

The Gospel Witness

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

Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

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

Vol. 14, No. 8

TORONTO, JULY 4, 1935

Whole Number 685

The Jarvis Street Pulpit

"NEWNESS OF LIFE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 30th, 1935

(Stenographically Reported)

"We also should walk in newness of life."—Romans 6:4.

I am less concerned this evening about ordinances than about that which the ordinances of the New Testament represent. Our Lord taught us that the "life is more than meat, and the body than raiment". So the spiritual reality is of far greater importance than the symbol by which that spiritual experience is represented. They ought, of course, to be observed together. The spirit is of more importance than the letter. The letter may be observed while the spirit is ignored. But the deliberate violation of the letter must always involve an utter disregard of the spirit. "The letter killeth" when it is divorced from the spirit, but only when the letter and the spirit are obeyed, are the commandments of God really kept; and then they become to the soul a veritable means of grace.

The best way of preaching the gospel, very often, is to show what is involved in being a Christian. There is much preaching which concerns itself with the initial experience, and professes to be tremendously anxious that people should be born again. And, of course, that is indispensable to Christian life; it must have a beginning. But surely it requires no argument to prove that the education, training, and equipment for life, of any child is quite as important a consideration as the birth of the child. I shall try to show you, therefore, a little more fully this evening, as the Lord shall help me, what is implied in the ordinance of baptism to which perhaps the majority here have submitted, and which, once again, you have observed this evening.

I regret to hear people who practise immersion as baptism speak of it as though it were a mere ceremony, apparently concerning themselves exclusively with the mere shell of things, tremendously concerned about the letter—that it shall be immersion, and that it shall be in the name of the Trinity. Certainly! That must be

in order to valid Christian baptism. But it is far more than a mere ceremony. It is a confession of what the believing soul professes to have received from Christ, and a recognition of what is involved in union with Him: "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Hundreds and hundreds of times have we taught you the same truth, that baptism is a burial and resurrection in symbol.

But what is involved in the resurrection of Jesus Christ, and in our participation in the power of His resurrection? It means that we should walk "in newness of life".

I.

To begin, then, SALVATION CONSISTS IN NEW RELATIONSHIPS.

It is a new life in this respect, that all the relationships of life are changed by virtue of our union with Jesus Christ.

There is a very significant word in the seventh chapter of the Epistle to the Romans, where an analogy is instituted between the marriage of two persons, and the union of the believer to Christ; "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The Holy Spirit says we were

bound in our state of nature to the law, but that we were released from the law by the body of Christ; that is to say, the death of Christ effected our deliverance from the law's condemnation; that by His death we were freed from the law.

That is a significant statement, and I think one of the strongest arguments in support of the principle of substitution; for we are told that Jesus Christ did so represent us, that when He died, the law that had held us in its grip, by virtue of His death, was compelled to release its hold, and we were freed from the law by the body of Christ. How wonderful that is! Every sin of ours, past, present, and future, the sum-total of the iniquity of a lifetime, is actually laid upon Jesus Christ: "The Lord hath laid upon him the iniquity of us all."

On the great day of atonement in the Levitical economy, the scapegoat was brought to the door of the tabernacle of the congregation, and the high priest laid his hand upon the head of the goat as representing the people, confessing the sins of the people. Thus, in a figure, he laid the sins of the people upon the scapegoat. One goat was killed, and the blood shed. But the scapegoat represented the living power of the atonement. It was led away into the wilderness, "to a land not inhabited." There is no record that a scapegoat was ever discovered again. It was lost somewhere in the wilderness, and in a figure carried the sins of the people with it where they could never again be found.

Our Lord Jesus became our Substitute, and He carried our sins with Him to the grave; and as He died He set our souls at liberty. We are freed from the law by the body of Christ. That, my unsaved friend, is salvation. It is the death of Christ in your behalf rendering to the holy law of God a just equivalent for the life of every one of us. Dying in our stead, the body of Jesus Christ, as representing the slain sinner, sets us free from the law.

But salvation is more than a burial, something more than a funeral: it is not merely that our sins were buried in His grave, but we are made free from the law by the body of Christ, "that we should be married to another, even to him who is raised from the dead". Salvation is not only a death and a burial: *it is a resurrection and a marriage*, freed from the law, given a new life, "that we should be married to another".

What does that mean? What can it mean, but that we are thus delivered from the law's penalty, in order that we might be free to begin life over again—to be "married to another"? To whom? "Even to him who is raised from the dead." Salvation is union with the risen Christ. And that union is likened to marriage. We are married to Him, "that we should bring forth fruit unto God."

A veil is drawn by the silence of scripture over the subsequent career of Lazarus whom Jesus raised from the dead. We know very little about him beyond the fact that "because by reason of him many of the Jews went away, and believed on Jesus"; the "chief priests consulted that they might put Lazarus also to death". There is no record that they succeeded in bringing him the second time to the grave. What became of that risen man? Surely as he came forth out of the grave it must have seemed to him to be a new world. I have read of men, after a long period of incarceration in some penal institution, being sent forth again into liberty. That must seem to such—if, indeed, there be any heart-preparation for beginning life over again—

very much like a new life; almost like a rebirth into the world. But I have wondered sometimes whether Lazarus ever married. It is only a speculation. But if he did, what an extraordinary marriage that must have been—union with a man who had actually died, and had been raised again!

What is salvation? It is to be married to one who has gone into the grave, but has been raised again, and over Whom, therefore, death hath no more dominion: "Christ being raised from the dead dieth no more; death hath no more dominion over him." In our marriage services vows are taken "until death shall you part", or "so long as ye both shall live". But not in this marriage service. As for the Bridegroom, saith He, "I am he that liveth, and was dead; and, behold, I am alive for ever more." It is not marriage to one "until death shall part": it is union with One Who can never die, to Whose life there is no end, Whose life is the very life of God, Who is "made after the power of an indissoluble life". Thus to be brought into vital union with the living Saviour, Who having died, can never die again, what a novel experience that is! Verily, that is "newness of life".

But of what value would that be if that perpetuity of life belonged only to one partner to the union? Jesus is represented as the Bridegroom, and such as believe, in the aggregate, are the bride of Christ. But can you conceive of the living Saviour, Who has "brought life and immortality to light through the gospel", and Who has Himself triumphed over principalities and powers, and over all the rulers of the darkness of this world—can you conceive of the divine Bridegroom being widowed by the loss of His bride? Oh no! We are made partakers in His resurrection life; we are sharers in His immortality—indeed, salvation is the marriage of immortals. Joined in an indissoluble union, made the recipients of that indissoluble life upon which death has no power, we are one with the Lord of life and glory forever. That is what it is to be a Christian. Not primarily to unite with an organization of people. That, I believe to be scriptural. But that is only one of the fruits of this salvation that is within. Salvation consists in receiving from the Lord Jesus Christ His resurrection life, in being made a partaker of the divine nature, of His nature "who only hath immortality", and joined with Him for ever. Surely that is a new life! That means "newness of life".

That life which is thus imparted is perpetuated, continued, sustained, by the ministry of the divine Spirit. Let me read another verse in the seventh chapter: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held"—that is, by the body of Christ—"that we should serve in newness of spirit, and not in the oldness of the letter." Then another verse in the eighth of Romans: "For what the law could not do, in that it was weak through the flesh"—that is to say, the law was holy, the commandment holy, just, and good. The ideal was there; the standard of righteousness objective to ourselves was there, written in tables of stone; but because of the weakness of the flesh, because of our inability to live up to that standard, the

law could not make us righteous—"but 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 (the objective standard) might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Thus by the resurrection of Jesus Christ from the dead there was released for our complete liberation, and for the energizing of our wills, the Spirit of holiness: "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." By His resurrection He released for our sanctification that spiritual power which was the secret of His own conquest; so that we might in newness of life serve in the newness of the spirit, and not in the oldness of the letter. Those who believe, and who obey Him in the ordinance of baptism, and who rise to walk in newness of life, profess their separation from the law by the body of Christ, and their union with Him in a spiritual marriage, in order that they may be spiritually fruitful by the operation of the Holy Ghost in consecrated lives. It means not less than that to be a Christian!

"Believe on the Lord Jesus Christ, and thou shalt be saved"? Yes! But we must remember that when we say we believe on the Lord Jesus Christ; we must keep on believing Him. As a little child, we believe that His blood washes our sins away; and we know no more. But as we grow in grace, and in the knowledge of the Lord Jesus Christ, He grows upon us, until we more fully know Him as our great High Priest, sitting "on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man"; having in Him all the fulness of the Godhead bodily, able to "fulfil all the good pleasure of His greatness, and the work of faith with power." We are to still keep on believing, and by an attitude of abiding faith receive into these regenerated souls the very fulness of God Himself, for we are to be made "members of his body, of his flesh, and of his bones". We are to "grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Let us make faith as simple as possible—it cannot be too simple—so that the little children may believe. But remember, the content of faith must continually increase, until it becomes at last as infinite as God Himself, because it means to believe God, and still to believe Him with a growing knowledge of God, until we receive into ourselves all the fulness of grace there is in Christ; and mystery of mysteries—I will not attempt to explain or expound it, but hear this great word: "Holding the head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." That, ultimately, is all involved in walking "in newness of life". So then, I say, salvation is a new life in the sense that it is a life of new relationships.

II.

But that is not all. To "walk in newness of life", INVOLVES A LIFE OF NEW CORRESPONDENCES. The one of course is involved in the other, but in order to make the

matter more plain let me put it this way. When our friends leave us, how difficult it is first of all to persuade ourselves that such an one is really gone. We find ourselves calling our loved and lost by name. We find ourselves planning a conversation with someone who is no longer here to listen. We plan all sorts of things—and then are shocked into the realization that that chapter of our life is closed. One is gone. Correspondence in that direction is ended. Now if we are to live, we must live with the living. "Why seek ye the living among the dead?" It is useless to try to live with dead people, to hold correspondence with one who is incapable of response.

To "walk in newness of life", is to correspond with a new world. We have passed through the grave, and are now on resurrection ground. We have been brought into a new world, into a set of new circumstances, new correspondences, to harmonize with our new tastes and new desires: "Old things are passed away; behold, all things are become new."

I read something horrible in the papers last week. I did not read particulars—I wish the papers would not publish them; but one's eye cannot always escape the headlines. There was a headline recording the execution in the United States of a woman of Canadian birth. Her mother and a sister still live in Canada, and when they were interviewed they said, because of her infamous life, "She has been dead to us for seventeen years." "Dead to us"! She had been living in the flesh, but had had no correspondence, no communication, with her mother or sister who still live respectable lives. "Dead to us for seventeen years"!

I have often wondered how the relatives of felons retain even their sanity. How a mother can live when her son's life has been terminated by the law as unfit to live, is beyond my comprehension. Part of her own flesh and blood driven out of life as not fit for human society—it must be a terrible experience! And if someone has so sinned that he is fit only to be executed and buried, I do not suppose very many people would want to boast of their former relationship with such an one.

That is the teaching of these chapters: that the old life of ours was so offensive in God's sight, in its very essence, so utterly alien to the nature of God, that He could not tolerate it. He gave it up to the cross, and with the curse of the Holy One upon it, that life went out.

What ought now to be done? Still hold correspondence with that which lies under the divine curse! Still boast of that life "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation, in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others"? Can we have fellowship with the world that killed the Holy One? No! We are separated from the world. By what? By the grave of the Lord Jesus. We cannot cross it. The truly regenerated soul, looking upon that thing which expressed its hatred for God at the cross, says, "I can never tolerate it." Peter said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life—ye chose a murderer instead of Him Who is the very fountain of life." We cannot have fellowship with that spirit, can we?

Having been made new creatures in Christ, and brought to a new life through His death and resurrection, we are thereby separated from the world, as it is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." No truth needs greater emphasis to-day than that believers, the blood-bought church of Christ, should be isolated, insulated, entirely separated unto God. We can have power in no other way. We must "rise to walk in newness of life", having communication with a new world entirely. That, further, is involved in being a Christian.

III.

THE NEW LIFE GIVES US A NEW AIM. Life is new in the sense that we have an entirely new objective. For what do you live? The figure is very plain here, that we "should walk in newness of life". Very well. I have been going north, the whole trend of life was in that direction. But a voice calls me and I turn around, I turn my back upon the north and direct my footsteps southward. I go in an entirely new direction. Even religion that bears the name of Christian has become very largely a kind of humanism which has no upward look, no heavenward direction. They wondered at the Lord Jesus. They could not understand Him. So great in power, so superior to all His contemporaries in wisdom, speaking as never man yet spake, they asked questions about Him: whence He came, and whither He was going. Do you remember what He answered? "Ye are from beneath; I am from above: ye are of this world; I am not of this world." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." He always looked up; He moved upward; He, as we should be, was "Marching to Zion".

That, too, is comprehended in the implications and obligations of your holy faith as Christians.

You will have to let a good many opportunities pass. Here is a man in business. He is faced with an opportunity, let us say, to make a large sum of money. The man who would be partner with him in the undertaking says, "It is perfectly legitimate." Etymologically, that means, "It would be lawful. You could get rich in this way, live in a big house—and people would praise you for having done well for yourself. In the view of some, it may be ethically a little questionable, but it is within the law." Why not? But the Christian man says, "One thing stands in the way. I have rather an awkward partner: I have a conscience." "Oh, bother your conscience. Why trouble about that? My fellow-partner is an officer in the church, and he is in it!" Yes; the churches have in them many people who are in these doubtful transactions that have brought the church of Christ into reproach. But our hypothetical hero says, "I cannot touch it." "Why not?" "I am a Christian." "Well", says the other, "you may be a Christian, but I think you are a fool. Here is an opportunity, why do you not embrace it?" After a while the proponent says to himself, I wonder why he did not? He did not seem to be going my way. He did not seem to be ready to keep step with me. He was not going in my direction. No! Why? He had risen to "walk in newness of life". He said, "I cannot. My heart refuseth joys like these since I have known the Lord. I am going to keep step with God. If it pleases Him in that way to prosper me, I

will use whatever prosperity He may give for His glory. But if it means that I must be poor, then I will be poor, but will rejoice in that I am rich in faith, and heir to the promises." To be a Christian means that life is given a new direction because there is a new authority, an entirely new authority. And that authority resides in Jesus Christ. Not what the world would favour, not what my temporal profit would dictate, but what my Lord requires, must now be the supreme consideration of my life.

IV.

Then, at last, dear friends, there is A NEW PROSPECT.

You think we are fools, do you? I remember years ago when I was about twenty, a friend of mine learned I was going to become a preacher, and he wrote me a letter in which he said, "I think you could have been something better than a preacher; at least, I think you could have done better for yourself in some other vocation. But since you have decided to be one of God's fools, I hope you will be a good one. I suppose God needs some young men—he did not mean it unkindly—who will be fools enough to do His will." "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Down in the city where men buy and sell and get gain, they say, "He is a Christian: you can pluck him, you can shear him. Take all he has—he will never trouble you; he will not fight back."

Your principles as a Christian make you an easy prey to unscrupulous men in every walk of life. You are killed all the day long, accounted as sheep for the slaughter. Is that correct? Nay. That is what the world thinks. Paul says, "Nay, in all these things"—in the very things in which they say we are being defeated—"we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth"—has he forgotten anything? Lest he has—"nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

You think that it costs too much to follow the Lamb whithersoever He goeth? Is that standard forbidding? Are you afraid of it? I knew two people who had never a large income, but they made up their minds early in life that they would never be dependent upon anyone. They said, "How little can we live on? Every penny beyond our bare necessities we will save." They insured their lives, and took up all their income beyond bare living expenses, in premiums on insurance policies. For years and years they scraped, and scraped, and scraped, in order to pay the premiums, that they might be independent when the day's work was done. By and by the eveningtime came, but the twilight was short. The husband went first, quite suddenly. His wife followed a little while after, and all that they had scraped together through their whole life passed to an utterly worldly person.

How many people there are who set a certain standard of living in order that they may enjoy an independent eveningtime—an eveningtime that often never comes. Such prudence is commendable. But surely only within certain limits. Is it worthwhile—will you allow me the figure—is it worthwhile to insure yourself for the future? to lay up for yourself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? That is the

best kind of insurance policy to have. You say, "It costs too much"? Even if it did—even if it did, it would be worthwhile paying, would it not? But the best of it all is, it is a paid-up insurance policy; the premium is all paid. Jesus paid it all. It has the promise of the life that now is, and of that which is to come. This insurance policy provides present-day benefits, "newness of life", new associations, new joys, new ecstasies, foretastes of heaven.

A friend of mine, having been in India for a long term, came home in the springtime on one occasion for furlough, and as he travelled about the Niagara Peninsula he said to me, "I suppose heaven must be a wonderful place, but after living in India I cannot help saying to myself, This is good enough for me for a while." It may be; but let us live for that other land, for the city that hath foundation, whose Builder and Maker is God. There will be no Casa Lomas there, no unoccupied houses yonder, no mansions to let, no waste places in all that densely populated city, no poverty, no hospitals,—the doctors will have to find a new job, and the lawyers will find no courts there. The preacher will still go on: we shall have a job forever! You had better therefore all learn to preach or join the choir, so that through all the cycles of eternity we may praise Him.

"Newness of life." Have you got it? Be a little child, and believe that the blood of Jesus Christ, God's Son, cleanseth from all sin. Trust Him for that, and He will unfold the ever-enlarging and everlasting significance of it, in the ages to come, when He will "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus".

Let us pray:

O Lord, we thank Thee for Thy salvation. We thank Thee that it is for ever finished, and eternally secure. Make us happy in the possession of it. Make us to delight ourselves always in Him Who is the Centre of it, and apart from Whom there is no life or light. If there be one here to-night without this living principle within, without that new life which comes from God Himself, and which only God can give, may that work of recreation be begun; for if any man be in Christ there is a new creation. Thou Creator of us all, recreate such as are dead in trespasses and in sins. May those who are in the grave hear the voice of the Son of God, and hearing, live. For Christ's sake we ask it, Amen.

OXFORD GROUP AGAIN

By MR. J. O. SANDERS

(The following article is taken from the May number of "The Reaper", Auckland, New Zealand, founded by the late Rev. J. W. Kemp. We are not surprised to find such an article in "The Reaper". The fallacies of Oxford Groupism are self-evident to lovers of the Word of God.)

In this article the Editor quotes Mr. A. J. Russell, the author of "For Sinners Only" and "One Thing I Know." We observe an announcement in "The Christian Herald" of London, England, that Mr. Russell has come to see the dangers of "sharing", and has entirely withdrawn from the Oxford Group Movement.—Ed. G.W.)

A perusal of a recently published book, "The Meaning of the Groups", characterized by the Bishop of London as "the fairest account of the Group Movement which has yet appeared," has served only to confirm the fear already felt that elements of very serious danger lie in this movement. The book is a symposium. Among the contributors is Dr. H. D. A. Major, Principal of Ripon Hall, Oxford. He is described by the Editor, Rev. F. A. M. Spencer, D.D., as "chief representative of the soberer

type of Anglican Modernism." Dr. Spencer affirms his substantial agreement with the views expressed by Dr. Major, and to these views the reader's attention is directed. The emphasis throughout is our own.

"The Groups, it is often urged," writes Dr. Major, "are only one more exhibition of evangelical revivalism of the Moody and Sankey type. Their methods, it is true, are different, but their message is the same."

The writer then proceeds to show that the message is *not* the same.

"It seems to me, however, that certain *very objectionable and detrimental elements* in the old revivalist teaching are *absent from the Groups*. The old revivalists made much use of Hell fire. It was an important asset in their propaganda. *Hell fire seems to be entirely absent*: the appeal to craven terror is never launched: this, from my point of view at least, is a great advance.

"Secondly, the old evangelical revivalists made much use of the '*blood theology*': the *immediate gift of salvation* secured by the sinner's faith in the efficacy of the blood of the propitiatory sacrifice offered by Jesus on Calvary.

"There is life for a look at the Crucified One,

There is life at this moment for thee;

Then look, sinner, look, and be saved evermore

By Him Who has hung on the tree."

"This kind of teaching, which does such terrible injustice, unwittingly, of course, to the nature of the Divine Father and to the moral character of the Christian gospel, seems to me to be also *entirely absent* from the Group propaganda. Again, this, in my judgment, is a great advance.

"Thirdly, the old evangelical revivalists were essentially fundamentalists in their view of Holy Scripture. Every verse, every sentence, every word of Holy Scripture was inspired by the God of Truth. Text proofs, cited numerically with amazing accuracy, furnished the trembling sinner with evidence of his salvation. This use of the Bible still prevails among the *more ignorant members of obscure Protestant sects*; but again one is glad to note that it is *entirely absent* from the Group propaganda."

Thus, Dr. Major approves of the Groups because of the *absence from their propaganda of three of the doctrines which have been and are generally accepted by evangelical believers as the sine qua non of the Christian faith*.

If this be a true appraisal of the teaching of the Groups, and Dr. Major is surely in a position to judge, then the Groups have advanced far beyond the Christ from Whose teachings we derive all that we know of "Hell fire". To Him it was no figment of the imagination, but an awesome reality, than which any maiming or disfigurement would be preferable. We hold no brief for those who go beyond the Scriptures in dilating on its horrors, but neither can we align ourselves with those who so whittle away our Lord's words as to make the Hell of which He spoke a suburb of Heaven. The Gospels are unanimous in recording the most solemn references to the reality of "Hell fire" in our Lord's utterances, which cannot be got rid of except by mutilating the Gospels themselves. If language can mean anything, then Hell is a place of awful suffering, whose reality furnishes the preacher with an urgent message to the impenitent sinner. That preacher has His Master as Exemplar.

In this entire absence of "Hell fire", at least, the Groups take common ground with Russellites, Seventh Day Adventists, Theosophists, Christian Scientists, Mormons, and a score of other cults, which are determined at all costs to expunge this doctrine from their creed.

His second commendation is based on the entire absence from the Group propaganda of the objectionable

"blood theology", with its promise of an immediate gift of salvation secured by faith in the efficacy of the blood of the propitiatory sacrifice of Christ. And yet this "blood theology" recurs so persistently throughout both Old and New Testaments, that the only way of effectually doing away with it is by doing away with the Bible itself. It will be argued by some champions of the Groups that their position on the Atonement has been satisfactorily answered by A. J. Russell in his second book, "One Thing I Know". In the foreword Russell endeavours to answer some critics of "For Sinners Only". After stating that there were some forty theories of the Atonement, he says: "As the Church has never taken a theory and formulated it into a doctrine, I am unable to do what she has found impossible to achieve." Surely the method of arriving at the Scriptural teaching on the Atonement is not to take a man-made theory, and around it build a doctrine, but to take the relevant Scriptures and adduce from them what God has taught concerning the doctrine, rather than what man has theorized about it. He further says:—

"I regard the Atonement as the meeting-place of God's holy love and man's sin, where *the Blood of Christ—His life—is offered in loving sacrifice to the cause of the kingdom of heaven.*"

He further elucidates the meaning of the foregoing sentence:—

"I do not believe that the Atonement appeased the wrath of an angry God, for *there was no wrath to appease.* God hates sin, but not sinners . . . The devil delights to misrepresent God as angry with sinners instead of with sin, the devil's product. God loves saints and sinners alike, far beyond our capacity to love anybody or anything. We had wandered from the path and lost ourselves in sin; had severed our link with His loving power, *had not realized our sonship.* He came to rescue us . . . and thus sacrificed Himself in the achievement."

He then proceeds to say that his theory is

"no more and certainly no less than that expressed by the old hymn which is acceptable to Protestants and Catholics, High Church and Low Church, Modernists and Fundamentalists:

"There is a green hill far away."

This may sound very evangelical and very reassuring, but is it so in reality? The Bible doctrine of atonement is entirely absent from Mr. Russell's presentation of it. In common with Dr. Major and other Modernists, he absolutely denies any propitiatory element in the sacrifice of Christ. If such Scriptures as "Him Who knew no sin He made to be sin on our behalf that we might become the righteousness of God in Him," and many other similar passages, do not imply a substitutionary sacrifice, then language is incapable of conveying a clear meaning. Mr. Russell categorically denies that there was any wrath in God to appease. What saith the Scripture? "God is *angry* with the wicked every day" (Ps. 7:11). "He that believeth not . . . the *wrath* of God abideth on Him" (Jn. 3:36). "The *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. 1:18). "Because of these things cometh the *wrath* of God on the children of disobedience" (Eph. 5:6). It sounds pious to say that God hates sin but not sinners, but can sin be thus treated in the abstract? Can sin be considered apart from the sinner? Is the sinner not responsible for his sin? If a child is impudent to me, do I express my righteous anger on the impudence or on the child? The statement is an ab-

surdity. There is such a thing as the wrath of God, and to those who refuse to receive "the gift of salvation by faith in the propitiatory sacrifice" of Christ, it is wrath still to come. We agree that God loves the sinner, but He expressed that love by sending "His Son to be the *propitiation* for our sins" (Jno. 4:10). If not righteous anger, what was it in God that required to be propitiated? True love would not make a useless sacrifice. Christ's propitiatory sacrifice was necessary to uphold justice and preserve the righteous government of the world. "That He might be just and the justifier of him which believeth in Jesus" (Rom. 3:26). Once again, the absence of what Dr. Major chooses to term "the blood theology", aligns the Groups with the cults already mentioned.

In the last place, Dr. Major congratulates the Groups on the *entire absence* from their propaganda of the Fundamentalist view of Holy Scripture, *viz.*, verbal inspiration—a view "still prevailing among the more ignorant members of obscure Protestant sects." (Thanks, Dr. Major.) To him the Scriptures of Truth can afford the trembling sinner no assurance of peace with God; they may be accepted or rejected in whole or in part, according to the subjective standard set up by each individual; the idea of every verse, sentence, and word of the original Scriptures being inspired by the God of Truth is ludicrous in the extreme. Concerning this attitude to the inspiration of the Scriptures, Bishop Westcott (by no means an ignorant member of an obscure Protestant sect) says:—

"To suppose that words and cases are convertible, that tenses have no absolute meaning, that forms of expression are accidental, is to abjure the fundamental principles upon which all intercourse between men is based. A disbelief in the exactness of language is the prelude to all philosophical scepticism. And it will probably be found that the tendency of mind which discredits the fullest teaching of words leads, however, little we may see it, to the disparagement of all outward revelation."

The Oxford groups, then, are to be judged, not merely by their good features—which are apparent to any candid investigator—but by the ominous "entire absences" of those doctrines which constitute the core of Christianity. To those who enquire, "What should my attitude be to the Oxford Group?" our only answer can be, "Have nothing to do with a movement which does despise to 'the Book' and 'the Blood'."

"CAN THE FIG TREE BEAR OLIVE BERRIES?"

This question is asked in the Epistle of James. Which really means, that the nature of a tree manifests itself in the kind of fruit it bears. Another scripture says, "A tree is known by its fruit."

All the world knows that no country on earth is exempt from the prevailing "distress of nations". We have not been without a good share of it in Canada. Unemployment and the distress inseparable therefrom still constitute our chief problem. Hundreds of thousands of people are being maintained at the public's expense. Nor does any right-minded person complain that this should be so. Those who are strong ought to bear the infirmities of the weak. Which means that those who have, should be willing to share with those who have not. This is a kind of "sharing" which is more useful than the "sharing" of the Oxford Group. We do not believe there is any profit in sharing one's sins with another, but it is often necessary to share one's substance.

And the method of sharing, the principle and proportion of taxation, and all the difficulties which inhere in the administration of these matters, constitute another problem. Let us admit that there are irregularities in the distribution of things. There may be dishonesty; there may be what is called "graft". Some people may obtain relief who do not deserve it; and relief funds and goods may be distributed in ways that are not above criticism. But when all that has been admitted, it still remains a fact that in Canada, at least, governments are doing the best they can to relieve the present distress.

But just as in time of fire, earthquake, or other disturbance, there are always to be found heartless monsters who, by various forms of pillage, seek profit from others' woes, so there are agitators, Socialists of all degrees, ranging from the lazy grumbler to the vicious Communistic advocate of violence, who are seeking to aggravate the general distress.

"Hunger marches" are almost invariably led by men of this type. It would be difficult to conceive of a more senseless procedure than that of a hunger march, so-called; and of all marches, of all varieties, we know of nothing more stupid than that which at present is halted at Regina, Saskatchewan. Even suppose the whole company were made up of those who, through no fault of their own, are unemployed, for what sane reason should hundreds—perhaps a couple of thousand—of men be encouraged to march from two to three thousand miles to wait upon a government? The presence of such a crowd in Ottawa would not impress the Government any more than the Government is already impressed by a full knowledge of the facts of the case.

This country is to be congratulated that it has as its Prime Minister a man who has the courage to stand firmly against these lawless elements. We confidently expect the vast majority of Canadian people will support the Government in refusing to give countenance to such lawlessness as the leaders of the Regina mob propose. We are sorry for all who are in need, and are willing, we believe with all loyal Canadian citizens, to bear our share of the burden of meeting the present emergencies; but we are opposed to lawlessness of any sort, and especially to those who would further radical changes in the present order of things by violent measures. Such advocates should be recognized, and treated, as criminals, as enemies of the state.

We are not, however, so greatly troubled about the Regina situation as it stands. We have not the slightest doubt that the Government will prove itself abundantly able to deal with these disturbances. What we are concerned about is that such lawlessness should find support in the official voice of the United Church of Canada. Perhaps it is not surprising that a church which has so generally set at naught the essentials of Evangelical Christianity, and has substituted therefor the vagaries of Modernism, should find itself officially in sympathy with lawlessness.

Modernism is lawlessness. It is of the lawless one. It involves a repudiation of all authority, and leads at last to anarchy—no rule at all. Religious Modernism, which is religious lawlessness, is bearing the same fruit everywhere "when it is finished". Theological Modernists in the United States, who still call themselves Baptists, in not a few instances are the advocates of Communistic principles. We believe that all who believe and love the Bible as the infallible Word of God will be saved from the bog of lawlessness into which theological Mod-

ernism is everywhere rapidly slipping. We are of the opinion that all true Christians will be found testifying against the lawlessness of the day, and loyally supporting the Government in its determination to make short shrift of those who would attempt to overthrow properly constituted authority.

REV. JOHN WILMOT OF HIGHGATE ROAD BAPTIST CHURCH, LONDON

We are happy to announce that Rev. John Wilmot, Pastor of Highgate Road Baptist Church, London, England, is on the sea, coming by S.S. *Ausonia* of the Cunard Line, especially to visit us at Jarvis Street. Mr. Wilmot is coming on a holiday, but he has already promised to share some speaking programmes with this Editor. His visit is eagerly anticipated by Jarvis Street friends, and we shall hope to share with our WITNESS readers some of Mr. Wilmot's utterances while in Canada.

We expect Mr. Wilmot to reach Toronto either the 8th or 9th of July, and he will be first heard in Canada at the Bible Conference at Rest Acres, near Brantford. Further announcement of the time and place where Mr. Wilmot may be heard will be made in our issue of next week.

OLIVER TWIST ASKS FOR MORE

The Jubilee Seminary Fund is growing. In pledges and cash payments it amounts to \$7,740.28. Of this amount, \$1,619.00 is outstanding. The Treasurer will of course be happy to receive amounts pledged as soon as may be convenient.

But we write now especially to appeal to all those who are "going to give something to the Seminary". We appreciate the good intention. The object of this little note is to try to stir that good intention into action. If you are able to give something to the Seminary now, will you not please do it at once. At this writing, to balance the Seminary Fund as of March 31st last, we need \$1,486.73.

Of course we shall always welcome large gifts, and we hope a few of the Lord's children will be able to send us hundreds or fifties. But most of the balance will have to come from people who can give but very little. Could you not send us \$100.00? Do not make it \$100.00 if you can make it \$300.00 or \$500.00. Or if not that, \$50.00, or perhaps between the two, \$75.00; or \$25.00, or \$10.00 or \$5.00. If so, will you do it now?

Then we would remind our readers that one hundred one-dollar bills are just as good as one one-hundred dollar bill. So please send in the small amounts if you cannot send the larger ones. But do it now,—and we will announce from week to week the standing of the Fund.

NEWS OF STUDENT LABOUR

Missions at Tottenham

The home base of our work is Tottenham. Here a mission was started a few years ago and has been maintained by Christian brethren. The other field is about three and a half miles south of here. It is really a country district, although there was a small village there a few years ago. Our services are held in the Orange Hall on a hill near the railroad tracks, and we call it "Church Hill Gospel Mission". It was begun by the brethren of the Mission in Tottenham over a year ago.

In Tottenham itself the Mission is one of five works; for besides it there are Anglican, Presbyterian, United and Catholic Churches, but we have our place to fulfill in this town of about five hundred population. Our Bible School meets Sunday afternoon and the church service is in the evening, with prayer meeting on Wednesday night. The children's meeting is closed for the summer. There are many unsaved "religious" folks in town. Pray for them, and remember us Christians, who are realizing more and more that it is "not by might, nor by power, but by (God's) Spirit" that the work of the Lord is accomplished. We are calling at each home, and are giving an invitation to our services. In some places we have Bible reading and prayer, and we use Gospel tracts.

At the country place the folks are all farmers. We opened a Bible School a week ago last Sunday with a goodly number

present. We also started a weekly prayer meeting, attended by a fair number.

Our need is great, His power is greater. "Our great matters are little to His power, our little matters are great to His love."

GEORGE B. HICKS.

Increased Attendances at Rosanna

Concerning the work here I feel that I have reason to rejoice, especially when we realize that the Rosanna field is an exceptionally difficult one.

At the first service on Sunday, May the 19th, there were about twelve people present. I started immediately with visitation work, calling at every home, reading the Scripture

and having prayer whenever I had the opportunity. In about three weeks I covered the whole community. I must confess that I found the people generally quite "dead", with little or no response when I spoke of spiritual things. You cannot, however, always judge from outward appearance, for the people did start to come out to church. Two weeks after starting the work, we held the first Sunday School, with twenty-seven present. Three Sundays later it was forty-three and the attendance at the preaching service that followed, forty-five.

I do desire that the Lord's people will pray that a work of grace may be wrought in the hearts of many in this district through the preaching of the Word.

FRANK VAUGHAN.

What Others Say of "Other Little Ships"

THE EVANGELICAL CHRISTIAN
Toronto

"Other Little Ships". By T. T. Shields, D.D., Toronto: Hunter-Rose Co. \$1.50.

Here is a volume that every lover of great preaching will hasten to secure. The author of it has been the storm centre of controversy for years, and many of the fourteen sermons included have no doubt been born in tribulation. A sub-title of the book tells us that they are "freighted with comfort". Many will find solace and strength in the pages of this volume. It takes its title from the first sermon, which is one of the best in the book. It is foolish, however, to make comparisons with such rich, spiritual material before us. Dr. Shields is a great preacher. Of that there can hardly be any question, and here is evangelical preaching at its highest and best.

THE WATCHMAN-EXAMINER
New York

"Other Little Ships". By T. T. Shields. The Hunter-Rose Company, Limited. \$1.50.

Preaching is still the most fascinating art in the world. Millions listen to sermonic themes every week. The rich discoveries of the study and the still richer treasures of personality and attestations of divine power make the sermon the center of Protestant worship. Thus books of sermons are interesting to vast numbers of people. When the writer of sermons in such a dramatic and interesting personality as the popular Toronto pastor, Dr. T. T. Shields, there is an added incentive to get the book. Dr. Shields does not disappoint his readers. He is not the power as a writer that he is as a preacher. However, the silent, written word reveals the richness of mind and great spiritual purpose of the author. These sermons were spoken to uncountable multitudes in churches and over the radio. While lacking the vibrant personality which thrilled the hearers as

they were preached, they hold to the truth of the Gospel, are stimulating to thought, and the heart is frequently moved by the simple appeal and the common form of illustration which Dr. Shields uses. We hope many

readers will profit by the thoughtful earnestness of these sermons. They are refreshingly human and deeply spiritual.

THE MOODY MONTHLY
Chicago

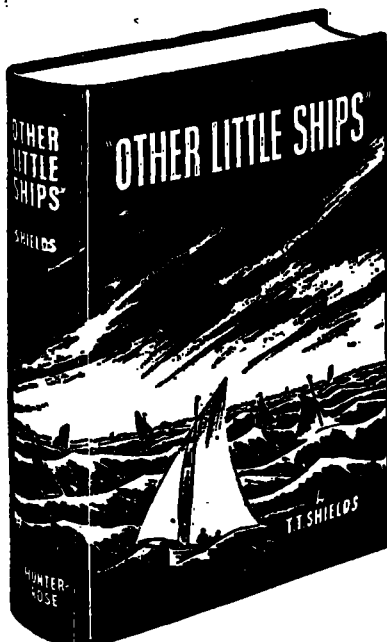
"Other Little Ships". By T. T. Shields. 261 pages, 7 $\frac{1}{4}$ x 5 inches. Hunter-Rose Company, Toronto. C.H.B.

Sermons of this well known Toronto preacher are now being published weekly in THE GOSPEL WITNESS and some of them are reprinted in *The Christian Herald* of London. The selections made for this particular volume are those which have been repeated from the pulpit and reprinted, and in many instances the supply of copies exhausted. The simple message that gives the volume this title was printed four times, and the sermons entitled, *Is It Nothing to You? Eternal Life*, and *The Second Mile*, have likewise been reprinted in various papers, reaching a circulation of hundreds of thousands. The reader will appreciate in all these sermons a devotion to the gospel message and an unusual appeal to and an understanding of human nature.

THE SUNDAY SCHOOL TIMES
Philadelphia

"Other Little Ships". By T. T. Shields. (The Gospel Witness, 130 Gerrard St., Toronto, Can., \$1.50.)

It is not at all difficult to credit the announcement regarding this book,—that three of its sermon-talks were each published four times in a noted religious journal, the supply of copies in each case becoming immediately exhausted. A great variety of subjects is herein presented; sometimes those particularly suited to young people, again, that which makes the theologian prick up his ears; here, a ready dart is thrust at the "philosophical simpleton" who decries our "slaughter-house religion"; there, parents are shown the result of using such modernized commandments as, "Children, obey your parents"—"I'll give you a penny if you do." But most often the weary and disheartened are addressed, the Mr. Fearings and Ready-to-halts in church and home life,—those too seasick to crawl on deck and see that "other little ships" are likewise buffeted by storm of wind and wave. The book abounds in seed-thoughts: "There is a tendency to welcome all the inhabitants of Shundem and yet to have no place for the prophet of God." "Never has God asked anyone to work for him, but with him." These sermons are sound in exposition, inimitable in illustration, and brimful of well-mixed admonition and comfort.



ORDER FORM FOR DR. SHIELDS' NEW BOOK

THE GOSPEL WITNESS
130 Gerrard Street East
Toronto, Ont.

Please find enclosed \$1.50 for which send me, postpaid, one copy of "Other Little Ships". (If remitting by cheque, add 15 cents for exchange.)

Name.....

Address.....