

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Jarvis Street Pulpit

### A GOSPEL OF REVOLUTION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 10th, 1935

(Stenographically Reported)

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans 5:20, 21.

It is common in our day to assume the accuracy of the evolutionary hypothesis. People who know nothing at all about evolution, technically, have fallen into the habit of taking it for granted, as though its principles really represent a law of universal operation. Because of this, men assume further that whatever changes are to be effected in human life, whether in the life of the individual or of society at large, they must be brought about by the operation of that principle. Moreover, nearly every agency that exists avowedly for ministering to human welfare, it is assumed, can best be understood and interpreted in the light of that hypothesis. Yet nothing could be farther from the truth. I confess to a disposition to strike that philosophical delusion that masquerades under the name of science, and answers to the proud title of Evolution, whenever I see it, and have opportunity.

As a matter of fact, there is nothing anywhere, save in the human imagination, to lend any ground of support to that utterly absurd hypothesis. Notwithstanding, it has coloured human thought, and determined men's attitude, very largely, toward history, science, and religion. It has come to pass, therefore, that God, a personal God, is all but crowded out of His universe. I am not surprised at the rapid spread of Atheism, nor at the outbreak here and there of certain kinds of lawlessness; for the reason that for a generation now the so-called Christian pulpit has been teaching a religious subjectivism which is the incipient cause of lawlessness.

I was not surprised the other day to read that in Rochester a certain company of men put forward a resolution in a Christian assembly, which was adopted without dissent, recommending a programme of state socialism, and substituting as the rule of life the principle of collectiv-

ism in place of the individualism so clearly taught in the Word of God. Because these things are true, belief in, and the exercise of, prayer have largely diminished—and the idea of people's being converted, of there coming into any human life an extra-human power, a superhuman power, effecting a radical change, is supposed to be quite impossible.

The verses I have read to you set forth very clearly and simply the revolutionary character of the Christian gospel, and of Christianity in general. There is nothing evolutionary about Christianity. Christianity is radical: it goes to the root; and is revolutionary in its principles and programme. It proposes to effect a revolution in every human life.

The picture drawn in these verses is of mankind, the individual—mansoul, to use Bunyan's phrase—represented as a state under a ruler. Sin is represented as a ruler, reigning in a human life—and reigning unto death. Then grace is pictured as a conqueror who comes into that state, and effects such a revolution that it deposes the ruler, and introduces an entirely new authority. Whereas sin once reigned unto death, now grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

#### I.

Sin, then, is here represented as A POWER HAVING ALL THE POTENTIALITIES OF RULERSHIP. It comes into the human life to dominate, to control, to rule absolutely.

Nothing can be said in approval of this alien principle. But, at the same time, it cannot be ignored. Who that looks abroad upon the world to-day anywhere, who will take what we commonly speak of nowadays as a cross-section of human life, here in Toronto, or anywhere in

Canada, or in the United States, or in Europe, though he be but the most casual and unprejudiced observer, must admit a semi-chaotic condition; that something is disturbing, not only the life of individuals, nor even of small localities, but of whole nations in themselves, and in their relation to each other. The entire world is in a state of ferment such as perhaps it has never been before in all its history.

What is that thing that sets men against each other, that breaks human life into fragments; what is that dis-integrating principle in every society, in every nation, and in the world at large, that just now is making every man, whether he be at the head of a business concern, or the head of a nation, live in perpetual dread of some kind of explosion? Who and what is the enemy that is abroad?

Can anyone say that the principle that is everywhere effecting such distress is a friend of human nature? Of what is it the friend—of the individual, the family, society in general, of the nation, of the world? Surely it is evident that there is operating in the life of the world to-day, even taking that large view, a principle of fermentation that threatens its destruction. If you turn from these larger human interests and focus your attention upon your particular sphere of life, within the circle of your immediate relationships you will find it no better there. What the Bible calls sin, is a fact, and threatens to be successful in its endeavour to destroy God's handiwork everywhere.

The Bible has warned us against it. Its teaching is to this effect, that however plausible, however attractively disguised, however persuasive in its speech, where sin enters it will become a despotic ruler in the life of the individual, and wherever its ascendancy is permitted.

Of course I know the deceitfulness of sin. Sin is like our modern politicians. They ask for your vote, and represent themselves as being very self-sacrificing. They have no self-interest to serve whatsoever! They are dedicated to the public welfare. They propose to enlist in some form of public service, solely in the public interest; and if only you will vote for them, and provide them an opportunity, they will introduce Utopia immediately! But as soon as the election is over, if they have been given their place, they become as unreasonable, as despotic, as any absolute monarch that ever lived. There never was a king upon his throne anywhere more impertinent or more arbitrary than the present Premier of this Province. One might suppose that some of these so-called public servants actually own us, that we were their chattels. They promise to be our servants, but instead of that, they soon assume the role of master. Hepburnism affords a striking illustration of the nature and progress of sin. Yield to it, and it soon becomes dominant in the life.

Sin has many manifestations. There is a young man who cherishes a legitimate ambition to make the best of himself, to attain to a position of usefulness in life for which he hopes to receive a reasonable compensation, but with the fundamental purpose of serving others. He is actuated by pure motives in the beginning, but he is ambitious, and a passion for the primacy grows upon him until every principle of morality is trampled under foot, and in his determination to occupy a dominant position he becomes as cruel as any Oriental despot.

How very plausibly this principle attacks us in the intellectual realm! One might suppose that some people

had never been taught to make anything with a pencil but a question-mark. Men have always asked questions, I know, and there is a sense in which an enquiring attitude of mind is eminently worthy. But how shall puny men bring that attitude of mind to the Word of God? To call in question everything that is here written? A young fellow thinks he is superior to a simple belief in the Bible as the Word of God. His father of course believed it, but he does not. There are men who specialize in the entertainment of doubts. Abraham entertained angels unawares—but in entertaining doubts men sometimes entertain devils unawares. A man may open his mind to every form of unbelief, until at last he finds that his intellect is in chains. He cannot think. He cannot believe anything. It is the devil's trick to feed the intellect with every possible suggestion of doubt, until at length one becomes incapable of religious belief.

I need not speak of sins of grosser nature. I need not remind you of that of which this city can provide tens of thousands of examples. Strong men, men of keen mind, men of business acumen, men endowed with splendid qualities of leadership, men of power who ought to be commanders of the people, who once boastfully said of that which now flows in rivers in this Province, "I can take it, or I can leave it alone", have, by yielding to its powers, become its abject slaves. One glass of beer in this abominable place across the street called the Ambassador Hotel, or any of the other "beverage rooms", is enough to set the fires of hell coursing through a man's veins. They are all trap-doors to hell, and you may tell the proprietors that with my compliments. The man who might have commanded thousands, in a very short time becomes a slave.

During the war I met a chaplain of my acquaintance in France. He had in charge a colonel, who had been sub-editor of one of the most prominent daily papers in the Dominion of Canada. He was a married man, and had a young family. He was proud of his wife, and his wife was proud of him. He held up his head among his fellows. Then the war broke out, and he raised a regiment himself, and started for France in command of that regiment. That colonel was a man whom everybody respected, but before the ship touched the other shore he had yielded to the influence of the fatal glass. It had discovered within him some affinity for itself until the man's will power was dissolved. Between Quebec and the British port at which he landed he had become utterly useless. He was relieved of his command immediately. When I saw him, he was not allowed a penny of money. The chaplain who had him in charge bought everything he required, and never allowed him out of his sight for a moment. At that time they were on their way to Liverpool, where the man was to take a ship for home. I talked with that broken man, and he said, "My wife knows absolutely nothing of my collapse, and I do not know how to face her, wrecked and ruined as I am."

Why? Because he had yielded to that thing called sin. In his case it took the form of the indulgence of a fleshly appetite. But there are sins of the mind that are every whit as bad. Do not despise the drunkard and say, "He is a useless, good-for-nothing fellow." Sin attacks us anywhere and everywhere, and when it gains the ascendancy it is a pitiless master. It reigns! It rules the life!

"Sin abounded." Rehoboam came to the throne in succession to his father Solomon. During the later years of Solomon there had been great extravagance in Israel,

and the people were taxed almost beyond endurance. A company of men waited upon Rehoboam and said, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." Rehoboam asked for three days to consider the matter, during which time he "consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

Rehoboam made that mad answer to the people's deputation—he was almost as insolent as Premier Hepburn—and that is the answer of sin. Sin abounds. Give it an inch, and it will take a mile. Yield to it in one thing to-day, and it will compel your surrender in a dozen places to-morrow. Do not apply that to someone else: I mean you. There is not a man or woman, boy or girl, in this assembly to-night to whom that principle does not apply. Sin is in the life—and sin reigns.

Shall I tell you how it reigns? It reigns "unto death". I know of no more striking illustration of the principle than Germany affords to-day. A humble painter, a man who was a corporal in the Great War, a man without position or influence, but who had a fatal fluency which gave him power over the multitudes, made speeches, and gained a following. He asked the people to elect him. He was offered several posts under others, to which he always said, "No". At last he was offered the Chancellorship, and he became Chancellor. Then the President, an old man, gradually weakened in authority, and at last died. Hitler, like Napoleon before him, crowned himself, made himself President, the absolute ruler of Germany. What for? To reign unto death. When the very men who put him where he is questioned his arbitrariness he carried out that terrible "blood-purge" of a few months ago. Blood flowed in rivers—nobody knows how deep. Whether they were guilty or not, I do not know; but has the world witnessed anything so horrible as the execution by decapitation of those women in Germany recently? It is as though the blood-lust of that human devil must actually see blood or he cannot be satisfied. May the stroke of God Almighty fall upon that world-curse, unless he repents. I cannot ask for anything less. It would be a world-deliverance if such a man as he could by some divine interposition be removed.

His reign provides a picture of how sin rises to supreme authority, and reigns unto death. Yield to it, and it will gain the upper hand until ultimately it will establish itself upon the throne and wield the sceptre—and

the sceptre will be the sceptre of death. Sin does thus in this life: it carries it forward into the life that is to come.

The biblical doctrine of sin is finding its confirmation every day we live, in the life of the individual, in the life of the state, and of the world. Sin abounds, and reigns "unto death".

## II.

But let us turn to the other side of the story. Blessed be God, there is One Who is a Conqueror, Who is represented here as coming in upon this state of darkness, and disorder, and decadence, and universal decay. UPON THIS REALM OF THE CORRUPTIBLE AND MORTAL, GRACE COMES AND REIGNS "through righteousness unto eternal life by Jesus Christ our Lord".

I ask you to think with me a few minutes, for I fear people do not always go to church to think, as I remark that *grace meets sin on its own ground, and deals directly with it*. Grace is not a mere abstraction, it is more than a mere principle. You cannot fight the devil with mottoes and slogans. You may join the Rotary Club, and as many lodges as you will; you may set up before your desk or in your home the high standards which these organizations offer for the emulation of those who are included in their membership; but writing an exalted ideal upon a beautiful card, and putting it over your desk, will never subdue that thing in your life which the Bible calls sin. It cannot be done. Grace does not ignore sin: it meets it. It sets the battle in array, and contends against it, and overcomes it, subdues it, dispossesses it—and reigns in its stead.

I say, the gospel programme is one of revolution. It turns things upsidedown. When a man is converted, that is exactly what happens. Grace reigns.

What do I mean? Simply that what you and I need is a power outside ourselves, that will cope with the power that is within ourselves, and that is superior to our own might. Before I explain further, let me make this assertion, that the gospel of the Lord Jesus undertakes to bring to bear upon human life, in all its relationships, a divine power. It comes into your impoverished life to reinforce you at every point, and by an energy that is not your own, to make it possible for you to succeed where hitherto you have failed. Grace comes, not merely to be a teacher, not only to persuade you to a better way of living, not as a mere influence to play upon you, and render you a little aid: grace comes as the mighty power of God. It is in fact, to use a term which is etymologically Scriptural, dynamite. It is a force that has in it the very power of God, and that is available for us to fight this enemy within.

There are many political leaders to-day in all countries who are wrestling with the problem of balancing the budget. There are several ways of balancing budgets. But these gentlemen say, "It costs so much to govern this country. Where can we get the money?" What do they do? They devise new means of taxation—and they call that balancing the budget. You paid so much last year: the powers that be will tell you to pay more this year. That is balancing the budget! When you get to the end of that, what is the philosophy of it all? No extra wealth, no improvement of trade, no enlargement of the market, has been effected. Within the circle of the country's present taxable assets we must find money enough to balance the budget; we must lift ourselves by our shoe-straps; we must apply and contribute our pres-

ent resources so as to level things, and balance the budget.

What do we need? We need an inflow of new wealth, we need more trade. In other words, something from without ourselves to come in and lift us. I do not believe the statesmen of the world, until by some means that is done, can balance their budgets. For that principle necessitates the people's paying more and more out of their rapidly declining revenues. The employed must support the unemployed. Thus the number of producers steadily grows smaller while the consumers rapidly multiply.

Why do I say that? Only to show you that there is an analogy between that and the kind of religion that is being offered people to-day. What are the religions of the day? A new way of taxing human energy, an attempt to discover some new way of laying hold of whatever powers there may be within the human personality, to bring them to bear upon some weak point, and make the man a better man.

Why this balancing of the budget? Because we are in debt. We cannot do like they do in Russia, repudiate our obligations and ruin our reputation. We are in debt. You and I must pay—so get ready for your tax bill. It is to be higher this year, and undoubtedly will be still higher next.

That is the fallacy of many modern religions. The man is bankrupt already. He is bankrupt! He has drawn upon his resources until he has no more to draw upon. A woman came to me the other day with her problems. She owns, or owned, a house that cost twelve thousand dollars, and on which there was a mortgage of less than four thousand. For a while she had managed to keep going by drawing upon a little reserve in the bank. But she soon exhausted the reserve. The interest became due, the taxes became due—everything became due! People on every hand said to this poor woman, living in these trying circumstances, "Pay—pay—pay." But said she, "I have no more with which to pay." The bailiff walked in and said, "We will take the house"—and now she has lost her equity and all she had.

What is Christian Science? What is the Oxford Group Movement? What are all these psychological expressions of religion? A new way of balancing the budget, a new way of taxing human energy. "Let us have a house-party; pat each other on the back, and say we are all right." And some poor fellow thinks he is all right for a while. What has he done? Borrowed from Peter to pay Paul—or perhaps borrowed from John to pay Judas! When the next week comes he finds he has nothing more with which to pay. We shall never know what salvation is until we accept the teaching of Scripture that we are bankrupt, until we acknowledge that our moral and spiritual energies are so depleted that scheme as we may, borrow where and what we will, we are still hopelessly bankrupt.

What is the gospel? Grace comes in and assumes control of the exchequer, makes up the deficit, balances the budget. How? By paying the debt:—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

We are given a clean sheet, with no more taxes to pay!  
"This man, after he had offered one sacrifice for sins

for ever, sat down." The thing was done. The very universe shook with His triumphant cry as He said, "It is finished", bowed His head, and gave up the ghost. The budget was balanced.

You can never balance your books with God. You will have to accept that form of liquidation. You must accept what Jesus Christ did for you, or you will never—never—never get out of debt. There is no other way.

Having done that, *He released a power into human life that can cope with this enemy, sin.* How does He do it? What if I were to describe sin as a burglar breaking into your house, when you are asleep; and then describe the Lord as taking the burglar and throwing him out? Is that salvation? No! What if He were to call upon you to get up and put him out yourself? He is armed and you are not. That would not do. But if this enfeebled man who never did fight, or who, when he did, was beaten, can have a new force put within him, what then? Peter the coward became a glorious defender of the faith. When the power of God takes possession of the affections, the will, and all the faculties of the mind; when the man becomes a new creature in Christ Jesus, and stands against the enemy, clothed with the whole armour of God, able to stand in the evil day, what then? "Grace reigns." "Tibni died, and Omri reigned." One ruler is deposed, and another takes the throne. Such is the principle of grace.

But God does not make automatons of men. He does not make us into machines. He puts His Spirit within us, and makes us mighty for the battle; and whereas we had failed, He makes us "more than conquerors through him that loved us".

*This new ruler, Grace, legislates.* He lays down the law of His kingdom. We have it in the Book. The Bible is not all precepts: it is composed of principles and promises as well. Not only so, but we are given a Teacher to instruct us in the law, so that we shall understand it. That same divine Teacher says, in effect, "I shall not only live with you, but in you; so that when you understand the law, I shall give you power to keep the law: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This new Ruler does not permit us to continue the orgy of extravagance, which brought us to moral bankruptcy, with the understanding that He will keep on paying—paying—paying. He has paid. He has paid the last farthing of the deficit. But grace reigns through righteousness. He lifts us, and conforms us to His own image by a new power, a power that is not our own.

I have discussed principles. I heard Sir George Foster say on one occasion, speaking about a certain piece of legislation, "Our opponents say that if they are elected they will not repeal this measure. They will not need to repeal it. It will not hurt anybody in the statute-books. No law did ever enforce itself: all they have to do is to ignore it, not to apply it. It is not necessary to repeal a measure of which you do not approve."

When we have said all this, what do we mean by it? How is grace to reign? Who is behind it all? Abstract principles never helped anyone: they must become in-

carnate in a personality. "That . . . even so might grace reign through righteousness unto eternal life." Grace reigns, not unto death, but unto life, unto "eternal" life. It is fulness of life, endless, with still greater fulness hereafter; "unto eternal life".

But how? You know what I am going to say. It is in the text. Listen! Who is your great Leader? Who will give effect to this great programme? There is only One: "By Jesus Christ our Lord." That is how it is done: He does it! What does it mean for grace to reign? It means to receive Christ, a living person "in whom dwelleth all the fulness of the Godhead bodily", in Whom all the powers of Deity are resident. He comes to take up His abode in our hearts, to dwell in our hearts by faith, that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

We read in the Book that the champion of sin contended with an archangel over the body of Moses, and even the archangel was afraid of him, and "durst not bring against him a railing accusation, but said, The Lord rebuke thee". An archangel cannot make you safe to-night. All the angels in heaven cannot save you—and certainly nobody on earth can save you. There is only One Who can make you safe, the Lord Jesus Christ. He has spoiled principalities and powers, and He comes saying, "I will go with you. I will accompany you to the end of the road." Accepting Him, we shall be saved for time, and saved for eternity. Once more, Hallelujah! What a Saviour!

## NEWS OF UNION CHURCHES

### Pastors' and People's Conference

The Hamilton and Brantford Pastors' and People's Conference will meet on Tuesday, March 26th, at the York Road Baptist Church, Guelph. The afternoon session begins at 2.30 and the evening session at 7.30. Rev. C. J. Loney is the new President, and all friends of the Union of Regular Baptist Churches are cordially invited to attend these meetings.

### Courtland

The Courtland Union Baptist Church had the privilege of three weeks of special preaching recently. The meetings ended on March third. The first two weeks the church enjoyed the strong and Scriptural teaching ministry of Rev. Frank Roblin, of Calvin Baptist Church, Toronto. The people greatly enjoyed the messages, particularly the one on the eternal security of the believer, when scores of Scripture passages were shown teaching this great doctrine. The third week was featured by the splendid preaching of Rev. W. E. Atkinson, our Secretary. Mr. Atkinson is greatly loved by the Courtland people, and his fervent setting forth of the great verities of the gospel were truly inspiring.

Although the meetings were strictly of a Bible-teaching and evangelistic nature, yet the last Sunday night was made Missionary offering night, and to our joy we discovered when the money had been all gathered up there was more given to missions than had been given in the entire year previously.

Several professed conversion during the meetings, but the notable feature of the campaign was the reviving of the whole membership. With the inspiration of the meetings with us, Courtland Church thanks God and takes courage as it faces the future.

### St. Catharines

The work at Bethel Baptist Church, St. Catharines, under the leadership of Rev. E. E. Hooper is showing steady progress. Sunday, March 3rd, was an exceptionally good day, when they had the largest congregations thus far. Four responded to the invitation. They are preparing a baptistry and expect to have their first baptismal service the end of

March, and a number are waiting to follow their Lord in this ordinance. They covet the prayers of all God's children for their work.

### Second Markham

The Lord is blessing the work at Second Markham, where Rev. W. E. Smalley ministers. On March 3rd, four members were received into fellowship who were baptized on February 10th.

### Bobcaygeon

"Our work is encouraging in spite of the fact that during the winter months the country people do not get in regularly," writes Rev. M. B. Gillion. "I have been walking out to the various communities nearly every week and holding meetings in the homes. The meetings at Eden are very encouraging, as well as at Nogie's Creek and Silver Lake. I am sure we shall have a number of baptisms this spring and summer.

"I am doing a little work in the road camps. We have the opportunity of preaching in the camps near us, then there is one at Silver Lake, and another at Nogie's Creek. We also had a good number of road men at the Sunday service at Silver Lake."

Mr. Gillion is doing a splendid work in this needy district, and he could much more if he had the necessary funds. We shall be very happy to forward any amounts which may be sent in for this work, and we know he will appreciate the prayers of our readers on his behalf.

### Rev. E. Hancox and Miss F. Stacey Arrive in Toronto

There was a good representation of friends and relatives at the Union Station on Monday morning at 7.20 to welcome home Rev. E. Hancox and Miss Florence Stacey from Liberia. The Executive Board of the Union was represented by the President, Rev. A. Thomson, and the two Vice-Presidents, Rev. David Alexander and Rev. P. B. Loney.

Mr. Hancox and Miss Stacey are much improved in health by the sea voyage, but need a complete rest for some time.

The Missionaries on the field are left very short-handed, and under serious handicap owing to their complete loss of homes and equipment at the New Cess Station and we hope Mr. and Mrs. Mellish and Miss Lane may soon be on their way to Liberia.

### An Announcement

For some time the Executive Officers of the Union have felt there should be a central place where members of the churches could gather to pray definitely for the needs of our Missionaries. The Executive Committee have approved of the principle and have applied to the Trustees of the Toronto Baptist Seminary for a room in the Seminary building at 337 Jarvis Street.

Three prayer meetings have been held already, and it is the purpose of the Union to invite interested members of all our churches to assemble each Monday afternoon at the hour of two-thirty, to wait on God for the needs of the Union. All persons are welcome, and should any out-of-Toronto people be in the city on Mondays, the Executive Officers of the Union would be glad to have you join them in this hour of fellowship. Make note of this and help by your prayers to bring to pass according to the will of God the revival for which we so earnestly desire.

### Student Summer Work

There are only about two months of the Seminary year left, and then the students will be scattered until the Fall. "Then they that were scattered abroad went everywhere preaching the Word." There may be opportunities of service for young men and young ladies who are consecrated to Christ, of which the Union Office is not aware. For instance, last year one student went to Galt, and since then a self-supporting Regular Baptist Church has been started, and is maintaining a faithful witness under the leadership of Mr. Arthur Burnham, a former student of the Toronto Baptist Seminary. There are some splendid students available, and should there be any among THE GOSPEL WITNESS readers who know of a good opening for the summer, they would be doing the students and the Union Office a real service in making it known to us. We invite correspondence, and would welcome any information leading to the settlement of any student in Christian work.

## Whole Bible Course Lesson Leaf

Vol. 10

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 12

First Quarter

March 24th, 1935

### PRAYER RESPECTING ENEMIES

Lesson Text: Psalms 35 and 36.

Golden Text: "The mercy, O Lord, is in the heavens; and thy faithfulness, reacheth unto the clouds."—Psalm 36:5.

Bible School Reading: Psalm 35:1-18.

DAILY BIBLE READINGS: Monday—I. Sam. 2:1-10; Tuesday—Numbers 7:6-11; Wednesday—Mic. 2:1-6; Thursday—Jech. 13:1-6; Friday—Luke 1:46-55; Saturday—II. Thess. 3:1-9.

### PSALM THIRTY-FIVE

In this psalm David appeals to God for help against his enemies. They are pressing him sorely in their endeavour to overcome him, and he feels there is no help for him but in God. But he realizes that divine help is sufficient for him. His foes are physical, they are unscrupulous, and determined; but they can be—and were—overcome. Our enemies are sometimes of the physical kind, but more often are they of the spiritual realm (Eph. 6:12), and consequently more powerful and dangerous. Against such forces we are impotent in our own strength. We need divine aid, and with such we are more than conquerors (Phil. 4:13; Rom. 8:37). It is well we should realize our weakness and need, that we might trust more explicitly in God.

The psalm begins with an appeal to God to take up arms on behalf of His servant (vs. 1-3). The language is bold, and calls upon the Lord to take the part of one man; yet it is not presumptuous. It is the sincere, earnest, cry of a devoted child of God in distress, and it undoubtedly reached the heavenly throne, and brought an answer. It is helpful to note that the Lord considers us as individuals, and loves us so much as to manifest His power to us severally—as He will (I. Cor. 12:11). Following the appeal certain requests are recorded respecting the enemies. They are seeking his overthrow, and he desires them to be confounded, and put to shame. He prays that they may be as chaff before the wind, with the angel of God persecuting them; and that their way may become dark and slippery, with destruction coming upon them unawares (vs. 4-8). Note the physical aspect of these petitions, and their effect in defeating an attack of enemies; also the actions of those enemies against the psalmist. They sought after his soul, devised his hurt, and endeavoured to trap him in a net. Observe further the reality of these enemies; their purpose, determination, animosity, deceitfulness, and earnestness. Thanksgiving, based on expected answered prayer, closes this section. God answers prayer, and brings joy to the hearts of His own.

In the second section the psalmist continues his complaint, and contrasts the attitude of his enemies with his own attitude (vs. 11-18). They made false charges against him, and rewarded him evil for good; while he manifested sorrow when they were sick, and behaved toward them as if they were brethren. They rejoiced in his adversity, gathered themselves together against him, and gnashed upon him with their teeth (vs. 15, 16). We do not wonder that under such circumstances David prays for rescue. And then, in gratitude for being heard, he gives expression to the spirit of thanksgiving (vs. 17, 18). Observe the ingratitude of these foes. They returned evil for good, and hatred for love. There are

some people who seem unresponsive to the exercise of goodness on their behalf; to do something for them means ultimately to gain their disfavour. This should not discourage us in well-doing, but should guard us against false optimism and disappointment. Men in general have exhibited this attitude toward God. His love has been shown toward them in the highest, and most practical manner possible (John 3:16), yet multitudes reject Him, and act as enemies toward Him (Rom. 8:7). Note also the treatment accorded our Incarnate Lord (Matt. 27:22).

In the last section there is again brought before us the attitude of enemies, and the prayer for victory over them. David requests the Lord to prevent his enemies rejoicing over him; then describes their attitude toward him. They speak not peace; they devise deceitful matters against those who are quiet in the land; and mock the psalmist. Reminding the Lord that He had seen this, David appeals to Him to take action in the matter; and then drawing his prayer to a close he expresses the desire that those who rejoice at his hurt shall be ashamed, and brought to confusion; while those who favour his righteous cause shall rejoice and shout for joy. Observe David's dependence upon God, and his simple, expectant faith in His love and power.

### PSALM THIRTY-SIX

The first part of this psalm gives a description of the wicked (vs. 1-4), several things being mentioned respecting this person. First, there is no fear of God before his eyes. This is evident in his transgression of the divine law. This is equally true in our day. Leaving out those who openly deny the being of God, there are many who profess to believe in Him, who live as if He were non-existent. There is no fear of God before their eyes, and the world is suffering because of this condition. God should be feared by all, in that we should recognize His Lordship, bow to His will, and seek to do only those things that please Him (Col. 1:10). Again, we are informed that the wicked person flatters himself in his own eyes. The pride of man is very real. He thinks himself something when in reality, and in God's sight, he is only a poor guilty sinner (Rom. 3:19, 23). It is the work of the Holy Spirit to convict him of this (John 16:8, 11), and to lead him to repentance and confession of sin (Luke 24:46, 47); which results in divine forgiveness (I. John 1:9). The whole conduct of the wicked one is affected by his sinful nature: iniquity and deceit and found in his mouth, and he plans mischief on his bed. This could be illustrated from all spheres of human activity. Truth does not rule in men's relationships. There is great need for the proper and practical recognition of the One Who is Truth (John 14:6).

In contrast with this conduct of man is the attitude of God (vs. 5-9). His mercy is in the heavens. We wonder sometimes why God does not judge men for their sinfulness. Some day He certainly will do so (Acts 17:31), but in these days He is dealing with them in mercy (Titus 3:5). This is His day of grace, when all are invited to come and benefit from that mercy (Heb. 4:16). Note the greatness of divine mercy, together with its scope, freeness, impartiality, and blessedness. We are next informed that the Lord's faithfulness "reacheth unto the clouds". Observe the extent, dependability, and duration, of the divine faithfulness. Men are unreliable, but God ever remaineth faithful (II. Tim. 2:13). His righteousness is "like the great mountains". It is outstanding, great, durable, and eternal. His "judgments are a great deep". They are unsearchable and beyond the comprehension of man with his extremely limited knowledge. They are complete, righteous, and true (Ps. 19:9; Rom. 11:33). And we can trust God implicitly in the exercise of them. He "preserveth man and beast". We are entirely dependent on Him for life, and for all that pertains thereto. His lovingkindness is excellent; and He abundantly satisfied with the fulness of His house, and the river of His pleasure, those who trust in Him. There is satisfaction in His fellowship, and light in His path (Ps. 107:9; I. John 1:5, 7). The last section (vs. 10-12) contains a prayer respecting the experience of the divine lovingkindness, protection from the wicked, and the fate of the workers of iniquity.

# The Cry of Our Hungry Children

The readers of this paper will have had a weekly visit from the eldest of our children,

## The Gospel Witness

throughout the year. The paper has maintained a consistent testimony, we believe, to the gospel of grace. During the year we have heard from a good many, most of whom were ministers, telling us that their income was so greatly reduced that they were unable to continue the paper. In not a few instances we have continued sending the paper, and in some cases the subscriptions have been covered by others' contributions.

We have maintained the strictest economy in the publication of THE GOSPEL WITNESS, but the fact remains that the subscription price does not, and cannot, pay our bills. We are therefore under the necessity of making

## Our Annual Appeal to the Whole Gospel Witness Family

We believe it is not possible to estimate the blessing which the paper has been God's instrument of conveying, first, in the salvation of the lost; then in the edification and comfort of God's people; and, we are happy to say, in not a few instances, in affording some inspiration to hard-pressed ministers who find their task particularly arduous in these trying days.

The end of our fiscal year will be reached March 31st, and we appeal to every member of the GOSPEL WITNESS family—**THAT MEANS YOU**—to send us at once as generous a contribution to The Gospel Witness Fund as is possible. You cannot send too much. We shall need all that our most generous friends can send us, to enable us to close the year without a deficit. Large numbers of religious periodicals have had to cease publication from want of funds. Hitherto the Lord has helped us, and He has helped us through His believing people who have fellowship with us in the testimony this paper has endeavoured to give. We have never needed your friendship, and fellowship, and practical help, more than now. *Please help us!* **HELP US ALL YOU CAN! AND HELP US NOW!**

All that we have said about the hungry WITNESS Fund we can say with even greater emphasis about

## Toronto Baptist Seminary

The work of the Seminary amazes us. We are only in our eighth year, and yet we have more than forty pastors and ministers preaching in Ontario and Quebec; a number in the Prairie provinces; some in British Columbia; several in the United States; one in Scotland; three in Jamaica; one in Central America; one in China; four in Africa; one in Palestine; and a large number of others who have taken the Seminary course, and as trained workers, have resumed their places in the churches to which they belong.

All this has been done without a cent of endowment. We need at least \$15,000 a year. We need about \$10,000 immediately. But do not let the large amount frighten you, nor say to yourself, "What I could give would be but a drop in the bucket." Let us have the "drop in the bucket", if that be all you can give us. We mention the larger amount to remind any of God's stewards to whom He has entrusted some of His funds, that there is no better place to invest money in distinctively Christian Education than in Toronto Baptist Seminary.

## Remember the Seminary in Your Will

May we remind our readers also of their privilege in remembering Toronto Baptist Seminary in their wills. Many are being suddenly called away in these days. If you intend to remember us, please do it now. We know of some cases where procrastination in this matter deprived the Seminary of funds that their owners intended we should have. But do not wait until you die. Having given the Seminary a place in your will, send us also a contribution to meet our present need.

And over and above all this, join us in earnest prayer that God will move His stewards so to give of their substance that the need of these hungry enterprises may be supplied. In naming the Seminary in your will, to avoid all possibility of mistake, name it as "Toronto Baptist Seminary, Associated with Jarvis Street Baptist Church, Toronto."

# "OTHER LITTLE SHIPS"

## FREIGHTED WITH COMFORT

### Is the Title of a New Book by the Editor

The book will consist of a selection of Jarvis St. sermons designed to bring sinners to Christ, to build up the saints, and to comfort the afflicted.

It will contain from 225 to 250 pages and will be bound in cloth boards with gilt title letters.

It will be suggestive for ministers, and therefore would make an ideal gift for a pastor; it will be especially useful as a chalice of comfort for the bereaved; and may well be employed to send a message to the unconverted; and to establish in the faith any disposed to be driven about by every wind of doctrine.

"OTHER LITTLE SHIPS" will be launched, or, otherwise, will be off the press and ready for sale, THURSDAY AFTERNOON, MARCH 21st.

The size of the book will be 7½ by 5 inches and the price one dollar and a half. It will make an appropriate gift with which to remember your friends at Easter.

For further information the Preface of the book is printed on page 11 of this issue.

It will be on sale at the Church office, and in the leading Book Shops in Toronto and other Canadian cities. For prompt delivery write THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto.

### ABOUT THE FREE COPIES

The first order opened on March 8th was from Mr. W. S. Edward, of Sault Ste. Marie, Mich.; and on March 9th, from Mr. W. A. Hogan, of Lincolnton, Ga.

A free copy will be sent to the first person ordering from Great Britain or Ireland; one to the first from Australia; and one to the first from New Zealand.

In order to qualify for a free copy the order must be accompanied by cheque or money order for one dollar and a half (plus exchange). The winners of the free copies will have their money returned.

It will be seen that the requirement that money accompany the order will ensure every order's being *bona fide*.

Every order will be acknowledged, and the winner of each of the free copies will be advised. All orders received in advance of the date of issue, March 21st, will be shipped that day or the next. Order at once.

To date, outside of Toronto, orders have been received from the following places: ONTARIO: Burk's Falls, Glen Williams, Hamilton, Markdale, Stratford, and Wilkesport. QUEBEC: Grenville and Lachute. ALBERTA: Calgary. NOVA SCOTIA: Clementsvalle and Truro. THE UNITED STATES: Birmingham, Ala.; Blackwell, Texas; Coalfield, Tenn; East Liberty, Pa.; Haddon Hts., N.J.; Holland, Mich.; Jacksonville, Fla.; Lincolnton, Ga.; Mikado, Mich.; Port Huron, Mich.; Reed and Riverdale, W. Va.; Sault Ste. Marie, Mich.; Seattle, Wash.; White Plains, N.J. and Wilkes-Barre, Pa. Orders have also been received from booksellers in Ireland and Scotland,—fifty for Belfast, and 36 for Glasgow.

### AUTOGRAPHED COPIES

A few friends have requested that their copy be autographed by the Editor. While he cannot understand why anyone should want his scrawl, yet he will gladly comply; and, as there may be others, promises whoever desires an autographed copy may have one if ordered direct from THE GOSPEL WITNESS Office, 130 Gerrard St. East, Toronto.

### ORDER FORM FOR DR. SHIELDS' NEW BOOK

THE GOSPEL WITNESS,  
130 Gerrard St. East,  
Toronto, Ont.

Please find enclosed <sup>cheque</sup> ~~money order~~ for one dollar and a half for which please send me one copy of "Other Little Ships", as soon as launched. I understand by GOSPEL WITNESS advertisement of February 28th that should my order qualify for a free copy my money enclosed will be returned.

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