Christ."

That is the ideal, and it can be realized only as we know Christ; only as we know Christ, first of all, as simple penitents, coming brokenheartedly to the feet of the triumphant Saviour, receiving the forgiveness of our sins, the cancellation of the black record that is written against us; and knowing Him as we throw open every avenue of our being to the incoming of His divine power—only thus can we grow up into Christ in all things.

I fear people are exhorted to trust in Christ, to believe in Christ, when they are not told what is involved in believing in Christ. There are some of you here this evening perhaps who imagine that if you should in very truth receive Christ into your heart, from that moment all evil would drop off, would naturally fall away from you, and that to-morrow you would be able to go out into all the difficult situations of life which you may be called to fill, easily and comfortably victorious.

According to the teaching of my text we begin the Christian life by becoming babes, little babes. And of all the helpless creatures in the world, nothing is so helpless as a human babe. The young of any other species can care for itself almost from birth, but if a human infant has not a home and parental care, no matter how vigorous it may be at birth it must inevitably die; it cannot take care of itself. Hence the necessity of the home. Analogous to that, God has established His church in the world. When people receive Christ they are born again, they become babes in Christ. Then they ought to have a spiritual home, where they will be trained and disciplined and taught in the things of God, and where these gifts of the ascended Lord to His church will be found in exercise, where the Word of God will be opened to them. By that process of spiritual instruction, and that reception of divine power into heart and life, they grow from spiritual babes into boyhood, and young manhood, until by and by they become "strong in the Lord, and in the power of his might", and at last come "in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fulness of Christ."

Some of us were full grown physically at twenty or twenty-one, some perhaps a little earlier; but one may be eighty years of age and not be full grown spiritually. The spiritual life is one of unending progress, a growing up into Christ. By thus feeding and nourishing our souls upon the word of God we grow up, and become at last full grown men.

There may be some young disciples here who are a little discouraged. You have seen children fall in the street and soil their pretty clothes that mother had just put on them, and then run crying back to mother to be cleansed and redressed. They are still children of the household. By and by, as they grow older, they will be

able to avoid the mud puddles, and be able to keep their garments unspotted from their surroundings. In the Christian life we gradually attain strength, we go from strength to strength, until every one of us shall at last appear in Zion before God. If you have had a tumble, get up and cry to your Father; run to Him with your tale of trouble, and begin again. He will hear you: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Have you not begun again with God, many of you? If we are growing Christians we have to begin again and again.

I remember being in a friend's house one day, sitting with him in his den, and his little boy, Neal, was playing about the floor. Presently the little fellow did something that he had been forbidden to do, and his father said sternly, "Neal, go into that room (indicating a dark room adjacent to the study), and stand with your face in the corner until you are ready to say you are sorry." Neal ran into the room, put his head in the corner, then wheeled right-about-face, and ran out like a candidate for the Olympic games. He threw himself into his father's arms and said, "Daddy, I's sorry." His father kissed him and said, "You are forgiven; do not do it again", and he ran away to his play.

Then the father said to me, "His sister is subject to the same punishment, but you would not suppose she belonged to the same family. When she is sent into the dark she goes in very slowly, and I have known her to stand there an hour or two. After a while she will move her head and look out into the light, and then back into the dark again. Presently she will turn around and look out of her darkness into the light—and still stay there, reluctant to take the first step. Then step by step, as though it were crucifying her, she will shuffle out and stand by my chair, but will not speak. At last I have said to her, 'Well, what have you got to say?' And even then she could not get her lips open. By and by she would reluctantly say, 'I am sorry', and be forgiven."

How many of the Lord's children stand in the corner half their lives! Some who hear me to-night are not in church because you have lost the joy of your salvation, you are in the darkness—but you will not confess your sin. I am sure I speak to many of the Lord's people who, if they would get their pride under their feet, and humble themselves, and do as they know they ought to do, would be in this church this evening instead of listening to me by radio. They would be in this place next Sunday, and walk down these aisles confessing their sins. You know you are in the darkness; you know you have lost your joy and power. The only way to get it back again is to humble yourself and confess your sins. That is the way we grow in a knowledge of the Saviour. We must come to the Book, and apply its principles and precepts to every act of life. So shall we grow up into Him until we attain our spiritual manhood.

Some day we shall be without fault before the throne of God. Some day God will realize His ideal in us, and the work of sanctification will be complete in us. Sanctification is not an instantaneous act: it is a continuous process. Justification is an instantaneous act of God whereby He imputes the righteousness of Jesus Christ to every one who believes; clothed in His righteousness, we are instantaneously complete in Him. But then the soul is put to school, and through all the rest of life we are sub-

ject to discipline, and instruction; and when God, in His providence and grace has finished our spiritual education, which is what the Bible means by sanctification, we shall find ourselves at last without fault in the presence of His glory; we shall have attained at that time unto "the measure of the stature of the fulness of Christ."

Oh that many this evening would yield to Jesus Christ, to receive the forgiveness of sin, the cleansing of His precious blood, the renewal of nature, the impartation of a new life, the very life of God, to the soul, for thus the very image of Jesus Christ is implanted within us in germ and will gradually unfold until it is perfected in glory. Will you receive Him? Trust in the Lord Jesus; "Believe in the Lord Jesus Christ, and thou shalt be saved."

(Several came forward.)

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Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 35

August 28th, 1932

## THIRD QUARTER

## THE CHOICE OF CARNAL CHRISTIANS.

Lesson Text: Numbers, chapters 32, 34; Deut., chapters 32-34.

Golden Text: "And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall yet sit here?"

"And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?"—Numbers 32:6, 7.

## DAILY BIBLE READINGS:

Monday—Gen. 15:7-21.

Tuesday—Josh. 14:6-15.

Wednesday—Josh. 22:1-9.

Thursday—I. Cor. 3:1-9.

Friday—I. Thess. 4:1-12.

Saturday—Phil. 3:1-12.

## I. THE CHOICE OF REUBEN AND GAD (32:1-42).

The tribes of Reuben and Gad, having a very great multitude of cattle, desired to settle in the land east of the Jordan, that being especially fertile and suitable for grazing, and made request of Moses, Eleazar, and the princes of the congregation for permission to do so. (vs. 1-5). This land had been conquered by the Israelites, and was theirs by virtue of conquest, while not part of Canaan. The Jordan lay between it and the promised land. The request meant a renunciation of the right of inheritance in that land, and also implied a severance from their brethren who would inherit that land. Evidence would also seem to be present that the two tribes mentioned intended to refrain from entering the promised land, even to aid their brethren in conquering it. But probably such an attitude was due to lack of understanding of the situation, for it was speedily rectified on the appeal of Moses.

In his expostulation Moses manifests his disapproval of the request, setting before his petitioners the serious consequences involved in the same. He asks first of all if it is their intention that their brethren should go to war and they remain where they were (v. 6), and then shows them the discouraging effect such an attitude would have upon them (v. 7), thenceforth giving warning of the divine disapproval which would rest upon them in consequence, citing the case of Israel's refusal to enter the land while at Kadesh-Barnea, on the occasion of which the Lord's anger was kindled against them, and He made them wander in the wilderness forty years, until all the adults with but a few exceptions were slain (vs. 8-13). He then charges them with rising up in their father's stead to augment the fierce anger of the Lord toward Israel, to the danger of yet being shut out from the promised land (vs. 14, 15). In the estimation of Moses the danger was very real, and one can imagine the intensity with which he spoke these words. It is a dangerous thing to play with God. Typically there may be a lesson here concerning those who decline to proceed to

an ever-deepening Christian experience. The land of Canaan may be taken as a type of that experience. Some Christians are content to remain on the other side of Jordan, typical of death and separation, because there they find provender for their needs. They thereby miss the privileges of the children of God in the land of promise. Explanation may be made of the necessity of making constant progress in the Christian life, and the way of doing so may be pointed out, associated as it is with prayer and study of God's word.

The statement of Moses had an immediate effect on the men of Reuben and Gad, and they offered to cross the Jordan ready armed, after they had arranged for the welfare of their families and flocks, and there assist the other tribes in conquering the land, stating that they would not return until the others had been settled in their inheritance (vs. 16-19). In this they manifest their unity with the other tribes, and their sincerity in seeking to avoid offence. They were careful to avoid that which would bring discouragement to Israel, or arouse the anger of God. They would aid others in securing inheritance in the promised land while they themselves were content to have an inheritance outside of it. Whatever may be said about the wisdom of their decision, there is nothing which can be offered on behalf of any Christian who seeks to aid others into a deeper Christian experience, while he is unwilling to make the same progress. God's inheritance is always the best for the saint of God. See that nothing hinders in entrance thereto (Heb. 3:13).

Moses signified his acceptance of the proposal, assuring the men that the land which they desired would be their possession (vs. 20-22), warning them at the same time of the consequences of failure to do as they had said (v. 23), and instructing them to make the necessary provision for the safety of their families and flocks (v. 24), after which they assure him of their desire to act in accordance with his command (vs. 25-27). The direction of Moses, given to Eleazar, Joshua, and the chief fathers of the tribes concerning them, follows, wherein he instructs them to give the tribes the land east of the Jordan if they fulfil their word; but if they fail to do so then they were to be given their possession in Canaan (vs. 28-32). A description of the inheritance outside of Canaan closes the chapter (vs. 33-42). Note the general location on a map, also the fact that part of the territory had to be conquered, and that the whole was divided among two and one half tribes, although only two tribes appear in the negotiations therefor.

## II. THE JOURNEYS OF ISRAEL, (33:1-56).

In the consideration of the journeys of Israel as recorded here several things are of interest, in addition to the lessons which may be derived from a study of the places themselves. First, the fact that the record was inscribed by Moses. He "wrote their goings out according to their journeys by the commandment of the Lord" (v. 2). He was therefore the chronicler of these journeys, and if for these, why not for the other records of the Pentateuch? With the exception of Genesis and the first part of Exodus, the books of the Pentateuch give evidence of being a history of Israel written con-

temporarily with the events described. This explains the repetitions, and the seeming lack of order in some places. Moses was capable of writing the whole, and undoubtedly did so. The number of camping places is worthy of consideration, with the location of each, and the direction concerning the possession of the land. Before the people could settle therein it was necessary to dispossess the inhabitants thereof, and instruction is given to drive them out, and to destroy every vestige of their idolatrous worship (v. 52), after which they were to divide the land by lot among the tribes (v. 54). The warning is given that if they did not drive out the inhabitants those who remained would be pricks in their eyes and thorns in their sides, and would vex them in the land (v. 55). Unfortunately they did not drive them out, and they discovered to their loss the truth of the word of God. In order to enjoy the abundant Christian life (John 10:10), typified in a measure by the thought of Canaan, we must deal without mercy with all that is contrary to God's will within us. To harbour anything in the heart of which He disapproves means loss of blessing, and constant failure, resulting in an unsettled Christian experience. We are enjoined to lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us (Heb. 12:1) God's will is our guide and standard in all the activities of life. If we seek to conform to it we shall increasingly come to know it (Romans 12:2).

## III. THE BORDERS OF CANAAN (34:1-29).

Before the entrance of the Israelites into Canaan it was necessary that they should know the extent of the territory given to them for a possession. The same was described for their guidance, and is found herein recorded. The exact location of some of the places mentioned is not certainly known, but the general contour of the land may quite readily be understood. The southern border ran from the Dead Sea at its southern end to the Mediterranean Sea at the river or brook of Egypt, touching the wilderness of Zin, and Kadesh-Barnea by the way. On the west the border was the Mediterranean Sea; on the north the boundary ran among the Lebanons: "An imaginary line from Mount Cassius, on the coast along the northern base of Lebanon to the entering into the Bekaa (valley of Lebanon), at the Kamosa Hermel must be regarded as the frontier that is meant" (vs. 7-9). The eastern boundary was from somewhere near the source of the Jordan to the eastern side of the Sea of Galilee, thence following the Jordan to the Dead Sea (vs. 10-12). This territory was given unto the nine and a half tribes, the other two and a half tribes receiving their inheritance on the other side of the Jordan (vs. 13-15). The list of names of the men entrusted with the division of the land follows the description of the extent of the territory (vs. 16-29). "Eleazar the priest, and Joshua the son of Nun", the leader of the host, heading the same. Note the attention to detail exhibited in these directions, the care of God for His own manifested therein, and the abundant provision for their needs. Also observe that the Christian's promised land in Christ is limitless, eternal, fruitful, secure; and is reached across the Jordan of death to sin, and separation unto God.

# The Union Baptist Witness

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## OUR FRENCH WORK—EN AVANT!

While it has been the desire of Governments, politicians and visionaries, to establish between the French-speaking people of Quebec province and the English-speaking people of the Province of Ontario, an understanding which would permit of a comradeship and weld the two peoples of different tongue and faith into a harmonious Canadian unit, that has not yet been accomplished.

Lying side by side two of the premier provinces of the Dominion of Canada are separated by a more distinct line than the boundary, for one is predominantly English-speaking and one predominantly French. The Province of Quebec within its borders has some two million people whose religion is that of the Roman Catholic faith and who speak the French language. Can these two peoples of Canada be brought to an understanding of each other and "The Bon Entente" be attained?

We believe that an appreciation of our French-speaking neighbours is ever growing and that Canada is the richer for the contributions made by a people so generally artistic, so vivacious and romantic and possibly a better understanding of the disposition of the French-speaking Canadians has developed during the past decade, and yet the ideal has not been reached. With all the charm, with all the beauty and the ability of the French people considered, their need is apparent and they make a pathetic appeal to those who know the Lord Jesus Christ.

No one can travel far in Quebec Province, be he ever so ignorant of conditions there, and not ask the meaning of the many shrines; the roadside altars and the handsome churches which are to be found in the poorest districts. They cannot visit its cities without meeting in the streets the brothers of the Franciscan or of other order, and on every hand seeing evidences of the bondage in which the people of the Province are held by the Roman system.

The Roman Catholic Church, with its parades, its forms, its images, its feast days and its fast days, makes a strong appeal to a highly temperamental people and its superstitions and its claim to infallibility are accepted without question by the majority of them.

Baptist mission work among the French Roman Catholics in Quebec Province has, however, been mightily blessed of the Lord and the children of the third and fourth generation rise up and call the missionaries blessed. From the French people have come stalwarts of the Faith, saved to serve and witnessing a good confession. The readers of this article will be familiar with the history of Baptist work among the French-Canadian people, but it may be that they have been tempted to think that all the great things were accomplished in the past. Not so, the story of Baptist missions among the Roman Catholic people of French Canada is still an enthralling one and WE CARRY ON—the churches of the Union—in a gracious work of

bringing men and women and girls and boys to a saving knowledge of the Lord Jesus Christ.

Our missionaries are daily taking to a needy people the Bread of Life. In that little meeting place, so small, so dingy, so inadequate, compared with the great edifice erected by the Roman Catholics, there gather men and women who are beginning to see things in a new light, or who have cast aside the fetters of Rome and are worshipping the Lord God of Heaven through the one and only Mediator and are accepted in the Beloved.

How have these trophies been won? The story of each one could be told, we doubt not, in such a way as to stir the hardest heart. Possibly, the missionary has been visiting from door to door, he has met an argumentative man and is engaged in conversation quietly trying to turn away his wrath by soft answers. As he prayerfully, whenever opportunity opens, gives the Word, he may be conscious of being the first to have had the privilege of dispensing the Word of Life to the hearer. He goes away, but another day goes back again. Over and over again, the claims of Christ must be put forward and the false trust in the Priest and in the church is broken down, until the happy time when conviction falls upon the sinner and he calls for mercy unto the Saviour of Sinners and rests his case with Him.

## En Avant! Forward!

In the city of Montreal, the centre of that great Province of Quebec, there are at the moment two missionaries of the Union of Regular Baptist Churches of Ontario and Quebec who are doing a great work.

In a little church in Charlemagne Street, near Hochelaga, there is to be found the St. Paul's Bilingual Baptist Church, a building which houses not only the converted French Roman Catholic people, but an assembly of English Regular Baptists.

Of the French work, under the Rev. A. St. James, we are happy to give the following recent report:

### St. Paul's Bilingual Church

St. Paul's Bilingual Regular Baptist Church, Montreal, is receiving wonderful manifestations of the Holy Spirit's presence and saving power through the faithful preaching of the Gospel in the French section which meets Sunday mornings.

On Sunday, July 17th, four happy trusting candidates (all formerly Roman Catholics) followed their Lord in baptism. After the ordinance had been administered, Pastor St. James made an appeal to those seeking salvation and fourteen French-Canadians (born Roman Catholics) stood before a large congregation and six of these came forward asking for baptism and church membership. Such a touching scene was never before witnessed in the history of the church and will never be forgotten by those in attendance.

On Sunday, July 24th, four more converts confessed before men their faith

in Christ by baptism, while five more are ready to testify in the same way next Sunday.

At both the above mentioned services, the church was honoured and greatly blessed by having Rev. Arnold Natino of Glen Falls, N.Y., present. Brother Natino preached in the power of the Spirit.

\* \* \* \*

## Beneficent French Church.

In another district of the city of Montreal, there labours the Rev. Jules Dautheny, a man whom God has greatly used in the salvation of the French people. Beneficent French Regular Baptist Church has no abiding place, that is no building of its own. For a time the meetings were carried on in a disused United church and when that was no longer available other quarters were secured where the Pastor preached and taught to over-flowing congregations. It is at times necessary for him to ask his morning congregations to stay away to give place to those who come in the evening.

The labor of love carried forward in the Name of the Lord Jesus Christ by Pastor Dautheny has been richly blessed. He has had many souls for his hire and only eternity will reveal the extent of the ministry of our representatives who labor persistently and courageously bearing insult and reproach for His Name's sake.

## An Appeal.

Every letter from those engaged in missionary work either at home or abroad asks that very definite prayer may be made. The French missionaries are no exception. Our hearts should be stirred with their need and their sacrifice.

On every remembrance of our responsibility with regard to making known Christ to a people, many of whom have but a sad conception of Christ, intercession should be made. May the Lord quicken our hearts and bring to our remembrance the great and glorious work among the French Roman Catholic people and help us to GO FORWARD strengthening the hands of those beloved for their work's sake, thinking of them as they make their calls, as they conduct Open Air meetings and as they accept the abuse of the priest, or are disappointed when some promising one is hindered and persuaded to turn back.

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## THE CONVENTION MEETINGS.

The Union of Regular Baptist Churches of Ontario and Quebec was organized on the 19th day of October, 1927, and during the intervening years God has wrought miracles. It is He who has honored the work at Home and Abroad and has blessed the ministry and the testimonies abundantly.

The FIFTH CONVENTION SESSION of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC will be held in the Jarvis Street Baptist Church, Toronto, beginning on

October 18th and its sessions will close on the evening of October 20th, 1932. Hence the Fifth Anniversary of the organization of the Union will be celebrated at the very time of the Convention. It will be a Day of Remembrance before the Lord. Make plans now to attend the Convention Sessions. Pray for the Holy Spirit's brooding presence on all sessions and His choice of men for every office.

**HILLCREST CHURCH, TORONTO.**

The Hillcrest Regular Baptist Church, Toronto, after a series of tent meetings, is again meeting in the church building in Oakwood Avenue. Great meetings were the church's experience in the tent and the joy of the people knows no bounds as they thank the Lord that such meetings were made possible and that there are many because of the venture who have turned from darkness into His glorious light. There are others who are asking for believer's baptism.

**FINGAL REGULAR BAPTIST CHURCH.**

During Pastor George Creagh's absence from the Shedden and Fingal field for a few Sundays, Mr. Ivan H. La Fayette, a Toronto Baptist Seminary Student, supplied the pulpits. It was Mr. La Fayette's joy to see responses at both churches as the people signified their desire to put Christ first in their lives.

**WESTPORT CHURCH AND FORFAR.**

A note from Rev. H. C. Slade tells of his interrupted homeward journey. He got as far as Westport on his way to Timmins and dropped off to visit his old field and his brother Pastor for a day or so. He could not, however, get away as easily as he anticipated. After supplying at Westport, a request which could not be denied came from the people of the village of Forfar and a week of meetings are in progress there with Mr. Slade assisting Mr. Hardie.

We pray that the Lord will greatly bless the meetings.

Owing to the serious illness of Mr. Slade's beloved mother in Nova Scotia, Mr. Slade has been to his home there. May the fellowship of prayer by which the Lord's people share the joys and trials of others support those who are called upon to bear heavy burdens at this time!

**CENTRAL, LONDON.**

Occasionally we press the Pastor of Central Regular Baptist Church, London, for some news of the work which goes forward so steadily in that place, but seldom do we get written reports. Blessing, however, continues to rest upon the ministry in that place and on a recent Sunday evening nine believers responded to the invitation, coming forward asking for baptism and church membership. At the following Monday evening meeting, another came to the Pastor requesting baptism.

During the summer months the attendance at the church has not abated and many have been converted.

**JARVIS ST. RADIO SERVICE.**

As one listens with hushed appreciation of the broadcast of the Jarvis St. Baptist Church service over Station CFRB and rejoices that such a message can be sent through the ether; praying the Lord's richest blessing on the ministry and beseeching Him for some soul, it seems that a benediction rests upon the very room. Those who listen in, because of circumstances hindering them from attending the church service are greatly compensated. Oh, the richness of the service and the power of the preached Word! Could it but be sent by transmission to the uttermost parts of the world. Pray that the Lord will give courage to the many secret listeners and make them bold in witnessing for Him. Pray that the Lord will honor the messages as never before and wing them to some

needy heart. Pray that the ministry may be carried on and make it possible. Sometimes we sigh for means that we might underwrite the expense of sending forth the whole message, but the Lord permits many to share His blessings. Let those who can pay the expense of an hour, or a minute, or a second, but for the honour of His Name and the saving of precious souls keep the Jarvis Street Radio Service on the air.

**SUMMER SUPPLIES.**

Many expressions of appreciation concerning the ministry of the Secretary-Treasurer of the Union, Rev. W. E. Atkinson, have been received. Mr. Atkinson is busy supplying the pulpits of our Convention churches during the weeks when the Pastors are on vacation, and it is another reason for thanksgiving that the Secretary-Treasurer's services are so acceptable to the churches and that the Lord has called many to repentance and to decision through his preaching.

On August 7th, Mr. Atkinson supplied the Mount Pleasant Road Church, Toronto; on the 14th, he will be with the Stanley Ave. Church, Hamilton; on the 21st he will be at Waverley Road, Toronto, and on August 28th at Runnymede Road Church, Toronto.

**AGAIN WE SAY THANK YOU.**

The response which the request for expressions of interest in the *Missionary Bulletin* has received is most gratifying. It is, of course, not possible to acknowledge personally the letters received, but they have meant much, and if the *Missionary Bulletin* has accomplished its purpose, it has surely been through the prayer support which the Lord has raised up. It is expected that the August-September issue of the *Bulletin* will be published in due time. Remember that the revised Mailing List will be used. If you have not sent in your name, please do so.

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Please find enclosed the sum of two dollars, for which send me "The Gospel Witness" for one year and (cross out one of the following-named books by Dr. Shields, leaving the one preferred), "The Most Famous Trial of History" (sermons on the Trial of Christ); "Christ in the Old Testament" (Thursday evening Bible lectures from Genesis to Ruth).

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