

# The Gospel Witness

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

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## The Jarvis Street Pulpit

### THE PHILOSOPHY OF THE ATONEMENT

A Sermon by Rev. E. E. Shields, of Chicago

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 20th, 1935.

(Stenographically Reported)

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot:

"Who verily was foreordained before the foundation of the world, but was manifested in these last times for you,

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—I. Peter 1:18-21.

#### Prayer before the Sermon

Our Father, again we approach Thee in the name of Thy son, praiseful for the assurance that Thou dost hear as we submit our petitions in His ever-blessed name. We thank Thee for the declaration of Thy Word that He ever liveth to make intercession for us, and that the Spirit also maketh intercession with groanings which cannot be uttered.

We pray that Thou wilt solemnize our hearts to-day. Deliver us from unbelief. Grant that, as never before, we may come to an understanding of our relationship to Thyself and to Thy gospel. We know not what an hour may bring forth. Our times are in Thy hand. O God, we ask that some to whom hitherto Thou hast been hidden, may have the darkness dispelled and their hearts opened to the incoming of Thy word of truth, that when Thy great day shall come they may have to praise Thee for this evening's service.

Bless the eternal word wherever it is proclaimed in this city and throughout the land to-day. May this evening be a time of Thy passing by—a time when God shall draw near to men, when the houses of worship shall be made glorious by Thy presence, and men shall face God, and sin, and eternity, and shall have the offer of salvation extended through the declaration of Thy Word.

Look upon Thine own people. O God, we thank Thee for all men everywhere who are twice-born—who have passed from death unto life—who have been the subjects of the mighty operation of the eternal Spirit. To every such an one this evening may Thy word come in refreshment and blessing. We come to Thee. To whom shall we go but unto Thee, for Thou hast the words of eternal life. We need Thee to guide us through life's tangled way. We draw upon Thy cheer in times of darkness and of sorrow. We seek Thy wisdom day by day. We depend upon Thy grace by which the power of evil and the enemy of our souls shall be overcome. Fulfil Thy purposes in our lives. Bless all Thy people. May this be a time of fellowship one with another, and of fellowship with the Eternal.

We wait upon Thee in this hour in the name of Him Who died for us. Amen.

The subject for this evening is "The Philosophy of the Atonement"—not the theory of it. A dear brother who was a prominent layman in what we now call the Old Convention, told me years ago—before there had fully come to light the great differences, theologically, in the Convention—that upon meeting another member of the Convention on an occasion, they had turned to the subject of the atonement. This other gentleman said to my friend, "What is your theory of the atonement?" And my informant replied, "What do you mean by talking to a common man like me about the *theory* of the atonement? I have no theory of the atonement. I know in a general way, that there are some people who have *theories* of the atonement, but all I know is that I am a sinner, and that Christ died for me. But when I hear people speculating about theories of the atonement", said he, "I rather reckon that those who thus speculate are on the other side, and have not begun to appreciate the true, inward, and eternal meaning of the death of the Lord." I do not say that my friend was quite correct in his answer.

But if anyone here is theorizing about the atonement, or is trying to choose among various theories offered, I shall not try to put him right. The divine, eternal, atonement transcends all human reason. It is infinitely beyond all human argument. My only hope this evening in speaking upon this subject is that, by the light and power of the eternal Spirit through Whom the Offering was made, we may come to a proper appreciation—a

Spirit-taught appreciation—of Christ's incomparable sacrifice. That is the only way we can know. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is true with regard to the atonement, as it is to any other element of divine revelation, that it is a sheer impossibility for us to understand it save as we are enlightened by the Spirit Who indited this Word through which alone we have any knowledge whatever of the way of life.

The atonement is a matter of God's arrangement, and whatever theories you may have about it, the atonement is an eternal fact. God Almighty has only one theory of the atonement. It is God's plan. Before the dawning when the morning stars sang together, and all the sons of God shouted for joy, before that day when the worlds were spoken into being and "chaos and darkness heard and took their flight", God dwelt alone in dreadful majesty.

"Lord of the world, He reigned alone  
While yet the Universe was naught.  
When by His will all things were wrought,  
Then first His sovereign name was known.  
For He is one, no second shares  
His nature, or His loneliness;  
Unending and beginningless,  
All strength is His, all sway He bears."

"In the beginning God." Before the worlds were, HE was.

The papers recently have recorded the discovery, in Tanganyika; Africa, by an Italian expedition, of a great city with four thousand stone houses, some of them with walls four feet thick. It has great fortifications. And they reckon that this city was inhabited by some hundreds of thousands of people. They hazard a guess that it was about five hundred years ago. They do not know who the people were, whence they came, nor where they have gone: they know nothing whatever about them. That great city had been unknown until recently discovered. This Italian expedition is studying the ruins; and its members are coming to understand something of the intelligence of a people whom they have never seen, and whose origin and destiny they can only conjecture. They have nothing but the work the people left behind; by which to form a judgment.

That is a Scripture argument. "Every house is builded by some man; but he that built all things is God." My reason tells me that there is a God. I view the stars and see Him in the heavens which His Spirit has garnished. I behold the beauty of the world, and read God's message to my soul in the things which His hands have formed. It seems reasonable to expect that somewhere, somehow, that great God would have made a revelation to men of His plan concerning His human creatures whom He has so richly endowed. I expect somewhere to find such a revelation. And, as the One whose works I behold, is so evidently infinite, and as I am so deeply conscious of the fact that I am finite, I do not expect to be able fully to comprehend all that He has revealed either in the works of nature, or in some word which surely He has caused to be written somewhere.

When I come to the Bible, it speaks to me. My appreciation of it is beyond the light of human reason. I find that from Genesis to Revelation the Word is alive, speaking to me of the things of God. And when we begin to look for some plan, some scheme, we remember—

and it seems to me it is reasonable to recognize—that if we are sinners, and God is the Creator, the plan of salvation must have been formulated by the God against whom we have sinned; and that the prime requirement, therefore, must be that the plan shall satisfy the Majesty on high, and not that it shall be acceptable to unaided human reason. But if the plan satisfies my Maker, it ought, in reason, to be acceptable to me.

But salvation's plan is one that transcends all human reasoning; therefore our knowledge of this plan necessarily must be dependent upon Divine revelation. In the "beginning" God dwelt alone, when Father, Son, and Holy Spirit entered into solemn counsel. There was no other counsellor: "Behold, he put no trust in his servants; nor in his angels, in whom he put light." He giveth not account of any of His matters. The eternal Word challenges us: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" God is eternally wise, and eternally supreme; and is over all His works. And when He devised the plan of salvation He took no account of human wisdom, nor of the might of angels, nor of the power of devils. God foresaw that man, who had not yet been created, being created, would sin.

Someone will say, "That involves the question of the divine permission of evil." Yes; it does. "And what do you say of that?" I do not say anything. It is as deep a mystery to me as to you. Again I come to the question of revelation, and declare to you that the children of faith, the men and women to whom God has spoken through His Word, are able to believe in God—in His righteousness, in His justice, in His mercy, in His love—in spite of innumerable things which they cannot understand.

I do not understand the divine permission of evil. I remind you, however, that if God foresaw that man would fall, He provided also the remedy for human sin before man had transgressed. Here was the problem, How shall men who will sin against a holy God, be restored to fellowship? It was that question, echoed by Job long ages afterward, that engaged the mind of God: "How should man be just with God?"

There was something else which God had to do: it was necessary for Him to formulate a plan of salvation which should not only provide a price for human transgression, but also should make available a power and means by which men who had transgressed, and who had lost the divine image, should be made over into the likeness of God.

Furthermore, it seems to have been in the justice of God that man who listened to the words of the enemy of truth, to the father of lies, who believed him rather than God, should fall under the power of that fell spirit who has dominated the world, who has been permitted to exercise large powers in this world all down through the millenniums that have passed. Even Jesus Christ acknowledged Him as the "prince of this world". And Paul recognized him as the mighty spirit who is opposed to God. This plan of salvation, therefore, must include a means by which the price of transgression shall be paid, by which man may be made over into the likeness of God and may be delivered from the power of Satan, and the power of death, to which he was made subject by sin.

In Jeremiah there is a suggestion of that which had taken place in the mind of God when God says, through him, "How shall I put thee among the children?" That is the question. How is God to take a sinful man and place him among the children? But the answer is given, "Thou shalt call me, My father; and shalt not turn away from me." So, it would seem, the new birth was determined upon in the counsels of God.

It is said in our text that we are saved "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Remember what Peter said in his great sermon at Pentecost: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We are said to be "chosen in him before the foundation of the world."

I rejoice in that truth. But somebody may say, "You are preaching election; will you not drive some people away?" No; they cannot be driven away. "But will they not stumble at that doctrine?" No; they are "chosen in him". "Do you not think you should make the invitation wider? It could not be wider: it is as wide as the world: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But it is gloriously and eternally true that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." That is a complete circle. I mention it in passing, in answer to the possible objection of some who may be afraid to declare the truth that God has foreknown His people from before all worlds.

The plan of salvation included the payment of a price. In Old and New Testament passages which speak of the bringing of lost men back to God, the word "redemption", and others of like import, are used, which show that it means the breaking of a power in which someone is held by another. It means the breaking of that power by the payment of a price. It is a legal term. It means that somehow those who have been condemned under righteous law shall be freely exonerated by that same law. So it came to pass that the Son of God came "in the fulness of time". He came; and Peter says He "bare our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." He "was delivered for our offences, and was raised again for our justification." God set Him forth "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." What is your *theory* of that? "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." What is your *theory* as to that declaration? "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." If you spin theories of the atonement which somehow or another deny that He, Son of man and Son of God, did indeed become sin for us, bore our sins in His own body on the tree, stood in our room and stead, expiated our guilt upon Calvary—if you deny that, then I call your attention to the fact that you are not merely elaborating a theory about the atonement: you are deny-

ing its fundamental facts. He died "the just for the unjust, that he might bring us to God."

Look through the Old Testament types. Consider the dark night before the deliverance of the children of Israel; go to that family and see the lamb slain, see the blood caught in a basin, see the father of the household take the hyssop and sprinkle the lintel and the side-posts with the blood; then see the father and all the family go into that house, shut the door, and stand there through the night of judgment. Hear the cry from all the Egyptians the next day, as they mourn in every house the death of the firstborn. Go to the homes of the Israelites and find that all are alive, the judgment having passed over them.

Come to the New Testament and hear the inspired apostle say, "For even Christ our passover is sacrificed for us." What does it mean? Go into the temple and see through the centuries the lamb being slain day after day. Be there on the day of atonement, and see the beasts slain; witness the high priest, bearing the blood of animals, go in beyond the veil. Wait outside—for you dare not enter there. But remember that was done every year until He came who made "one sacrifice for sins for ever" and cried in the blackness of Calvary, "It is finished." The veil that divided the holiest of all from the holy place was rent in twain from the top to the bottom, "the Holy Ghost thus signifying" that the way into the holiest of all was now made manifest by the blood of Jesus.

And so I would say to you of the atonement—That *it has fully satisfied the divine demands, whatever they are*. I do not know altogether what they are; but whatever they are, the blood of Christ has paid the price. It is by the blood of Christ we may be justified. It is by the blood of Christ we may be made right with God. I cannot explain it. The Scripture speaks of "the precious blood of Christ". I think we can understand at least; that the blood of one righteous person is of infinitely greater value than the sacrifice of billions of sinful men. Roll them all together, get all their righteousness, such as they are, and you cannot make up one life like the life of the "Lamb without blemish and without spot". His blood somehow was of such value that it made atonement for the sins of the whole world.

When the chief priests and Pharisees took counsel together as to what they would do with the Man called Jesus, Caiaphas the high priest said, "Ye know nothing at all, nor consider that it is expedient for us, that one should die for the people, and that the whole nation perish not." The comment of the inspired writer was, "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Did He not bear testimony to Himself? Did he not say, "The Son of man is come to seek and to save that which was lost", and to "give his life a ransom for many"? Did He not permit John to point to Him as "the Lamb of God, which taketh away the sin of the world"? According to Scripture, through which alone we have even heard of the atonement—according to the Scripture which speaks of the death of Christ, God Himself, Who planned it, is satisfied; and if He is satisfied, why should I not be?

The next point I want you to note is this, that be-

cause God is satisfied with the salvation that is in Christ, His Holy Spirit, teaching us of that fact, and unfolding to us the story, and something of its mystery, enables us to be satisfied with it, and to rest in it. And that is a marvel! I feel, and any other sinners here must have felt, that God ought to punish sin. Conscience makes us to realize that our sins somehow, somewhere, sometime, ought to be paid for; nor can our consciences rest until we know it has been done. It is a sheer impossibility.

That is why the apostles declared this truth, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Thus it was to Him all the prophets bore witness, and that through this Man we may be "justified from all things, from which ye could not be justified by the law of Moses". When Paul preached, he preached through Jesus the resurrection of the dead. So did the other apostles. And Paul proved from the Scripture that Jesus was the Christ, that He was the One foretold, and the fulfilment of all the Old Testament types. And it was as Christ was preached, as the way of salvation was unfolded, as the word of God was declared to men, that the Holy Spirit took hold of that word and convicted men of sin, enabled them to believe, and created a testimony of living men to the truth of the fact that Christ died and rose again. If we want present proof of it, we can get, I suppose, millions of people from all over the world, who would personally testify that, by accepting this story, believing in this Saviour revealed in the Word, they have found peace—peace—peace! They are at rest. They are able to rest in the finished work of Christ, and have the assurance from the Word of God, and the Spirit of God, and from their own experience, that they are twice-born, that they have passed from death unto life.

I mention one other marvellous thing with regard to this matter of the atonement of Christ. It is something we all personally rejoice in every day, and I suppose something that is true of every believer in this building this evening. Some man told me of being in Chicago some years ago with a friend, when he saw a burly policeman come toward him. He said, "I was afraid." It turned out that the policeman had recognized a fraternal order ring, or something of the sort, and was about to give the grip of the order, and say, "How do you do?" I said to him, "My dear fellow, why were you afraid?" Here was the secret: he did not know how many laws he had broken, and he was afraid that the police officer was going to touch him on the shoulder and say, "Come with me." There was a consciousness of sin. The man who is conscious of going long lengths in sin, when you meet him on the street, is likely to drop his eye, and refuse to look you in the face. He will go around a block rather than meet you, because he is conscious of his sin.

A man may be delivered from condemnation so far as the law of the country is concerned, for if he has broken a human law, the penalty of that law may be paid and a full legal discharge may thus be effected; but if his transgression of a human statute involved an infraction of the divine law, the guilt of his act will remain notwithstanding the payment of the human penalty.

The principle applies to every individual heart and conscience. All the sins of life have been piling up

until the soul is burdened, weighed down with them. The man is conscious of the guilt of them, and cannot have peace until adequate atonement has been made. If it be true that the blood of Jesus Christ, God's Son, has, as a matter of fact, made full satisfaction for our sins, then it follows that when the knowledge of that fact comes to us, and we meet the divine requirements which, we are assured in the Word, make us participators in that atonement, and if thus the cancellation of the indictment is effected, that being so, the penalty having been paid, the blood of Christ applied by the eternal Spirit, shall purge the conscience from dead works to serve the living God. That is at once the wonder and the glory of the gospel.

Speaking of his conversion, a man said to me on one occasion, "I can look my fellow-man in the face." He could not before. But when Christ came into his life, when he was enabled to believe that Christ died for him, the Just for the unjust, when he was enabled to rest his all in the finished work of Christ, the Holy Spirit, Who had convicted him of sin, and enabled him to believe, took from his conscience the guilt of sin. For thus it is written: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

There you have the one, only, divine, eternal, plan of salvation in brief—but poorly put, and yet the salient points of it have been unfolded to you; and I hope and pray that that same Spirit who has spoken to so many here, and given them peace and rest in Christ, may enable you in this hour to repent and believe on the Lord Jesus Christ. Is it not that which you need? If there be a God, if there be a judgment-day, if it be so that "God will judge the secrets of men by Jesus Christ according to my gospel", if it be true that each of us shall give account of himself to God, if it be true that some day the great white throne is to be set, and the books be opened, and everyone is to be judged by the things written in the books, and according to his works, is not your sin a matter of supreme importance? Is it not of more importance than your business? Is it not of greater moment than your wealth? Is it not of more importance than life?

We are here but for a day. We are born but to die. Our life is as a vapour that appears for a time, and vanishes away. A few short years at most must land us either on fair Canaan's shore—or somewhere. But the years are carrying us on. We have only so many heart-beats, so many pulsations, so many respirations. We have only so many days to live, so many hours, so many minutes—so many seconds. The pale horse and his rider started after us the moment we were born, and he gains ground every day. The moment is coming when there must be the last heart-throb; and the last breath shall go from your body. Let me ask you in the name of God, as this message of salvation is presented to you in this church Sunday after Sunday, if you die and your soul goes down unsaved into everlasting death, what shall it profit you though you gain the whole world?

Why not say, Yes, to-night? Why not come to God to-night? I beseech you in Christ's stead that if you are without hope, if as yet you have not repented

and believed on the Lord Jesus Christ that you do so now. Now! Now! Now! "Behold, now is the accepted time; behold, now is the day of salvation." Come now. He calls you and says He will receive you: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Come to Him to-night, and you will find that the blood of this Lamb will save you, as it has saved others:

"Dear dying Lamb! Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved, to sin no more."

The price has been paid. There is grace in Him to break the power of reigning sin. There is power in Christ to raise you from the dead by and by. All you need to do is to yield to Him to-night, and you will find salvation through "the precious blood of Christ". Will you come? Come as Bunyan's pilgrim came, and lose your burden at the cross. Why feed your soul on the husks of this world when you may eat, without money and without price, of the heavenly manna? I do pray that God, in His mercy, will graciously use these words to bring conviction of sin, and salvation through the finished work of Christ. Then you will understand something of the atonement, and be able to rest the feet of your faith upon Christ our Rock. The light will break, and you will be free in Him, and will have peace.

O men and women, you have friends over there—are you going to be with them? Some of you young folks have parents in the glory—are you sure you will meet them by and by? Will you not come to Christ to-night?

### OUR HUNGRY CHILDREN

We suppose there never was a housewife who has not at some time or another earnestly wished that it were possible to prepare a meal that would satisfy the hunger of her household for all time to come. It is such a laborious business getting meals day after day; for no matter how good the dinner to-day may be, the children of the household will be as hungry as ever to-morrow.

*The expenses of the Seminary continue every day, and that requires a continuous supply of money.* Our needs are not great, only \$15,000 or \$16,000 a year: It is not much if it comes in, but it leaves a great void when it does not. We are most grateful to all the Seminary friends who contributed to the Seminary Jubilee Fund, but that of course was designed to meet a deficit, and made no provision for current requirements. This therefore is another appeal to our friends to remember the Seminary Fund.

All that we have said of the Seminary is true of *The Gospel Witness*. Sometimes as we labour over these things we wonder how many people recognize that they involve labour, that regular as clockwork THE GOSPEL WITNESS comes from the press, and is sent through the mail—and quite as regularly the printer's bills reach us, with a polite intimation that a cheque by return mail would be appreciated. THE GOSPEL WITNESS is wholly dependent upon the contributions of its friends to supplement the relatively small income from its subscription receipts. We carry no advertisements, and therefore

have no revenue from such a source. Please remember THE GOSPEL WITNESS Fund.

And do not forget to provide a place for the Seminary or THE GOSPEL WITNESS—or both—in your will. Do it to-day. We know not what a day nor an hour may bring forth. In leaving money to the Seminary, to avoid all possibility of mistake, specify that it is for "Toronto Baptist Seminary, operated by Jarvis Street Baptist Church".

### THE WEEK-END IN JARVIS STREET

During the Pastor's indisposition the pulpit was occupied on Sunday by his brother, Rev. E. E. Shields, of Chicago. The attendance at the morning School was 1,226. Mr. Shields preached from Romans 10:4-13; the evening sermon appears in this issue. Several responded to the invitation at the close of the evening service.

Monday evening the Seminary students, past and present, held a supper, at which several graduates spoke; and the President's place was taken by Rev. E. E. Shields.

At this writing (Tuesday) the eighth Annual Meeting of the Union of Regular Baptist Churches of Ontario and Quebec is just getting under way. There appears to be promise of a good delegation. There was a fine meeting on Tuesday evening, and a splendid address by the President, Rev. Alex. Thomson.

### ADDITIONAL COPIES OF THE McMASTER-MARSHALL ISSUE OF OCTOBER 3rd

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## NEWS OF UNION CHURCHES

## Jamaica

We know our readers are always glad to hear any word from Rev. and Mrs. John Knight, who are working in Jamaica, and we quote in part a letter from Mr. Knight, dated October 2nd, 1935. "Thanks very much for the letter of September 13th containing cheque. It is indeed welcome, though I am glad to say that we have still 'a little meal in the barrel'. We do thank God and His people there and here for the gracious provision He constantly makes for us. I may say that we definitely plan to avoid all debts for household and personal needs, and thus far the Lord has enabled us to keep it up, though sometimes there is a close run. We do the same in connection with all church repairs, otherwise droughts and hurricanes are apt to play havoc with your best intentions, since the spending capacity of the people is so low. You may have seen in the papers there that a severe gale swept over the island last Friday leaving at least two million banana trees down in its trail. We did not get the hurricane proper but merely the 'weather', as the people call it, caused by the hurricane which was nearly a hundred miles from our south coast—that same one that destroyed many lives and homes in Cuba.

"Some measure of blessing continues to attend the preaching of the Word in these churches, especially at Mt. Moriah and Tweedside. The Clarksonville church has met with special opposition this year from the effect of fanatical sects which carry on all about us. But, thank God, the great majority are standing firm, and I trust that brighter times are ahead. Jamaica is badly infected with what are called Revivalists. In reality it is a sort of degenerated Pentecostalism, and I fear in some cases at least, mixed up with a good bit of superstition. Because of its appeal to the emotions it has many followers.

"We saw O. T. Johnston yesterday. He looks much the same. He has altogether too much to do, with the result that in spite of his noble efforts some of his work is definitely suffering on account of the lack of sufficient pastoral oversight. At any rate, he is doing his best (much better than I could do were I in his place) with little appreciation, I fear."

## Sunderland District Association

On October 9th, a beautiful autumn day, Pastors and Delegates of the Sunderland District Association gathered in the Cannington Regular Baptist Church. During the afternoon session the following took part: Rev. C. S. McGrath, Rev. W. E. Smalley, Rev. M. B. Gillion, Rev. John Byers, and Rev. Robt. Brackstone. We all rejoiced in the great message Rev. A. Penman brought us from Ephesians 5:25-27.

Following the delicious supper which the ladies of Cannington and Sunderland churches so admirably prepared, was the song service, conducted by Pastor J. R. Armstrong. The day of blessing was concluded by a powerful and instructive sermon from Dr. T. T. Shields, who preached from Ephesians 1:15-23. Miss A. Baker of Baker Hill, Mrs. A. Cooper and Mrs. L. Edwards of Sunderland rendered fine musical selections. R. E. J. Brackstone.

## Chatham

The truth of the proverbs, "There is that scattereth, and yet increaseth", and "The liberal soul shall be made fat: and he that watereth shall be watered also himself", has been proved by the Chatham Baptist Church, under the leadership of Rev. E. C. Wood. They have begun two new works, and this year has been the very best in the history of their own church.

A Sunday school was started in the Prince Albert Road School. The work was begun on October 14th last year, and the average attendance is about 24. The Lord has blessed the work, for eight have made a profession of salvation, four of whom (youngest 17) have been baptized and received into membership in Chatham. The School has also given over ten dollars to Missions of the Union.

Another work was commenced on September 10, 1935, at Eriecau, a coal and fishing port, and summer resort, about twenty miles from Chatham. Meetings are held in the Town Hall (given free of charge) every Tuesday evening, except the second Tuesday of each month, when the Town Council meets in the Hall. That week the meeting is held on Thursday. From one to three car loads of Chatham people have been going out each week to assist in the meetings, and there is a slight increase each week in the attendance of the

people of Eriecau, twenty-one or twenty-two being there last week. There are about two hundred people, including children, living on that bar of sand all the year round, some fifty of whom are Roman Catholics. There is no service through the week, other than the Chatham meeting, and on Sunday the only Protestant services are an Anglican service in the morning (very few attending), and a Sunday school in the afternoon of about thirty. Through the radio services of the Chatham Regular Baptist Church with its Salem Choir, and hospital visitation, Mr. Wood was asked to call upon a boy of fourteen who was very ill with a tubercular spine, and after his death, Mr. Wood took the funeral service. The need of the place for the simple preaching of the gospel of Christ was laid upon Mr. Wood, and after much prayer the way was opened for them to hold these meetings. They have seen no definite results to date, except a decided interest on the part of some, and they ask the prayers of our readers for these services.

## Lachute

The Lachute Baptist Church has also branched out into a new work at "Thomas' Gore", a little farming district about six miles north-east of Lachute. At the request of a member of the Lachute Church, who opened her home for the meetings, weekly services were started. In the second week of August a meeting was announced, and "to our surprise and delight", writes Pastor Roy Hisey, "an audience of forty-three people, mostly young folk, greeted us in that first meeting. We have a meeting each week since then on Friday night, and the attendance has been about the same, from forty to forty-five. Last evening (October 11th) a number asked for prayer and indicated their interest in spiritual things. They ranged from an old man of about seventy years to young boys and girls. Truly the Lord must have many souls in this district. Pray for us."

## Bobcaygeon

Reports of much blessing during the special services held in Bobcaygeon under the ministry of Rev. C. J. Loney of Hamilton, have come to hand. They also request our prayers.

## Here and There

The Essex Baptist Church held its sixtieth anniversary services on a recent Sunday. Rev. W. E. Atkinson was the special speaker.

Rev. F. W. Dyson has recently commenced his ministry as pastor of Ambassador Baptist Church, Windsor.

Mount Pleasant Road Baptist Church, Toronto, has had special services under the ministry of Rev. Neil McKillop.

Anniversary Services were held at Scotch Line Baptist Church on Sunday, October 20th, when Rev. P. B. Loney was the special speaker.

The Central Baptist Church, London, has nearly completed its new Sunday school addition, and it is expected that it will be officially opened within the next week or two.

Rev. Alex. Thomson, President of the Convention, and Rev. W. E. Atkinson, visited the Medina Baptist Church recently on the occasion of its Harvest Home Services.

## Dunbar Heights, Vancouver

In a letter from Rev. W. J. Thomson, pastor of the Dunbar Heights Baptist Church, Vancouver, he says, "We have had some encouraging features in our work recently, and so thank God and take courage. We had two baptisms on Sunday last (October 6th), and others interested whom we expect to come into the membership of the church. Our school continues to thrive numerically; but we pray and long that the time may soon come when many of them may be truly saved. We have hardly a service without some strangers being present; but there are the difficulties which are common to the Lord's work everywhere. We are encouraged and sustained by the promises of the Book and the prayers of God's people. These, and the blessed hope of the Lord's return, keep our faith and efforts steadfast, 'knowing that our labour is not in vain in the Lord.' Pray for us, as only Divine intervention is sufficient in such a time as this. We continue to pray for all the work of the Union and all others who are seeking to establish and maintain Regular Baptist principles in the churches.

"The Churches here elected me as president at the June Convention for the present year, and so I need your constant prayers that God may do something for us that will make for the unifying and strengthening of the Cause in B.C."

## Whole Bible Course Lesson Leaf

Vol. 10

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 45 Fourth Quarter, November 10th, 1935

### WARNING AND INSTRUCTION

Lesson Text: Proverbs, chapters 20 to 22.

Golden Text: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."—Proverbs 22:1.

Bible School Reading: Proverbs 20:1-30.

DAILY BIBLE READINGS: Monday—Is. 28:1-8; Tuesday—Jer. 5:1-6; Wednesday—Job 34:22-32; Thursday—Deut. 19:11-21; Friday—Matt. 22:15-22; Saturday—Eph. 5:7-21.

### CHAPTER TWENTY

The proverbs of this chapter relate to strong drink, the fear of the king, peace, laziness, faithfulness, the just king, the clean heart, the wrong measures, divine knowledge (vs. 1-13); the bargainer, pledges, the bread of deceit, the tale-bearer, the disobedient son, the hastily gotten inheritance, revenging evil, the ignorance of men, and the glory of young men (vs. 14-30).

Attention will naturally be drawn to the proverb relating to strong drink, when we are informed, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Strong drink mocks and deceives. It also makes men mockers and deceivers. Its promises are bright, but its results are grievous. Note scriptural teaching respecting it (Lev. 10:9; Prov. 31:4; Is. 5:11; Rom. 14:21); also the evil effects of it in the present day. The proper attitude to adopt toward drink is that of total abstinence. And for the benefit of all, the traffic ought to be prohibited. Laziness, met with in previous lessons, is again mentioned in this chapter (vs. 4, 13). "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Note the excuse of the sluggard, and the consequence of his inaction; also the temptation to follow suit, and the necessity for self-control, and energy in the business of life. Observe further the exhortation respecting wakefulness. Sleep is necessary for recuperative purposes, but should not be loved for its own sake. It is significant to notice the frequency with which early rising is referred to (Ps. 57:8; 108:2; Mark 1:35). An interesting question is asked regarding cleansing, "Who can say, I have made my heart clean, I am pure from my sin?" A negative answer is implied. No one can cleanse his heart from sin. Note the divine plan for cleansing through the blood of Christ (I. John 1:6-10); also the helplessness, guilt, and hopelessness of man in God's sight. The creative power and implied knowledge of God are found in connection with the ear and the eye of man. He made both of them, and hence knows what goes on respecting them. The fact of this knowledge is clear (I. John 3:20), and its lesson is obvious. We should in all things live to please Him. Remembrance of God's omniscience should act as an incentive to holy living, and a deterrent to sinful actions. The subject of revenge requires careful pondering (v. 22). We are enjoined to "recompense to no man evil for evil", and to leave our enemies with God; meantime, by good actions toward them, to heap coals of fire on their head (Rom. 12:17-20). God is ready to forgive the worst sinner, and the same spirit should animate us. How may we be enabled to love our enemies, and to do good to those who spitefully use us?

### CHAPTER TWENTY-ONE

The proverbs of this chapter relate to the heart of the king, the way of man, divinely-acceptable conduct (vs. 1-8); the brawling woman, the soul of the wicked, the scorners, the poor, anger, judgment, pleasure-loving (vs. 9-17); the dwelling of the wise, righteousness, control of the tongue (vs. 18-23); the slothful, the sacrifice of the wicked, the false witness, the wicked man, and divine safety (vs. 24-31).

Man's way is again dealt with in this chapter: "Every way of a man is right in his own eyes; but the Lord ponder-

eth the hearts." This implies man's ignorance, and God's knowledge; man's foolishness, and God's wisdom. Man judges his ways from his own standpoint, and forgets the higher standard of divine protection. Note the necessity for giving up one's own way, and accepting God's way. The way of man outside of Christ is contrary to the way of God (Is. 53:6); his walk is displeasing to the Lord (Rom. 8:7); he is in a condition of blindness (II. Cor. 4:3, 4); his way is forward and strange; and he is on the road to destruction (14:12; John 3:36). Some interesting things are stated in reference to the contentious woman. It is better to dwell in a corner of the housetop than with such an one in a wide house. And it is even better to dwell in the wilderness than with such a woman (v. 19). Contentious persons are disturbers of the peace; and very often contention occurs over little things. Nagging is sometimes indulged in by the woman of the household, to the distraction of the other members thereof. And sometimes it is the male of the species who indulges in this. Whichever one it is, the habit is one to be reprobated.—Life is too short for the indulgence of a quarrelsome spirit. Warning is given in reference to pleasure-loving: "He that loveth pleasure shall be a poor man: he that loveth wine, and oil, shall not be rich." The pursuit of pleasure's ways is costly, and unprofitable. Note the pleasure-loving habits of the time. Countless numbers are lovers of pleasures more than lovers of God (II. Tim. 3:4), and spend their money on that which benefits them not (Is. 55:2). Observe the reference to the tongue (v. 23), a subject so often referred to in these proverbs. Control of the tongue is essential for all purposes. And last, note may be made of God's attitude toward sacrifice: "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" God refused the sacrifices of Israel on account of their sin (Amos 5:20-27); because He desires obedience before sacrifice (I. Sam. 15: 22, 23). The person must be offered to Him before the gift is acceptable (II. Cor. 8:5). How may we offer ourselves to God?

### CHAPTER TWENTY-TWO

The proverbs of this chapter relate to the precious nature of a good name, the Lord as the Maker of rich and poor, the prudent and the simple, the forward, the training of a child (vs. 1-6); helping the poor, casting out the scorner, pureness of heart (vs. 7-15); oppressing the poor, hearing the words of the wise, separation from angry men, warning against suretyship, and diligence in business (vs. 16-29). Several of these proverbs will make a special appeal. Among these, note that referring to a good name: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Many sacrifice the good name for the sake of the riches. Love of money is the root of all evil (I. Tim. 6:10), and many are willing to sacrifice the highest and best in life to procure it. A good name should be chosen for its own sake, for that which it implies respecting character, for its example unto others, and because in its highest form, and due to the new life within, it is pleasing to God. In the second place, observe the training of a child: "Train up a child in the way he should go; and when he is old, he will not depart from it." Application of the rod is also enjoined. Early training leads to the formation of good habits which influence the whole of life. Such training implies instruction in the things of God. There is great need for the erection of the family altar in our modern homes, where children may hear the reading of the Word of God, and listen to the prayers of their parents, being taught to do both themselves. But for such training regeneration of the parents is needed. Note, in the third place, teaching relating to the poor; their position in relation to the rich, the blessing of those who help them, the judgment of those who oppress them, and the warning respecting those who rob them (vs. 7, 9, 16, 22). God is the Maker of both rich and poor (v. 2), and is interested in both classes. How may we know the will of God, and come to obey it better?

"A glory gilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age;  
It gives, but borrows none.

"The hand that gave it still supplies  
The gracious light and heat:  
Its truths upon the nations rise;  
They rise, but never set."

## WHAT OTHERS SAY ABOUT "OTHER LITTLE SHIPS"

From *THE WITNESS*, London, England,

Rev. Henry Oakley, Editor

Dr. Shields' Latest Book

While we were away Dr. Shields kindly sent us a copy of his new book, with a very honouring inscription in his own handwriting. There are fourteen sermons in the volume; seven are from the Old Testament and seven are from the New Testament, a proportion that discloses at once something of the preacher's mind. "All Scripture" is not a meaningless or out-worn phrase to him. The first sermon, "Other Little Ships", gives the title to the book.

I have read the sermons with the attention and experience of a preacher. I once wrote "The homiletics of Dr. Shields are miles apart from Mr. Spurgeon's". A minister soon after said to me: "I think you are wrong in that," and I straightway said, "I think myself it was a mistake which I discovered almost before the words were in print." Now after reading these sermons right through almost at a sitting, I am sure I was wrong. Dr. Shields handles a text in his own way, but it is certainly in a way that was Mr. Spurgeon's.

These sermons are the sermons of a great preacher. Interesting, clever, instructive, pleasing preachers we have in abundance, but the truly great preacher is terribly scarce to-day. Possibly the first figure would give the number of such in Great Britain. Great preachers differ, of course, in their greatness. There was the greatness of Mr. Spurgeon, and the greatness of Dr. MacLaren, and the greatness of Canon Liddon and Dr. Parker. "One star differeth from another star in glory". Dr. Shields has a greatness after his own order, but greatness it surely is. Select any one of these sermons. Take the one at which the book falls open, "The Swelling of Jordan"—a subject at which most preachers stagger a little. But here Dr. Shields is in full stride. He seizes the principle of the text and applies it in the most masterly way—the philosopher, the theologian, the evangelist, the orator, all appear in him in this sermon. There is no other word in our language that can describe this sermon except the word "great".

The scripturalness of the sermons is one of their marked features. It is remarkable how scriptural they are without being exegetical in the way Bishop Westcott and Dr. MacLaren were exegetical. Some of these sermons Dr. MacLaren could never have preached, and yet even Dr. MacLaren was not more scriptural. It is one of the charms of the sermons that they offer you the finest of the wheat without dissecting the kernels. Sermon number eight, "How to be hospitable to the Truth", is an example of this. Scriptural it is in every part, but in no way exegetical in the way of the exegete.

The spontaneousness of the discourses is a rare delight. When you read the work of a preacher like Dr. J. H. Jowett, for example, however much you take pleasure in the perfection of his phrasing, you cannot rid yourself of the smell of the midnight oil. There is somehow the reminder of the old hand pump and not of the easy rush and flow of the spring on the hillside. It is perfect ease and naturalness that is characteristic of Dr. Shields' work. The sermons are like the flow of a mountain river that has reached the valley, in which there is no suggestion of toil, or the faintest hint of exertion, or of exhaustion. It just flows and gives you the impression that it could flow

for ever and know no weariness. The greatest matters of life are presented and discussed with perfect ease. Take the sermon on "The Culture of the Soul", on page 209. It is a profound philosophical discourse, but its sunny ease has a charm like the singing of birds.

Another of the delights of the volume for me is the illustrations. They are culled from everywhere, but chiefly from the preacher's own experience, and for me these are illustrations that tell as well as illustrate. You may read through the whole thirty-two volumes of Dr. MacLaren's sermons and never know that he was a man among men and so it is in the sermons of Dean Church. They kept an unchanging severity of impersonality. In the biography of Dr. MacLaren there is a passage in which he defends this, but I believe his great sermons lost much of "the human touch" just because they were so severely impersonal. I do not think there need be any sacrifice of literary grace and ideal in wisely and carefully using our experience in illustration of truth. Dr. Alexander Whyte was a prince among preachers who had given tireless attention to style and he achieved great perfection as a stylist; yet he never excluded illustrations from his life and doings. Personally I think some of the most telling passages in these sermons and passages that will longest linger in the memory and life of the readers are the stories from the Doctor's rich and varied experience. Here is one from the first sermon, "Other Little Ships":—

"I heard Professor George Jackson deliver an address before the Toronto Ministerial Association. The subject was, I think, 'John Morley, the Priest of the Outer Court'. He extolled John Morley, the biographer of Gladstone, he described his blameless character, his wonderfully serviceable life, his amiable disposition and held him up as a kind of superman; being careful to point out that in the production of this character religion had no part; for John Morley was an agnostic. I happened to walk up the street with Dr. Jackson after the meeting and I said, 'Doctor, has it ever occurred to you that Morleyism never yet produced a John Morley, that you cannot find a John Morley when Christ is not preached and His principles unknown? All the influences that made him what he was had their origin in the very religion which he refused to acknowledge.' 'There were also with him other little ships'; and everything that is good in what we call our civilization is there because Jesus sails the seas."

You cannot turn many pages in this attractive book without reaching some aptly quoted verse of a hymn—not a strained passage from a modern poet the meaning of which is difficult to catch, but a verse where the meaning stands at the front door. Again I let the book fall open and within three pages is this verse.

His honour is engaged to save  
The meanest of His sheep;  
All that His Heavenly Father gave,  
His hands securely keep.

The general preaching of to-day refuses such quotations, but the general preaching of to-day is without power and I rather think Dr. Shields can teach us how to get the power back again. But natural and easy quotation needs great ability. How much I have coveted and do covet it, but it seems not for me, admire it and covet it as I do.

I must stop although I would have liked to write upon the originality, the boldness and the splendid evangelicalness of these sermons.

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