

# 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

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

Address Correspondence: THE GOSPEL WITNESS, 180 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 15, No. 48

TORONTO, APRIL 8, 1937

Whole Number 777

## The Jarvis Street Pulpit

"WHOSOEVER BELIEVETH"

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, May 3rd, 1936

(Stenographically Reported)

"Whosoever believeth in him should not perish, but have everlasting life."—John 3:15.

Our text this morning consists chiefly of two words. They are found in the fifteenth verse, the sixteenth verse, and by implication in hundreds of verses beside, "Whosoever believeth".

Before the leaves had fallen from the trees last autumn, before the birds had taken their flight, or the snows had come, I planted some bulbs in my garden, buried them out of sight. Then the snow came, and all the frosts of winter—and I saw nothing of them. I assumed they were there, because I had planted them last fall. After the passing of the months, now that the spring has come, they are coming up through the ground. I have not actually heard them say, "Good morning!" but they speak in their own language, telling me there is life there, and that very soon there will be beauty as well.

After an extended period of sowing, when teachers have been teaching the Word of the Lord, and preachers preaching it, we are justified in assuming that "the time of the singing of birds" is near, and that we ought to see some fruit for our sowing. I noticed last week that after a warm shower the grass turned greener, and from every bed little shoots began to appear.

It is my earnest prayer this morning that the Lord will send us a shower, that we may see some fruits for our sowing. I have selected the simplest text I could find, a text which really needs no exposition, but only application and illustration. Will you pray that the Spirit of the Lord may make the way of life as simple as is the alphabet—after you have learned it? As simple as the multiplication table—after you have mastered it?

"Whosoever believeth." The salvation that is in Christ—a full, free, complete, eternal salvation, a sal-

vation for this life and for the life that is to come—is offered to "whosoever believeth".

Who are included in that comprehensive word, whosoever? It must include the worst people, the worst man or woman, the worst boy or girl, to be found in all the world. There is a possibility of people's assuming that the religion of Christ is intended merely to complete a work of reformation, to be the climax of an effort to be better, and to do better. I fear a great many people fail fully to realize that the gospel of the Lord Jesus Christ is designed to find people at the lowest levels of life, that it reaches out to the very worst of men. George Whitefield used to say that it was the Saviour's delight to save the devil's castaways—by which he meant, people in whom sin had reached its full fruition, men who were so sinful, outwardly, as to become repulsive, as to be bad advertisements of the devil's service, so that the devil himself became ashamed of them lest they should turn people away from his discipleship. Even such, Whitefield used to say, the Lord Jesus delighted to receive with open arms, and to make the recipients of eternal life.

It is possible, therefore, for the worst of men, and the worst of boys—yes, and the worst of girls—to be saved. When one really believes, he accepts, in the nature of the case, the divine estimate of his character. You cannot believe in the Lord Jesus Christ without repentance. Repentance is another side of faith. It is the first step in the direction of faith. When we see the divine ideal of life exemplified in the person of the Lord Jesus, when we see the divine standard of righteousness illustrated in His character and career, when we see what God expects us to be, by appreciating what Jesus Christ really is, then indeed do

we come to see how bad we are. The very worst of men are included.

And those who, by human standards, perhaps would not be classed amongst the worst of men, may, because of the illumination of the Holy Ghost, feel themselves to be such. John Newton always felt himself to have been one of the very worst of men:

"In evil long I took delight,  
Unawed by shame or fear  
Till a new object struck my sight,  
And stopped my wild career.  
I saw one hanging on a tree,  
In agonies and blood,  
Who fixed his languid eyes on me,  
As near His cross I stood.

"Sure, never till my latest breath  
Can I forget that look;  
It seemed to charge me with his death,  
Though not a word he spoke.  
My conscience felt and owned the guilt,  
And plunged me in despair;  
I saw my sins His blood had spilt,  
And helped to nail Him there,

"Alas! I knew not what I did:  
But now my tears are vain;  
Where shall my trembling soul be hid?  
For I the Lord have slain.  
A second look He gave, which said,  
'I freely all forgive;  
This blood is for thy ransom paid,  
I die that thou mayst live.'

"Thus while His death my sin displays  
In all its blackest hue;  
Such is the mystery of grace,  
It seals my pardon, too.  
With pleasing grief and mournful joy  
My spirit now is filled,  
That I should such a Life destroy,  
Yet live by Him I killed."

I have read of many who were themselves quite respectable, who, indeed, would have been esteemed by their fellows as exemplary characters, who yet when they had seen Christ, and believed in Him in the sense that they believed the truth of God was manifest in Him, felt themselves to be altogether unworthy of salvation.

Our Lord Jesus said: "I came not to call the righteous, but sinners to repentance"; and all are included in that term, "whosoever". If there is a man or woman, boy or girl, here this morning disposed readily to acquiesce in the divine description which we had in our lesson this morning, "Thou worm, Jacob"; if, indeed, we feel ourselves to be no better than a worm, so laden with sin, so basely ungrateful at heart, having such a record of transgression behind us—if that be our case this morning, the gospel is for such: "Whosoever believeth in him." The worst of men are included.

And so are the best. There are some people who feel themselves to be "the best", who are not at all conscious of ill-desert, who do not recognize that they are sinners—who are smugly complacent, and rather proud of themselves. Yet such are included in the text I have read, for as soon as one of such character believes in the Lord Jesus Christ, comes to see that Jesus Christ is the Son of God, and that in Him all the promises of Christ in the Old Testament find their fulfilment, that He is the Messiah, that He is the Sin-Bearer, the very fact that Christ died for sin, shows him that he needed somebody to die for him. Saul of Tarsus flattered himself that, "touching the righteousness of

the law", he was blameless. And yet when he heard that Voice from heaven saying, "I am Jesus whom thou persecutest", when he learned that the One Who had died on the cross, and had been buried in the grave, was risen, and had ascended to the Father's right hand, the simple fact of the resurrection threw light upon all that was written in the Old Testament, and upon all that he had heard of the life and character of Jesus of Nazareth; and as by an electric flash the proud Pharisee who thought he was blameless, suddenly discovered that of all sinners he was the chief. Later, as the Apostle Paul, he said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: *of whom I am chief.*" Thus the best of men, as well as the worst of men, the most righteous as well as the most unrighteous, are included in this all-comprehensive term, "Whosoever believeth in him should not perish, but have everlasting life."

It means more than that: it means that the most ignorant are included. The gospel of the Son of God puts no premium upon ignorance. The gospel has always been the friend of light and of education. Jesus Christ said, "I am come a light into the world." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Notwithstanding, He is willing to meet us in our darkness. We do not need to know very much in order to be saved. We cannot know too much, but it is not necessary that we know very much in order to be saved. All we need to know is that we are sinners, and that Jesus Christ died to be our Saviour.

I know a man who, at forty years of age, did not know the alphabet; he was utterly illiterate. He was a blacksmith in a country place. His little girl, who, went to the primary class in Sunday School, talked to him about Jesus Christ. From the lips of his youngest child he heard the story of redeeming love, and received Christ before he could read a word. His little girl read the Scripture to him, for he was unable to read it himself. When I met him first he had been a Christian about four years, and he was one of the most intelligent men I ever met. As soon as he received Christ, he got that little child to teach him the alphabet, and then words of one syllable, and two syllables—and he began to read. He sat as a pupil at the feet of that child, and then he turned to the Bible.

When that man had been saved only four years, I visited the pastor in the neighbourhood, and he said to me: "I want you to come down to the corner and talk to my friend the blacksmith. He is a curiosity. He is one of the most remarkable characters in all this neighbourhood." I went and talked with him, and I found that he had read the Bible through many times, I do not remember the exact number, but I recall that he told me he had carefully read the entire New Testament forty times in four years. That is more than some of you have done in forty years! He learned the alphabet, learned to read, began right at the beginning. And when I met him as a Christian of but four years, he seemed to me to be able to discuss anything. "The entrance of thy words giveth light." He had exercised his mind in thinking God's thoughts after Him. He was mentally alert, and was able to discuss the problems of the day because he viewed them in the light of this Book, which is the source of all light.

However ignorant anyone may be, he may come to Christ. He will receive us in our ignorance, if only we know we are sinners; if only we believe in Him as the Saviour of sinners, and trust Him. He says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Let me go to the other extreme, and declare that our text includes the wisest of men. I care not how learned you may be, how vast your erudition! You may be ever so great a scholar, and have taken all sorts of degrees, but if you come to the Lord Jesus you must see in Him the One in Whom "are hid all the treasures of wisdom and knowledge", in Whom "dwelleth all the fulness of the Godhead bodily", the One Who is "Alpha and Omega, the beginning and the ending", the Alphabet, and Literature, and History, and Philosophy—the sum-total of all the world's wisdom. When you come to see that, you will realize that Christ is both "the power of God, and the wisdom of God".

Let me tell you young men that it is not true that the Bible is the friend merely of those who know little. The greatest intellects of the world have bowed in submission to the superior wisdom of the written Word. The world's greatest scholars have been simple disciples of the Lord Jesus Christ. And no matter how wise you are, if you learn this primary lesson, that "the fear of the Lord, that is wisdom; and to depart from evil is understanding", you will find in Jesus Christ *the* Saviour. "Whosoever believeth"! Mr. professor, or student, whoever you are, it is open to you really to begin to be wise if you take your place at the feet of the world's Wisdom, Who was said to be "from everlasting", "from the beginning, or ever the earth was". "Whosoever believeth in him should not perish, but have everlasting life."

Our text includes the strongest of men: "I have written unto you, young men, because ye are strong." I love to see a strong man, a fine specimen of physical manhood; but above all, a man of intellectual and moral vigour, who stands as a giant among his fellows. How fine it is to see a really strong man! And there is no better use you can make of such strength than to submit it all to the service of the Lord Jesus Christ, to be His disciple.

But it is possible for a man to think he is so strong that he does not need anyone's help. Ah, but the strongest man is mastered by the master of all strong men! Sin brings down the strongest man at last. I beg of you to bring all the elements of your strength, physical, mental, moral, whatever they may be, and lay them at the feet of Christ, accept His judgment upon—how shall I put it?—upon the totality of your personality. He says that all there is of you at best is sinful, needs purging, needs cleansing, needs the power of regeneration to make you a new man in Christ Jesus. If you are such an one, then come: "Whosoever believeth."

And the weakest man! How many weak people there are! How many who are ready to promise, yet impotent to perform! Have you not grown weary of some people? "I will!" "I will!" "I will!" But they never do it. You can get them to promise anything at all, but the promise is broken almost as soon as it is made. They have no moral stamina. They are poor, weak, creatures who cannot resist temptation.

But He makes us strong if we accept His invitation to trust in Him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings

as eagles; they shall run, and not be weary; and they shall walk, and not faint." He girds us about with "the whole armour of God", so that we are able to say with the Apostle Paul, "I can do all things through Christ which strengtheneth me"—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." I bid you come, therefore, in all your weakness; and find strength in Him.

The invitation includes the oldest. It is true that more people receive Christ in youth than in later life, but I have always rebelled in my own mind against the assumption of those who tell us that one's chances of being saved up to twenty are much greater than when years have passed, and that when a man reaches sixty without Christ there is little possibility of his being saved.

Salvation, my dear friends, is of God, and God can save the oldest sinner as well as the youngest. If there is someone here who has neglected Christ for many a year, you may be saved now. Sometimes you wish you had not neglected Him. I am sure there are people who come here Sunday morning after Sunday morning, and, looking at this great company of children, say to yourselves: "I wish I were as young as they. I wish I were at the beginning of life instead of past mid-day. I wish I had my life to live over again, that I might receive Christ as a child."

I wish it were possible, too, but it is not. But I will tell you what is possible: however old you may be, you may be born again, and become a babe in Christ; you may begin life all over again, and look forward to "the ages to come (in which) He will shew the exceeding riches of his grace in his kindness toward us through Jesus Christ".

What a blessing it is, that when life is all but spent, when this life has little to offer, when in the natural course of events, the man must expect that soon he will put off this tabernacle—what a blessing it is that we have in the gospel a message which opens the door into a new world, where life may be started all over again! After all, this is only a little segment of the eternal circle, and when we get yonder we shall wonder, I doubt not, at the changed perspective of life, and marvel that we ever attached such importance to mere temporalities. Oh, I beg of you to believe that the oldest is included in this "whosoever believeth". Do but accept the judgment of Christ that you are a sinner, and that you need the Saviour Who died for you, "the just for the unjust, that he might bring (you) to God." And who knows what is embodied in the promise, "I will restore to you the years that the locust hath eaten"?

And the youngest are included. Mr. Whitcombe referred in his prayer to a little boy who was here two weeks ago. During the past week he dashed off the sidewalk between two cars. Apparently no one was to blame. But he was run over and killed. He was only a little boy, but he knew the Lord Jesus.

Perhaps I have told it before, but I tell it again. Years ago I was holding some Friday afternoon meetings for children, when I talked to them as simply as

I knew how. One Sunday morning a woman came to me, with radiant face, and said: "I have some good news for you. When I put my little girl of five years of age to bed the other night, she apparently settled down, but a short time after I heard her calling me. I went up and enquired what she wanted. She said: 'Mummy, I could not go to sleep until I told you I am a Christian. I was at the meeting this afternoon, and Mr. Shields told us that in God's Word it says that if we confess our sins He is faithful and just to forgive us our sins. After you went down stairs I got out of bed again, and prayed another prayer of my own. I told the Lord Jesus I was a sinner, and that I would like Him to forgive me; and I am so happy because I know He has, and I could not sleep until I had told you.'"

That Christian mother said, "I just clasped her to my breast and praised God that a little child of five could be saved." Oh, "whosoever believeth". Little children can believe—they do believe. Some of the brightest and most useful members of this church were converted when they were very young.

I bring you this simple message this morning, and exhort you, old and young, strong and weak, wise and ignorant, good and bad—everybody—to accept the invitation and promise of our text, "Whosoever believeth in him should not perish, but have eternal life."

#### THE MEAT HE ATE

"My meat is to do the will of him that sent me, and to finish his work." The fourth chapter of John presents to us a very touching picture. Our Lord of course is the central figure, and we feel that we love the Man sitting on Jacob's well scarcely less than the Man dying on Calvary. Yet we remember that Calvary was the end of the same Life that was but beginning when Jacob's well was passed.

How human Christ appears in this chapter! "He knows how to sympathize with us when we are weary", someone says. We are not so sure of it. There is very much weariness with which He has no sympathy. Suppose we devote ourselves to business so assiduously that we become all but spent? We must not then expect sympathy from Him. He was not weary with the things of earth: His was a weariness born of obedience to the Father's will.

But Christ was more than weary: He was thirsty as well. He asked the Samaritan woman for a drink. And He appears to have been hungry, for the disciples had gone unto the city to buy meat. But our readers will notice that it is not said that He was given to drink of the water of Jacob's well; and when the disciples returned, they found that either His appetite had been satisfied, or He had forgotten His hunger. They pressed Him to eat the food they had brought, to which He replied, "I have meat to eat that ye know not of."

We recommend to our readers, not the water of Jacob's well, nor the food purchased in the stores of Sychar; but that better provision which the disciples "knew not of", but which satisfied the soul of Christ; and we shall try to show that Christ does not monopolize the storehouse in which that soul-satisfying food is kept. "My meat", said He, "is to do the will of him that sent me, and to finish his work." And that is open to all.

Christ left us "an example, that we should follow his steps". If that be true, it should be ours to trace His

footsteps in the sands about the well that is near to the city of Sychar, and with others of His disciples, learn the lessons that He would teach us there.

The Lord Jesus was a Servant, for He professed to be under orders, sent by the Father to do His work: "As the Father hath sent me, even so send I you." A servant must not do his own work in his master's time. When only twelve years of age, Jesus Christ was "about my Father's business". He was under obligation to spend every moment of His life in His Father's service. He had no time to do His own will, for said He, "I am sent." Were we to employ a man to work ten hours a day, what if he were to spend eight of the ten hours doing his own work, and the remaining two in attending to ours? We should soon dismiss such a man from our employ.

Christians have no time of their own. We are "sent"; we are servants; we are under orders; we are to attend to Another's business, not our own. Our shops, our stores, our factories, and our homes, may be the fields in which we are called to labour, but whatever we put our hands unto, we are to do it as being God's business; and we must engage in it for His glory. We are to remember that we are His servants, engaged in His work; and that His work must be done in His way.

The servant has no right to expect reward of anyone but his master. The Christ did not expect reward of men. He was "sent" of the Father, and to whom therefore should He be responsible but to Him? Men might praise Him, or call Him "a glutton and a winebibber"; they might entertain Him at dinner, or give Him a lodging in Joseph's tomb—it was no concern of His. He was a servant, and so long as He was in His Master's service, He could afford to be indifferent to the opinions of men. He did not try to make enemies. He preferred always to make friends; but whether friends or enemies were about Him, He said, "He that sent me is with me: the Father hath not left me alone; for I do always those things which please him."

How often we forget that it is God Who hath "sent" us! If we are His servants, like the hireling we must fulfil our day, and in the evening we shall have our penny. The clerk in the store does not ask us, who are but customers at his employer's store, to pay his wages. He is his master's servant, and he serves his master by serving us—but he must look to his master for his reward. We are the servants of Christ, and we are to serve Him by serving our fellows—but we must look to our Master for our pay.

We have known men—and women too—who were servants of others, who received wages from their employers, but expected in addition "tips" from their master's customers. And we fear that, as Christians, very often, while hoping to receive by and by our Master's "Well done", together with an imperishable inheritance, we complain because we think we receive too few "tips" by the way. As the servants of God, like our Master before us, let us be content to work for the present, and to wait for our reward till our work is done.

While the master may justly withhold the reward until the work is done, it is to his interest to see that the servant is supplied with all that is necessary for the accomplishment of his work. It is in the interest of any army to furnish its soldiers with food and clothing, arms and ammunition. If these things be lacking, though they be "sent" against the enemy, how shall they do the govern-

ment's work? Said the Apostle Paul, "Who goeth a warfare any time at his own charges?"

If we are the servants of God, it is to our Father's interest to see that we are provided with everything necessary to the accomplishment of His work. If we are the servants of God, it is His business to look after us—and He always attends to His business. If we as Christians are "sent" to do God's work, our bodies cannot subsist on the anticipation of the Master's, "Well done." But if bread and butter are necessary to enable us to preach the gospel by lip and life, we can trust Him to furnish an ample supply. When our Lord sends His soldiers to battle, He always sees to it that the commissary's van and the ammunition wagon accompany the troops. There is no lack of food or arms among the followers of "the Captain of the host of the Lord", for it is written, "My God shall supply all your need according to his riches in glory by Christ Jesus."

Christ is our example of an obedient servant: "My meat is to do the will of Him that sent me." The Lord Jesus did the Father's will.

He must have known that will, and so must we; and if we would know it, we must seek it. He is an unworthy servant who professes allegiance to his master, and yet remains in willing ignorance of his master's will. Nor is he more worthy who knoweth his lord's will and doeth it not; for while he who is ignorantly disobedient shall be beaten with few stripes, he who is presumptuously so shall be beaten with many. Therefore if we be servants of the Lord Christ, let us not only know His will, but do it; for said He, "Why call ye me Lord, Lord, and do not the things that I say?"

But we point particularly, not to the fact that our Lord did the Father's will, but to the spirit of His obedience, the willingness and even the delight of His service: "My meat is to do the will of him that sent me." Food is necessary to a happy life. Can the hungry man rejoice? Can he laugh and sing? Even so says Jesus Christ in effect, "Men may seek their happiness in positions of honour, in the accumulation of wealth, in the pleasures of this world; but all my joy is found in doing the Father's will."

As we write, we seem to hear the Master saying, "I have meat to eat that ye know not of." Ah, alas! we know so little of that satisfaction which comes of perfect obedience to the Master's will. We make no profession to have feasted of this heavenly food which so satisfied the soul of the Son of God, but we know that we have sometimes *tasted* of the meat of which our scripture speaks.

Obedience to the divine will is absolutely necessary to the soul's happiness. It is our experience that the disobedient Christian is utterly miserable. What shall supply the place of food? Shall music or dancing? If they cannot be exchanged for food, shall even silver or gold or precious stones? The delight of seeing, the pleasure of hearing, or the joy of touching, will not remove the necessity of tasting; and we declare that it is as easy for a starving man to be happy as for a disobedient Christian to rejoice. So long as there is a single known command unobeyed, we shall be like a man without food—hungry and unhappy.

And meat is necessary to strength and development. The man who is unfed will be weak and physically undeveloped. The God-Man was "weary" in the doing of His Father's will—*weary* in the doing of it, not weary of doing. But how much oftener would He have been

weary, how frequently would He have utterly fainted, if He had been less constant in His Father's service! If we are weak in spirit, and stunted in our spiritual growth, our failure is attributable to our sin. The heavenly food of obedience remains uneaten.

Food is necessary as well to peace. Can he who feels the pangs of hunger, who by reason of his weakness has fallen, and who, with what little strength remains, turns himself from side to side, if possible to ease him of his pain—can such an one be at peace? And the soul that is disobedient, because of his un-Christlikeness, must feel the awful pangs of a spiritual hunger. He cannot be satisfied; he cannot be at peace. Paul is at peace in the wildest storm so long as he is able to say, "Whose I am, and whom I serve."

Meat is necessary to the enjoyment of life—and to life itself. Obedience is necessary to the enjoyment of the Christian life; and as continued lack of food would result in death, continued disobedience is an evidence that the life of Christ is not in us. The service of our Lord should be a delight. Who counts it a cross, to eat his food? It must be our meat to do the will of Him Who sent us.

Christ set us the example of a successful servant.

His work had to have a beginning. Bethlehem must come before Egypt, Nazareth before Cana, the cross before the crown. We must have our beginnings, and in these we must be hopeful and rejoice. But all Christ's desire looked toward the completion of His work. Much work that men begin is never finished.

And He found great satisfaction for His soul in doing little things. In this particular case He had not preached to a large congregation, but to one poor woman by Joseph's well. We must learn not to despise the day of small things.

The finishing of His work cost the Lord Jesus a great deal. It did not cost Him much to begin the work; but it cost Him His life to finish it. And yet He declared it was "his meat to finish his work". What did He mean, but that it was His very life to give His life—He must lose His life to find it! So must we finish our work at all costs, though some should have to say of us, "He saved others, himself he could not save."

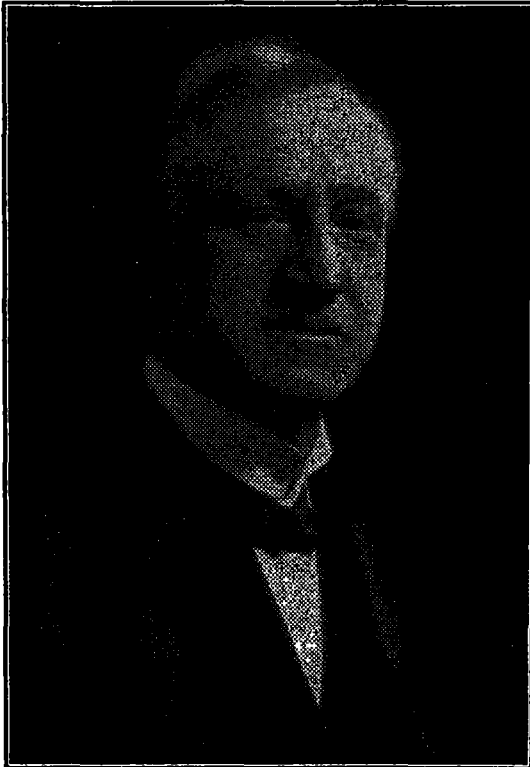
At the close of Christ's earthly life, the fruit of His ministry was out of all proportion to the tremendous sacrifice He had made. As His life went out on Calvary with only a few women to weep over Him, no one bold enough to say, "I love Him", we wonder did an angel who had seen His former glory ask, even weeping, "Was this worth while?" Ah, if so, when that multitude which no man can number shall sing to His praise Who has loved them, and washed them from their sin in His own blood, and hath made them kings and priests unto God and His Father, when they shall ascribe to Him glory and dominion for ever and ever, we rather think not one, but millions of angels shall agree that the sacrifice of Calvary was not in vain.

But it is ours to do the will of Him Who sent us, and to count no moment lost that is spent in obedience to His will, no sacrifice too great which He demands. Let us look for the footprints of Christ, and make them ours. They will lead us up the hill to Calvary, and often into the darkness; but we shall pass with Him through the gates into the city, and there His presence shall shut the darkness out, and our lives shall be one long, unclouded, blissful, eternal day.

### A WORD ABOUT THE EDITOR'S ILLNESS

Many WITNESS readers will have learned of the Editor's illness, but hundreds in other lands will learn only when this issue of the paper reaches them.

Scarcely a letter has reached the WITNESS Office within the last few years, that has not expressed amazement at Dr. Shields' continued good health in the face of the overwhelming load carried; and rarely a letter that did not say the writer—as an individual, as one of a group



DR. T. T. SHIELDS

about the family altar, or as a member of a church—prayed daily for his welfare, and for the preservation of his health. But now he must rest.

As we write to say the Editor is ill, we address ourselves to individuals, to families, to mining and lumber camps where THE WITNESS provides the sermon for all religious services, to pastorless churches where the sermon is read each Sunday to the believers gathered together according to scriptural admonition, to ministers and Christian workers in isolated places, to missionaries in every corner of the earth, to people confined in hospitals and sanatoria, even to some in prison—to all to whom THE WITNESS has ministered strength, and cheer, and comfort, during the years, in the assured confidence that without exception those who compose THE WITNESS Family will join in concerted prayer for Dr. Shields' rapid and complete recovery.

Dr. Shields was stricken suddenly last Wednesday while in his study at the church, correcting the copy of "The Plot that Failed", for last week's issue of this paper. Unwilling to admit that anything was wrong, he continued for some half hour, but finally laid down his pencil—a pencil that will not be taken up again for some weeks. His doctors insist on six weeks of absolute rest—and just to make it emphatic, say he must not leave his bed for at least that period even though the house burn down: he must wait for the firemen to carry him out!

If he obeys orders (?), the doctors say he will then be able to move about a little, and "begin to think" about resuming light duty.

Incidentally, the "Plot" must remain at its present stage for a few weeks. Dr. Shields has asked us to say that he will be resuming when the ban is lifted—or before.

We have written thus in order that our readers, many of whom have been anxiously enquiring, may know the Editor's condition, and join with the great host who are earnestly praying that the great Head of the church—Who is also our Physician—may be pleased soon to restore him to health, and to the work he loves so well.

Great numbers of our readers, particularly those across the sea, have never seen Dr. Shields; and the major portion of our present readers have not seen a photograph. Although many requests have reached us that it be put in THE GOSPEL WITNESS again, Dr. Shields has steadfastly refused to comply. We dare to include a cut with this word. We know we shall get in trouble later, but in harmony with the paper's consistent biblical testimony, we quote the Word as it declares, "Sufficient unto the day is the evil thereof"—and take the risk!

#### Appreciation of Help of Witness Family

Dr. Shields intended writing a much fuller word this week about the gracious response of members of THE WITNESS family to his appeal at the end of the fiscal year, to make possible the continuance of the ministry of THE WITNESS in almost every known land. Scores of ministers and missionaries receive THE GOSPEL WITNESS through the generosity of such friends, and they write to say they receive courage to preach a more positive gospel, and to lead their people to take a firm stand against the evils and follies of our day. Such ministers and missionaries preach to thousands in the aggregate throughout the year, and readers will know, therefore, how deeply Dr. Shields appreciates the help that makes the continuance of this work possible. The fellowship of readers in this matter—and expressed in a thousand other ways—is a continuous source of inspiration and encouragement to the Editor; and he appreciates to the full their affectionate interest and practical cooperation.

#### In the Meantime

In the meantime, we shall carry on as best we can. Rev. E. E. Shields, who is occupying the Jarvis Street pulpit, will contribute articles, as will also Mr. Whitcombe and Mr. Brown. Dr. Clark has consented to write the Sunday School lesson outline—and we shall no doubt press her into further service. We promise interesting numbers of THE WITNESS, and the earliest return of the Editor the doctors will allow. And we know that unceasingly the prayers of the whole WITNESS family will ascend for Dr. Shields' complete and speedy recovery.

#### THE SERMON THIS WEEK

We print this week a sermon preached by the Editor about a year ago—and necessarily without his revision. We have selected it for its simplicity, in the hope, that having read week after week the way of life expounded, and the great verities of the faith set forth, it may be true respecting unconverted readers of THE WITNESS, as it was of many the morning this sermon was preached in Jarvis St. Church, that "the time of the singing of birds is come", and that we may hear of many accepting the invitation extended to "whosoever believeth".

**THE PASSING OF MR. H. A. LAWRENCE**

In the home-going of Mr. H. A. Lawrence, who passed away suddenly in St. Petersburg, Florida, a few weeks ago, THE GOSPEL WITNESS and Toronto Baptist Seminary lost one of their truest friends. While not a member of Jarvis Street Church, he, with Mrs. Lawrence, were regular attendants when in the city; and were warm personal friends of Dr. Shields.

The funeral service and interment took place in Toronto, on Tuesday of this week. Owing to Dr. Shields' illness, Rev. W. S. Whitcombe conducted the service, during which he read Dr. Shields' personal tribute to the memory of a dear friend gone home. It was as follows:

April 6th, 1937.

"To Mrs. H. A. Lawrence and family:

"My dear Friends:

"As I am unable to be present on this occasion, I have asked my friend and colleague, Mr. Whitcombe, if he will kindly read my personal tribute to Mr. Lawrence's real worth as a good man 'full of faith and of the Holy Ghost'.

"My acquaintance with Mr. Lawrence covered a period considerably over ten years. While he was in Toronto he very frequently worshipped with us in Jarvis Street. He attracted my attention in the congregation before I knew who he was. A stranger to me by name, yet I knew that there was a close bond of fellowship between us. Mr. Lawrence's presence in the place of prayer, it seemed to me, helped to create a spiritual atmosphere in the house. Before I knew his name his presence in the congregation was, to me, an illustration of the words we sometimes sing:

'For Thou within no walls confined,  
Inhabitest the humble mind;  
Such ever bring Thee where they come,  
And going, take Thee to their home.'

"I always felt in those days before I met Mr. Lawrence personally, that not only the preacher in the pulpit, but all the people roundabout him, must have felt the presence of a believing and rejoicing worshipper. So manifestly did he always receive the truth in the love of it that it was a joy to preach to one who so evidently knew, experimentally, the joyful sound.

"Later it was my privilege to come to know Mr. Lawrence personally. Naturally reserved and dignified, he was the very soul of generous and sympathetic frankness. From my first meeting with him, therefore, I felt there was a bond of friendship between us effected by our common fellowship with Christ, that even death could but temporarily suspend, which would last as long as the salvation which is ours in Him.

"Mr. Lawrence was a generous supporter of every good work. To an unusual degree, he was an epistle of Christ which all men might read. His character bore the hall-mark of Christian genuineness. I soon came to regard him as representative of the noblest type of Christian gentleman. His interest in all public affairs was of a distinctively Christian order. Broad in his sympathies, generous in his attitudes, he never failed to subordinate all the tendencies of life to the dominance of a personal Christ, and to the regulation of Christian principle. His concern for the spiritual well-being of those about him was inspiring to observe, and his witness before them, as one who was washed by the blood, and made a new creature in Christ, was constant, and all-persuasive.

"When in Florida in February of last year, in company with my friend and Deacon, Mr. J. E. Jennings, we had further opportunity of knowing Mr. Lawrence for a short time at close quarters. The hours we spent together were a joyous experience, growing out of a common interest in the things of God.

"And now he has left us. Until the Lord shall come we shall see him no more in the body. I doubt not that such an one has been promoted to higher service in the immediate presence of his Saviour and Lord, "which is far better". No nobler tribute could be paid to any man than that which was said of Stephen, and which I believe may be appropriately applied to our late friend: he was 'a man full of faith and of the Holy Ghost'.

"I would venture to say to the sorrowing family that the grace of God, which made Mr. Lawrence what he was, is available to all of us; and, knowing Him Who died for us as our Saviour, we may rest in the assurance that those who 'sleep in Jesus will God bring with him'.

"May you be enabled to comfort one another with these words.

"So prays your affectionate friend,

(Signed) T. T. SHIELDS."

**SEMINARY NOTES**

Runnymede Road Baptist Church, Toronto, recently held a shower of canned goods for the Seminary dining room. The cooks in particular and the students in general wish to express their thanks for this hearty kindness.

A special need of the Seminary just now is copies of missionary and ministerial biographies. Donations of the life records of those who have been outstanding in the preaching of the Gospel at home and abroad, whether in new or used books or in money to buy such books, would greatly assist the classes in Missions and History of Preaching.—W.G.B.

**BOOK REVIEWS**

*High Lights in the Near East*, by Abdul-Fady (A. T. Upson), published by Marshall, Morgan and Scott, 2s. 6d., 140 pages.

These "High Lights" are memory flashes from the typewriter of one who spent nearly forty years in the service of Christ in Egypt and adjacent countries. An open-air service on the sands, a word from a "chance" visitor, a copy of *Safety, Certainty and Enjoyment*; later a call, and A. T. Upson, better known as Abd-ul-Fady (Arabic for "Servant of the Redeemer") founded the Nile Mission Press and saw it grow amazingly. Before deafness shut out the world of sound, he had mastered Arabic, and truly he "evangelized his limitation".

The story is full of guidance, action, risk and rescue. One touches the "bad streets" of old Cairo—in ancient times it, too, was called Babylon—the Druzes of Syria, "our poor, dear, wretched Palestine" and elsewhere. The glory of a life of faith, devoted to spreading the Word, shines through it all. This is a book to pick up for a moment or read straight through, with profit either way.—W.G.B.

**Bible School Lesson Outline**

Vol. 1      2nd Quarter      Lesson 16      April 18th, 1937

DR. OLIVE L. CLARK

**FELLOWSHIP WITH CHRIST**

Lesson Text: John, Chapter 15.

Golden Text: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

I. The Illustration of Fellowship with Christ (verses 1-8).

Our Lord frequently illustrated spiritual truths by referring to the principles which operate in the natural world. The grape-vine was a familiar sight in Palestine, and the disciples had, in all probability, frequently observed the operations of the gardeners as they pruned the vines.

Christ compares His own function with that of the vine, and the function of the disciples with that of the branches. It would be a profitable exercise to look up the passages in this Gospel of John where Christ says "I am". He says He is the door (10:7), the good shepherd (10:14), the light of the world (8:12), etc. The vine supplies the life and nourishment, while the branches bear the fruit. The first lesson of the figure, then is the lesson of the union of life. Point out to scholars that it is impossible for anyone to live in fellowship with Christ who is not born again.

The gardener's purpose in pruning a vine is not to injure the branches but to help them to bear more fruit (v. 3). The word translated "purgeth" in this verse, means "pruneth", and it is another form of the same word which

is used in verse 3; "ye are clean" means "ye are pruned". The pruning-knife is the Word of God (v. 3) which will take away from us everything which hinders our full fellowship with Christ, if we will but submit to it. See Psalm 119:9, Heb. 4:12.

Vital connection with the vine is necessary to fruit-bearing (v. 4, 5); branches which lie on the ground, separated from the vine, will not produce fruit. The command is to "abide" in Christ. That word occurs nine times in this chapter, counting the word "continue ye" (v. 9), which is the same word in the Greek. If, apart from Christ we can do nothing, united with Him we can do all things (Phil. 4:13, Luke 5:5, 6).

A useless Christian brings dishonour to the Lord, and sorrow and suffering to his own heart, v. 6. On the other hand, the Christian who abides in Christ brings glory to the Father (v. 8), makes answers to prayer possible (v. 7), and receives an abundance of joy (v. 11). It is the will of God that we bear fruit; more fruit (v. 2), much fruit (v. 5) and that our fruit should remain (v. 16).

Teachers might explain the uses of fruits.

(1) They enclose the seed for propagating the species; for the purposes of reproducing other plants. This is the end of our faith, the salvation of souls (I. Pet. 1:9).

(2) Fruits magnify the name of the husbandman or owner. So will we glorify God.

(3) Fruits add beauty to the vine.

## II. The Divine Example of Fellowship (verses 9-11).

Verses 1 to 8 describe the union of life, verses 9 to 11 describe the union of love. There can be no true fellowship without love and obedience, and such love and obedience did Christ the Son display to God the Father. He could say, "I do always those things that please him" (John 8:29). We must also yield willing obedience to the Lord's will as expressed in His Word, if we desire to remain in fellowship with Him.

God's love is eternal, unchangeable, independent of man's weakness and sin, but if we would enjoy the fruits of that love, we must continue within the sphere of His pleasure. We must keep ourselves in the love of God (Jude 21), and not wander into paths of self-will and self-desire.

His commands are not grievous (I. Jno. 5:3). The joy of intimate fellowship with Christ is greater than any earthly joy.

## III. The Inclusiveness of Fellowship with Christ (verses 12-17).

The one abiding in Christ is honoured by the sacred name of "friend" (v. 15), included in that inner circle of those to whom He will reveal His plans, purposes, thoughts and His very (own) self. See Jas. 2:23, Gen. 18:17. There are those to whom Christ does not commit Himself (John 2:24).

He has commended His love toward us by His death for us, even when we were His enemies (Rom. 5:8). The highest commendation human love can exhibit is willingness to die for friends (v. 13). It is our privilege to show our love to Him by obedience (v. 14), not the servile obedience of an hireling, but the whole-hearted loyalty of a trusted friend.

## IV. The Exclusiveness of Fellowship with Christ (verses 18-25).

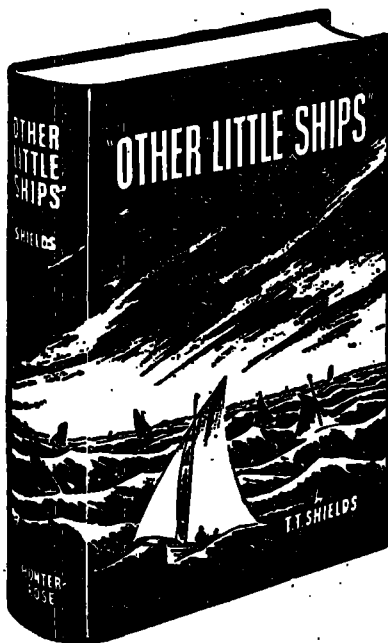
Friendship with Christ means enmity with the world, just as friendship with the world means enmity with God (James 4:4). To have fellowship with Christ involves the exclusion of the world, its desires and purposes (I. Jno. 2:15-17). Two cannot walk together except they be agreed (Amos 3:3) and if we walk with Christ, we cannot walk with the world.

The Christian who would have fellowship with Christ will find that the unbelieving world will hate, misunderstand and persecute him, as it did in the case of Christ, but he need not fear, for though in the world he shall have tribulation, Christ has overcome the world (John 16:33).

## V. The Possibility of Fellowship with Christ (verses 26, 27).

Fellowship with Christ was possible to the disciples because of His bodily presence with them. Before leaving them, He gave to them the gracious promise of the companionship of the Holy Spirit (John 14:17, 18).

So, too, we may enjoy fellowship with Christ through His Holy Spirit who abides in our hearts. The Comforter will reveal the Saviour to us in all His beauty, and bring His words to our remembrance (John 16:14).



## BOOKS BY DR. SHIELDS

"Other Little Ships" .....	\$1.50
"The Most Famous Trial of History" .....	.50
"The Oxford Group Movement Analyzed" .....	.05
25 copies .....	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address) .....	.10
12 copies .....	1.00
"The Roman Catholic Horseleach" .....	.05
12 copies .....	.50
"The Papacy—In the Light of Scripture" .....	.10
The Gospel Witness, published weekly, per annum .....	2.00

### ORDER FORM

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

Please find enclosed .....

Name .....

Address .....

(If remitting by cheque, add 15 cents for exchange.)