

# 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, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 15, No. 49

TORONTO, APRIL 15, 1937

Whole Number 778

## The Jarvis Street Pulpit

### GOD'S MINIMUM

A Sermon by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 4th, 1937

(Stenographically Reported)

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—I. John 3:23.

#### Prayer before the Sermon

Our Father, we direct our prayer to Thee, and look up with thanksgiving. We bless Thee for the upward calling of God in Christ Jesus. We thank Thee for the hope which fills the hearts of Thy people to-day, that by the outworking of Thy power, and in the fulness of Thy time, that which Thou hast purposed shall be fully realized, and there shall not fail any good thing which the Lord has spoken to the house of Israel, but all shall come to pass.

We pray that as thou art preparing a place for us, Thy twice-born children, Thou wilt prepare us for that place. May Thy people be prepared by the washing of water by the Word. Grant that more and more, by the operation of Thy Spirit, we may be brought into subjection to the will and mind of Christ. Give unto us the spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding being enlightened.

Bless this service, we pray Thee. If any especially need Thy cheer, wilt Thou minister to them. Some perhaps are groping after fuller light; they would see Thy truth made more clear. Bless the Word to their hearts this evening. Some possibly have strayed from Thy side. We pray that Thou wilt keep the steps that are well-nigh slipped; keep Thine own children from turning out of the path of righteousness.

Bless the unsaved, here and wherever Thy Word is proclaimed. Give power unto Thy messengers. Give the Word graciously, and may it run very swiftly. Grant that the Word preached may profit, being mixed with faith in them that hear. We pray that Thou wilt give the power of utterance this evening, as we seek to unfold Thy Word. Undertake Thou for us, in Thy grace.

Be pleased to bless Thine own children, those who are within the ark of safety. We commend to Thee in a special way this one who put on Christ in baptism. Grant that throughout her life she may be separated unto the gospel of Christ.

We commend to Thee this evening the Pastor of this church, and pray especially that Thou wilt vouchsafe Thy healing touch, and restore him rapidly to health and strength.

Now as we seek to unfold Thy Word, we ask Thou shalt own it to the honour of Thine own name, and in the salvation of men and women. In the name of Him Who died for us, we pray. Amen.

#### I.

OUR TEXT IMPLIES HUMAN RESPONSIBILITY FOR BELIEVING. Unbelief is a moral fault, and there is no merit in faith. Men have not liberty to remain in unbelief. God charges men with unbelief as with a sin. See you those half-covered graves, and the bleaching bones which strew the track of Israel's journeyings from Egypt to the Promised Land! There they are by the hundreds of thousands! Why? Had God's right arm lost its power? Having brought them out, could He not bring them in? Or, had His love failed, and was He now careless as to their state? Or, had He become untrue to His promises? Nay, nay! This tragedy was wholly due to unbelief. God's anger smoked against them because of the insult of their unbelief, and He swore in His wrath that they should not enter into His rest. "So we see that they could not enter in because of unbelief." Men are charged before God, not alone with the breaking of the law, but with that unbelief which makes impossible justification from the works of the law by the blood of the everlasting covenant.

Unbelief encompasses and comprehends all other sin, as the rod of Aaron devoured all the serpents of the Egyptian magicians. Unbelief embodies and represents every form of human iniquity. Thou Sodom and Gomorrah, and the cities of the plain, were judged because of the sin which declared itself and cried to heaven, yet unbelief probably was the root of all their iniquity. Of the heathen world generally it is said, "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

But also, there is something back of unbelief. There is a root-cause, a moral cause, for unbelief. Men are responsible for the condition in which they remain as

they reject the revelation which God has given of Himself in nature, in providence, and in divine grace. "How can ye believe", Christ said to the Jews, "which receive honour one of another, and seek not the honour that cometh from God only?" There is an attitude of soul towards righteousness which makes belief impossible. "How can ye believe, which receive honour one of another"—who love the praise of men more than the praise of God—"and seek not the honour that cometh from God only?"

On the other hand, Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If there be a willingness of mind and heart toward the things of God, God will remove all obstacles, and enable the individual to believe. "He shall know of the doctrine, whether it be of God, or whether I speak of myself."

## II.

NOT ONLY ARE MEN RESPONSIBLE FOR BELIEVING IN GOD AS THE CREATOR, BUT THEY ARE RESPONSIBLE BEFORE GOD FOR BELIEVING IN HIS SON. They are responsible to God for their belief or unbelief. There are some expressions of attitude which one comes upon among men who are without the knowledge of God, which would be almost past belief if he did not actually meet with them again and again. But it seems to be one of Satan's means of holding his servants in thralldom, to persuade them that nothing matters. *Men of ordinarily keen intellect in other matters will say, "It does not matter so much what one believes as long as he is sincere."* Religion is the only subject about which such idiocy can find expression. It is the only thing about which such inane twaddle is indulged in.

If you are about to engage in some commercial enterprise, do men advise you not to study the market, not to find out what is the extent of the demand for the article you intend to produce? Do they recommend that you make no enquiry as to the probable durability of the market for your goods? that it is not necessary you should give thought to these things so long as you are thoroughly convinced in your own mind that you can make such an article? Are you told that it is not necessary to relate the cost of production to the market value of your product? Are you advised to take no cognizance of your competitors? Are you advised to use your mental eliminator there, and say it is unimportant what you believe so long as you are sincere?

If you intend to insure your life, do you enquire carefully as to the company's standing? Do you compare the reliability of one company with another? Do you take account of the length of time a company has been in existence, and the promptness with which it has paid the claims of clients? And do you study the actual policy that is recommended for your particular need? I am sure you do not look at the back, and study the regulations governing claims! You just use your eliminator, and are fully persuaded in your own mind that you need a policy of some sort, and are sincere in your purpose to secure protection for yourself and others. Is that true?

Or, you are going to build a house, and you say to yourself, "I shall not bother about the foundation. No one sees it in any case, and it is immaterial. Why dig deeply? Why not go on with the superstructure? Why not lay a foot of foundation, and build upon it?" Why not simply apply to the common business affairs of life,

the principle which so many men apply to the things that have to do with the eternal destiny of their souls? Why not be fully persuaded in your own mind, be liberal-minded? Do not subscribe to anything definite. Do not believe anything in particular. Be an anythingarian. Believe everything. Or, believe nothing. What is the difference? Just believe sincerely—and then go forward in your business enterprise!

But if men are sincere in making such statements as to sincerity in belief, their principle is false and illusory. General Gatacre, in the Boer War, employed a guide in whom he "sincerely believed". He committed, not only himself, but the success of the venture which was immediately before him, and the safety of the army of some ten thousand men that was with him, to the guide; trusted him implicitly. The guide rose beside him, as they went on mile after mile, toward a place which General Gatacre sought at which to pit strength against the enemy. They came to a place at length where there was a hill, and the guide said, "There is your position, sir—and there is the enemy." He pointed to the brow of the hill which was bristling with the enemy's guns, and started to gallop away. Gatacre cried, "You villain! You have done me, but you shall go first." And he shot him dead. Then the General wailed over his "poor boys", and the trap he had brought them to. But it was too late. The enemy's guns mercilessly raked his lines. The General was sincere—but he sacrificed thousands. In all sincerity! His mistake was that he "sincerely believed" in the wrong man, and the wrong leadership.

I remember a time in my boyhood, when I had one of the escapes of my life. I lived in a city where they kept the roads clean—of course, they do here. But I speak of a time before there were pavements. In that city they had machines, with large wheels on either side, a scraper on the lower end, and a wide handle on the other. After a rain had fallen, strings of men would come down the road with these machines. There was a man to each machine. He pulled the machine across from one side of the road to the other, thus bringing the mud into the ditch. The stream of mud, in turn, was scooped up and carried away, and in an hour or so the road would be in good condition again. The mud-carts were tilted over what was called a "tip", and the mud flowed out and formed itself into a little lake, which ultimately became from fifteen to twenty-five feet in depth.

After much of this mud had been spread out after that fashion, it froze, and some of the boys discovered it; and we thought it was rather good sliding. It was fine. You have heard of leather ice? This was better than that. We got out on that mass, sliding along, and the stuff rolled up before us in grand fashion. Was there ever such a time! We were living on top of the world. We were sliding on the greatest slide that ever mortal "slewed"! But the unfortunate part of it was that, as I got out nearly to the middle of the little lake—I sincerely believed in it! I trusted it, or I would not have stayed on it a minute—it would not hold me, and I went through! I cried out for help—and I advise you to do the same thing in the same circumstances. That mud was deep, and there are more pleasant ways to die. I was down to my knees when your Pastor—he was not as heavy as he is now—ran across the same lake to rescue me. But it was not a success. He got somewhere near me—and he also went through!

Another chap observed our predicament, and thought quickly. He reasoned: if one fellow went in, and a second went in, so would a third. So he went around the lake, put down some boards, and reached to us with sticks, and got us out of the mud.

But it does matter what you believe. It does matter what you trust in. And that is essentially true in the spiritual realm. Man's destiny is a question of fact, not of fancy. The faith of God's elect is not some fanciful thing, not some working up of the emotions: it is something that is based on eternal fact, that is as changeless as the heart of God. It does matter what you believe.

There was the woman who, with her children, was going across the western prairies one cold winter night, by train. She had asked the conductor to let her know when she came to her station. The conductor said, "It is all right. Trust me; I will see that you get off at the right place." The train went on, and they came to a certain stop. The woman was fussy, and wondered whether the conductor was attending to his job. She asked a fellow-passenger if that was where she should get off, and he said he thought so—and she got off, with her children.

The train sped on through the night for an hour and a half or so. Finally the conductor came through, and looking where the woman had been, said to the man across the aisle, "Where is the woman and her children?" "Oh, she asked me when we stopped an hour or so ago if I thought we were at her station, and I said I thought we were; and she got off." "My God!" said the conductor, "there is not a dwelling within miles. They will perish in this bitter night." He pulled the rope, the engine was reversed, and they went speedily back. They came at last to the place, and found the woman in the bitter cold of the prairie night, with her children about her, huddled together, frozen stiff in death. Why? Because she believed the wrong person, followed the wrong guide.

If it be true that "there is one God, and one mediator between God and men, the man Christ Jesus"; if it be true that there is One, and One only, by Whom we may come to God, and that, coming to Him, the absolute prerequisite is that we believe on Him—if that be true, it matters to the eternal destiny of the soul as to whether we obey God, and believe on His Son, Jesus Christ.

*That twaddle about its making no difference what men believe, so long as they are sincere, is in itself the most insincere statement that any mortal man can possibly make.* You know it is but the putting off of responsibility. You know the statement you make is not sincere in itself. Your own common sense tells you that there is Someone Who made you. You know perfectly well that you have a conscience which records your sin. You know you are not ready to die. You have a consciousness of the fact that somewhere, somehow, before someone, you must meet the sins of your life. You are not sincere in the statement that it does not matter what a man believes so long as he is sincere.

But you are in utter error. I do not want to offend you—if there is anyone here who makes that statement—but there is no limit to the folly of the expressions of the natural heart of men toward God. The Scripture says that a lie is that which is opposed to eternal truth; and the scriptural definition of a liar is, one who is opposed to that which is eternally true. Here is the proof-text:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." The fact is that your happy-go-lucky, take-it-or-leave-it, it-does-not-matter-what-a-man-believes-as-long-as-he-is-sincere, anythingarian, is not the innocent he would palm himself off to be. Actually, he opposes himself to the truth of God, refusing to believe on Jesus Christ, or to accept the salvation which is by the precious blood; and, thus refusing and rejecting, your anythingarian "hath made Him a liar; because he believeth not the record that God gave of his son."

### III.

WHAT IS IT TO BELIEVE ON THE NAME OF GOD'S SON, JESUS CHRIST? *Devils believe, and tremble.* An atheist may believe that one called Jesus lived and died. What is it to believe on Jesus Christ? *Certainly, if we would be saved, we must believe the declarations of Jesus Christ as to His own personality, and as to the Father and the Holy Spirit.* No one can be said to believe in one whose very personality he denies. Jesus Christ said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." He said that the Father dwelt in him. He declared, "All authority is given unto me in heaven and in earth." And again, "Before Abraham was, I am." He said, too, "Your father Abraham rejoiced to see my day"; and "he saw it, and was glad." He claimed to be the "Son of God"; He claimed to be God. He accepted worship as God.

*We must accept, too, the claim which He makes as to the purpose for which He came into the world.* If we are to believe in Christ, we must believe what He says about man's lost estate. He says, "The Son of man is come to save that which was lost." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "If ye believe not that I am he", He said, "ye shall die in your sins." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." "The Father judgeth no man", said he, "but hath committed all judgment unto the Son." He claimed to be God, the only Mediator between man and God; that men were lost without Him; that they could be saved by coming to Him. We dare not say we believe in God unless we believe on His Son. We dare not claim to believe on His Son unless we are willing to accept all the claims which He made—as to His Deity, His relationship to the Father; unless we believe His claim as to the purpose for which He came into the world, and as to the salvation that is to be found in Him.

No man believes in God who does not believe all that God says. And in the measure in which he fails to understand, and fails to believe in what God has said, in that measure he limits God—albeit, not always willfully. It is possible that some men may have failed to arrive at a true knowledge of God, and may still be seeking Him; but in the measure in which they fail to believe His Word, they lop off the attributes of God, and limit Him.

### IV.

THIS IS GOD'S MINIMUM. All you have to do, my friend, is to believe, to repent and believe on the Lord Jesus Christ. That is the sum of His commandments. And, believing in Him, we shall desire His knowledge and

His holiness. Believing in Him, we shall follow after Him. Believing in Him, the Spirit will operate in us, changing our lives more and more into His likeness, until at last we ourselves shall be raised from the dead in the likeness of Christ.

What will you do about it? Will you believe on Him? How simple it is! Everything has been done. The cross is history; the price has been paid; the blood has been shed. The plan of salvation is complete. The opportunity of salvation is yours here and now. But there is one thing that will shut you out from salvation as effectually as were the Israelites shut out of the promised land—your unbelief. If at last you shall be so shut out, it will not be because God regards the salvation of your soul as a light matter; it will not be because He has not made ample provision for your salvation; it cannot be because He is unable to cleanse you from sin, and to make you into His likeness. It will be wholly because you have failed to obey His commandment, to believe on His Son Jesus Christ. You have refused to comply with God's minimum—the lowest possible condition upon which God can save anyone. Not that there is any merit in faith—not so. But believing on Christ means that the sinner ceases to insult God by his unbelief, and just so soon as he ceases to call God a liar, God's salvation comes to him in Christ. Can God Himself make the way easier, or the condition lower?

I wonder if I can make it plain to some of you in the gallery who are on the way, but who have not believed in Christ, or to some on the floor? "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Someone has pointed out that that text is like a chain, with five links: "He that heareth my word"—"and believeth on him that sent me"—"hath everlasting life"—"and shall not come into condemnation"—"but is passed from death unto life."

Why not come to Him now? His Word is true and never fails. And Christ never fails: "Heaven and earth shall pass away, but Jesus never fails." His word is true.

Two Rabbis were walking up the hill of Zion one day, and they saw some foxes running upon the walls of the temple. One of the Rabbis wept, and the other enquired the reason, "Why do you weep?" "Because of our sins, and because of the judgments of God. Here our beautiful house once stood, and now the foxes run upon it." Said the other, "That is true, but this also is true, that these very foxes are an evidence of the eternal truth of the word of God which says, 'Because of the mountain of Zion, which is desolate, the foxes walk upon it.'"

God's Word stands, and He stands behind it. If He has said, "He that believeth on the Son hath everlasting life", it is true. All His power will be engaged to save you, if you will only believe. *Only believe!* "All things are possible to him that believeth."

"'Twas Jesus, my Saviour, who died on the tree,  
To open a fountain for sinners like me;  
His blood is that fountain which pardon bestows,  
And cleanses the foulest wherever it flows.

"And when I was willing with all things to part,  
He gave me His blessing, His love in my heart;  
So now I am joined with the conquering band  
Who are marching to glory at Jesus' command.

"For the Lion of Judah shall break every chain,  
And give us the vict'ry again and again."

### THE "MORE EXCELLENT WAY"

God designs that every true believer should possess some spiritual capital to be invested for Him. "Now concerning spiritual gifts, brethren, I would not have you to be ignorant . . . the manifestation of the Spirit is given to every man to profit withal." To every true believer some trust is committed with the injunction, "Occupy till I come." Of the many members, which constitute the body of Christ, there is not one appendage—not one but has some peculiar service to perform. We are admonished to "covet earnestly the best gifts". The law saith, "Thou shalt not covet"; but the gospel commands us to "covet earnestly".

But there is a vast difference. The law forbids our coveting what is our neighbour's: the gospel commands us to covet that which is our own. "When he ascended up on high, he led captivity captive, and gave gifts unto men." There is in Christ an inheritance of power for every believer. Have we claimed our inheritance? Have we received our peculiar gift? Have we found out that there is something for us to do in the church? Have we discovered that there is either in our present possession, or waiting in the hand of Christ, a talent or a pound for us to invest for Him?

We should enquire as to the character of our gift. There is a long list: "God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." If we cannot prophesy, or teach, if we cannot work a miracle, if we have not the gift of healing, if we are not qualified to govern or speak with tongues, we may at least be a "help". Paul gives an honourable place to those whom the Spirit had set in the church as "helps". They were not perhaps preachers—very likely not wealthy—yet the Holy Ghost places their service on record, that He might give the "more abundant honour to that part which lacked."

Phebe is mentioned as "a succourer of many". Priscilla and Aquila are classed as "my helpers in Christ Jesus". A certain Mary at Rome is described as having "bestowed much labour on us". Andronicus and Junia are spoken of as being "of note among the apostles". He mentions "Urbane, our helper in Christ". Tryphena, Tryphosa, and Persis, are honourably mentioned as "labourers". And to the Corinthians he said, giving voice to his gladness at the coming of Stephanus, Fortunatus, and Achaicus, "For that which was lacking on your part they have supplied." Paul could never have been what he was as an apostle if it had not been for the faithfulness of those whom the Spirit set in the church as "helps". He learned to value the service of those who did a *little more* because someone else did a *little less*. All honour to those who supply in their part what is lacking on the part of someone else. We would exhort our readers to be at least a "help" in the church. Live to serve, not to be served; to minister, not to be ministered unto.

"Covet earnestly the best gifts." We are commanded to seek "the best". We need not fear that we shall be charged with selfishness for coveting God's best. He delights to give the best. We should not be satisfied with present attainments—rather, with present obtainments; but covet the best. Paul declares the gift of prophecy to be the best. We must seek therefore from God that ability which will enable us to testify, exhort, and comfort, others.

And these things we must "covet earnestly". Judas was a covetous man. He set his heart on one thing—and sacrificed everything else to obtain that one desire. As he coveted that which was evil, and sold even his dearest Friend to obtain, so let us covet that which is holy, and deem no sacrifice too great if only we may have God's "best".

All needful qualification is in the gift of one Spirit. The man who is "filled with the Spirit" is worth more to the church of Christ than a hundred carnally-minded millionaires. The Apostle spoke of himself "as poor, yet making many rich; as having nothing, and yet possessing all things." And it is written: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

The question remains: these gifts having been received, how may they be most advantageously employed? How is this capital to be invested? What is the "more excellent way"? Is it possible to serve God without these spiritual gifts? Is there some "more excellent" thing which may be substituted for them? Ah, no! There is something "more excellent" than all by which they are to be supplemented—love. Love must be trusted with the investment of our capital if at His coming the Master is to receive His own with usury.

Love tunes the tongue to speak or sing harmoniously with the sighing even of a broken human heart. Where love is lacking, even eloquence so-called becomes a mere mechanical, lifeless expression. If we love not those to whom we speak, our tongue will lack the quality of tone, the music of sympathy, which wakes a responsive chord in troubled breasts and broken hearts. Why do we sing,—

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

"It makes the wounded spirit whole,  
It calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest?"

Why is there music in Jesus' name? Because,—

"It tells me of a Saviour's love,  
Who died to set me free;  
It tells me of His precious blood  
The sinner's perfect plea.

"It tells of One Whose loving heart  
Can feel my deepest woe,  
Who in my sorrow bears a part  
That none can bear below."

There is no music in the speech of men or angels for the ear of sinners. Men cannot sing the hallelujahs of the skies, nor angels chant the minor of the broken heart, nor can these two alone sing harmoniously of mercy and of truth. We need another Singer to teach us how to sing the song of Moses and the Lamb without the accompaniment of sounding brass and tinkling cymbal. We need "the love of God . . . shed abroad in our hearts by the Holy Ghost which is given unto us"; and out of the abundance of such an heart our mouths shall learn to speak "the more excellent way". We must learn of the Lover of our souls, if we would know how to woo men to Him.

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not

love I am nothing." We must learn to love men for Christ's sake. When we are nothing before Him, we shall find plenty of work. There are plenty of hearts that need our ministrations. But lacking love, whatever knowledge we may possess, however great our faith, we shall find that though we can remove mountains, we cannot influence or move a human heart.

What is the "more excellent way"? It is the way of that charity which "seeketh not her own". It is, in a word, the way of self-sacrifice. Aching hearts, burdened with sin, with guilt and grief which cannot be expressed in words, in a vain, vaunting, selfish world, are longing for the ministry of a gifted and unselfish love. He in Whom were hid all the treasures of wisdom and knowledge, possessed in Himself "the best gifts", and when crimsoned in blood He hung between the earth and heaven, and men exclaimed, "He saved others, himself he would not save", He had finished for us the more excellent way, and opened the way to "the excellent glory". Filled with His Spirit, let us tread it after Him.—*From the Editor's File.*

#### WHEN A CHRISTIAN IS NOT A CHRISTIAN!

In an Ontario city three men's clubs the other day united for a dinner attended by three hundred. A modern Rabbi and a Modernist minister were the attraction. They were to discuss, we understand, the relative merits of Judaism and Christianity, the "debate" taking the form of conversation between them.

Had Christianity contributed to Judaism?

Yes, Christianity had taken the Hebrew prophets and made them and their message universal.

The Rabbi of Nazareth was a teacher of love; why do you Christians persecute the Jews? For example, in some sections of Toronto it is not possible for a Jew to purchase property.

The minister said that the Church had failed utterly. He could promise only that they would do better in future. The rabbi's predecessor had said that the Kingdom of God is the rule of God in the hearts of men. The minister accepted that, and so they were one. Why should they not exchange pulpits?

Some of the audience were much impressed; one, at least, was enraged.

We are told that these public discussions are to be repeated elsewhere. Perhaps they are typical of the "modern" attitude.

Let us give the Jew his place. "Salvation is of the Jews," said the "Rabbi of Nazareth" to a woman whose nationality was but half-Jewish. Yes, Jesus was a Jew, in spite of the nonsense of some German propagandists would feed their Aryan victims. Indeed, He was a Jew in the original sense of the word, for "our Lord sprang out of Judah", and Jew is a shortened form of Judean. The purpose of the Gospel, which breaks down the barriers between Jew and Gentile, is "to make of the two one new man", so that "in Christ Jesus there is neither Jew nor Gentile".

Yes, but—and it is a strong "but"—the minister, in his emphasis on some things which Jews and Christians may have in common, missed the real point of difference between them. A Christian is one who believes that the "Rabbi of Nazareth" was God Incarnate. A Christian is one who believes that the inscription, "This is Jesus the King of the Jews", hung over a cross where "the Lord caused to meet on him the iniquity of all of us."

The modern Jew, prudently, of course, claims Jesus as perhaps the greatest Jew. He calls Him a prophet. He was: He had the words of God. But to call Him prophet is not enough. "Who do men say that I the Son of man am?" Some said Elijah, some said Jeremiah, some said John the Baptist risen from the dead, and the best the people could do was to hold Him as one of the old prophets. "But who say ye that I am?" Peter's answer, given from Above, has been the answer of the Christians ever since, "Thou art the Christ, the Son of the living God." The Christian worships Him with believing Thomas as "my Lord and my God".—B.

### 13!

"Then were the king's scribes called on the thirteenth day of the first month, and there was written . . . to cause to perish, all Jews, . . . in one day, even upon the thirteenth day of the twelfth month."—Esther 3:12, 13.

"That wicked Haman" cast lots to find his "lucky day". He thought it was the thirteenth of the month. Fortunately for the Jews, Haman's plot was defeated, and the Jews triumphed. After all, thirteen turned out to be "unlucky", not for the Jews but for Haman, the Jews' oppressor.

Whether there is any relation between this event and the popular superstition as to the number, we do not know, but that feeling is wide and strong. When I was ill in Western Hospital, Toronto, a nurse I had told me of a case of hers. It was a woman who was so ill she thought she would die. As she was carried into a private room, she found the number of the door was thirteen. She thought she would die for sure! Of course, she had to be moved to another room, and we may add that she recovered. After that thirteens were taken from the hospital, and the rooms numbered 11, 12, 31, 14!

Of course, it is all very silly. An aged friend says that for years in his large family thirteen sat at table, and were healthy and prosperous. In the Old Testament we read of twelve patriarchs and so of twelve tribes; but when one counts the two tribes descended from Joseph, Ephraim and Manasseh, we get thirteen. Of course, the Levites did not inherit land in the same way as the rest. The band that moved about Palestine with the Gospel was one of thirteen, Jesus and the Twelve. Was one of them a traitor? His place was taken by another. Three and four; or three plus four, which is seven; or three times four, which is twelve, are very common numbers in Scripture: but the love chapter in I. Corinthians is number 13!—B.

### SEMINARY NOTES

The Seminary chapel continues to be visited by fellow-workers for the Kingdom of God. A week ago Missionary H. W. Innis told us something of his thirty-seven years in Kenya Colony, British East Africa. The next day Rev. Wm. Thomas, pastor of Cook's Presbyterian Church, Toronto, gave us a fine message on being prepared. This week we enjoyed a visit from Mr. Fuller, of the Railway Men's Mission. He told us of attempts being made to stir Christians among the forty thousand railway men in Canada to witness to their fellows. Friends who can, are welcome to visit us at Chapel hour, 10.30 a.m. each Tuesday to Friday morning.—B.

### BULLETIN RE THE EDITOR

In his "London Letter" Beverley Baxter says:

"Every now and then . . . because of its geographical location, some particular spot takes on a problem entirely its own. I gather that in White River it is the extremes of cold and heat. I have forgotten what Toronto's peculiar difficulty is. But in London we are now faced with a threat that belongs peculiarly to us.

"That threat is a colossal invasion from the air. No other country is so dependent upon one city as Great Britain. It is the very heart of the nation. If that heart ceases to beat, then rigor mortis would set in almost at once throughout the country."

That rather aptly describes THE WITNESS Office during the temporary absence of the Editor. It is a little exaggerated, however, inasmuch as the "heart" has not ceased to beat but only slowed down for a time—and consequently the Staff is not wholly in the grip of rigor mortis! But it is most certainly conscious of its limitations, and has "taken on a problem entirely its own". For its own sake, therefore, to put it on the lowest plane, it is very happy to report that the doctor is pleased with the progress Dr. Shields has made thus far, and promises—that each day shortens his exile from his editorial throne.

Pleasantries aside, we are glad to announce to THE WITNESS family that Dr. Shields is getting better, that each day brings evidence of definite improvement. As in all such cases, an exaggerated idea of the seriousness of Dr. Shields' condition probably prevails. While his illness is due to what is generally called "a heart attack", it was of a minor character. The attending physician states that a few years ago one thus indisposed would probably have been ordered by his doctors to take a couple of weeks' rest; but that it now is known that six weeks are required for a heart-injury to heal effectively. The attack had nothing of the character of a stroke, but was merely an injury to one of the minor heart-muscles, and when once healed will be a matter of history. Dr. Shields is assured that it will leave no predisposition to similar attacks in the future, and that, given rest, he will be as well as ever. The physician says, "I am only taking such precaution as is necessary to ensure your efficiency for the next ten or fifteen years."

Dr. Shields has been cheered, and as the British say, the cockles of his heart have been warmed, by the hundreds of kind enquiries, by mail, telephone, and telegram, that have reached him through the office; and asks that we convey his hearty thanks for these, and for flowers and other expressions of affectionate interest.

### A TENT IN NORTHERN ONTARIO

On the principle enunciated by a wise Preacher long ago, that "the thing that hath been, it is that which shall be", the people of God ought to seek the lessons of history, not only to avoid the mistakes of other days, but to emulate past achievements. The history of any of our churches, carefully traced, would be of great value used in this fashion; but few would be of greater encouragement to us at the present time than the history of Timmins Baptist Church.

Baptist work in Timmins began in a tent sixteen years ago, when a number of ministers from other centres carried on a series of evangelistic services. Four years before, Pastor Ian F. Cruickshanks had conducted meetings in the Oddfellows Hall and the Empire Theatre,

until death during the influenza epidemic cut short his ministry in October, 1918. His faithful labours were not taken up by another worker, and consequently the evangelistic services in the tent in 1921 had to make a new beginning. In the following year, November, 1922, a church building was erected, and less than a year later, May 24th, 1923, the church was organized under the leadership of Pastor Morley R. Hall, with a membership of twenty-five, the majority of whom are still in Timmins.

Pastor Hall, already a seasoned veteran in pioneering work in the North, was greatly blessed in Timmins; and the church increased rapidly; not only in numbers, but in spiritual power. In the space of one year the work became self-supporting, and in two years the building was enlarged. When Mr. Hall left in January, 1930, to become the inspiration of the splendid work of the Western Baptist Fellowship, the Timmins Church extended a call to Rev. Harold C. Slade, then a recent graduate of Toronto Baptist Seminary.

Mr. Slade has proved himself to be a worthy successor to Mr. Hall, and his ministry has been owned of the Lord in many ways. At the present time the membership stands at about six times the charter membership of twenty-five, while a great many others who have been converted have gone—as miners have a habit of doing—to other mining-towns where they have been of inestimable value in building up newer causes. A splendid parsonage has been built, and is almost paid for; while the church has not allowed its local needs to blind it to the wider horizon of missionary interests. This has been shown in a practical way by the consistent ranking for some years of the Timmins Church among the best givers of the churches of the Union of Regular Baptist Churches of Ontario and Quebec to the Union funds for the prosecution of work at home and abroad.

Throughout the short years of the history of this church, its pastors have been ever ready to give themselves to the establishment of new causes in other towns in the North. Pastor Hall held meetings in Noranda and in Kirkland Lake, and was largely responsible for the inception of these churches. And Mr. Slade has done prospecting work in South Porcupine and other centres, and was greatly blessed of the Lord last summer in Kapuskasing and Kirkland Lake.

One of the mightiest weapons for evangelization in the whole of the great Northern region is in the control of the Timmins Church through its far-sighted missionary statesmanship in securing the services of the radio station to broadcast both morning and evening messages. Since last summer, when Mr. Buhler of the Seminary, began to use this means of reaching the untouched French-Canadian population, messages in French have been broadcast regularly from the church. Many outlying places have been reached by the radio ministry, from Kapuskasing on the east, to Val d'Or on the west—a spread of some three or four hundred miles. And best of all, there has been news from time to time of conversions wrought by the hearing of the gospel "over the air".

This is the kind of history—and it is not ancient history—which the saints of God enjoy reading. And WITNESS readers will pray, we are sure, that such history may repeat itself—or rather, that God in His grace will enable them to have a hand in repeating history of this sort.—W.S.W.

## Bible School Lesson Outline

Vol. 1 2nd Quarter Lesson 17 April 25th, 1937

DR. OLIVE L. CLARK

### THE CHRISTIAN'S WITNESS FOR CHRIST

Lesson Text: John 4:27-42.

Golden Text: "Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

#### I. INTRODUCTION.

The logical connection of this lesson with the previous lessons is helpful. Salvation *in* Christ is followed by fellowship *with* Christ and witness *for* Christ. The Lord whose invitation is "Come unto me" (Matt. 11:28), and "Abide in me" (John 15:4), gives the command, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath compassion on thee" (Mark 5:19). The new life, provided by the grace of God, and nourished by the Holy Spirit as we walk in fellowship with Christ, will manifest itself in faithful witness-bearing. We are to believe the truth, walk in the truth, and bear testimony to the truth (Acts 4:20).

#### II. THE WITNESS GIVEN (verses 27-30).

Christ revealed Himself as the Messiah to the woman of Sychar, thus qualifying her to speak of Him and for Him. Paul was a chosen vessel to bear the sacred name before the Gentiles and Kings and children of Israel, but he must first receive the revelation from heaven, and bow his own heart before the Lord.

The disciples wondered why the great Teacher, weary, hungry and tired as He was, spent time with this woman (v. 27). They received the answer to their questionings when they saw the people of the city coming to Christ.

We are told that this woman "left her waterpot and went into the city". Possibly her whole soul was engrossed in her newly-found Lord, so that in her zeal, even her necessary errand to the well for water was forgotten. She may, however, have left it on purpose, departing from the Saviour only temporarily, returning with those to whom she testified, for she said, "Come, see", not "go, see".

The invitation she gave "Come, see" (cf. 1:41, 45, 46) was based upon her conviction that Christ was the Messiah since He knew her through and through (v. 25), that He had revealed to her her sinful condition and had disclosed Himself to her as the Messiah (v. 26). A witness in court must have personal knowledge of events; hearsay will not count. She urged her acquaintances to test for themselves the validity of her claims regarding Him (Psalm 34:8).

The earnest, faithful testimony was believed (v. 30). The life transformed by the power of God is an unanswerable argument to all doubters (Acts 4:14).

#### III. THE WITNESS REWARDED (verses 31-38).

The reward of true witnessing is abundant satisfaction here, and abounding joy hereafter.

The desire of the disciples to allay the hunger of the Master afforded Him an opportunity to explain to them the true satisfaction which comes to the one whose life is devoted to performing the will of God. He says again, "Labour not for the meat which perisheth" (John 6:27), and "Man shall not live by bread alone" (Matt. 4:4). See the article entitled "The Meat He Ate" in THE GOSPEL WITNESS of April 8th, 1937, for an exposition of verse 34.

The opportunity to testify to the grace of God is ever with us; now is the time of harvest (v. 35). Some have their eyes fixed so intently on some distant fancied opportunity of service that they fail to be faithful in telling out the message of salvation to those in their immediate circle. We must do the duty which is nearest us, whether it be the duty we prefer, or not. Our witness must begin at Jerusalem (Acts 1:8). The harvest is plenteous, and the labourers few (Matt. 9:37, 38).

It is worth while to assist the Lord of the harvest; the wages are adequate and sure, for the fruit is "unto life eternal" (4:14, 6:27). The one who performs the task assigned to him, no matter how insignificant that task may seem, shall receive his reward. The one who sows and the

one who reaps, the one who plants and the one who waters, shall rejoice together in that day (1 Thess. 2:19, Psalm 126:6, I. Cor. 3:5-8).

#### IV. THE WITNESS FULFILLED (verses 39-42).

The testimony of the woman of Samaria produced the desired results (v. 39), but, irrespective of results, whether the word we speak be a savour of life unto life, or of death unto death (2 Cor. 2:16), we are called to be His witnesses (Luke 24:48, Acts 1:8, 2:32, 3:15).

It is not sufficient to believe the word of another concerning salvation; the message of God's grace to men and His offer of pardon to them on the basis of faith in the shed blood of Christ must be appropriated by each individual. The Samaritans believed on Christ at first "for the saying of the woman" (v. 39), but later, "because of his own word" (v. 41). Those to whom we speak about Christ must be able to say, "We know that this is indeed the Christ, the Saviour of the world."

### OUR OLDEST SUBSCRIBER

I think we are safe in saying that we received to-day the renewal for another year of the subscription to this paper of our oldest subscriber. We speak of Miss Elizabeth Poole of this city, who came into the membership of Jarvis Street Church when Parliament Street Church became amalgamated with the work here. On moving to another part of the city, Miss Poole transferred her membership, but has been a consistent reader of THE GOSPEL WITNESS since it began, and has been one of the Editor's staunchest and most loyal friends, following through this paper with prayerful interest his battle for the Book.

Miss Poole is in her ninety-fifth year, and while unable to read THE WITNESS for herself because of failing

eye-sight—if she is not wholly blind—nevertheless is able with keen interest to follow the work of Jarvis Street Church and its Pastor, the Editor of this paper—and on his behalf we extend to Miss Poole warm greetings and hearty thanks for her long and prayerful fellowship.

### BOOK REVIEWS

*But Now We're Christians*, by D. F. Ackland, 127 pages, published by Marshall, Morgan and Scott, at 1s.

This is "a book of witness". Its twelve chapters are twelve stories of men who once were among the "down-and-outs", but who are now, as agents of the London City Mission, messengers of the Gospel that saved them. One, for example, says: "Every time I look in a mirror, I am reminded of what I was, and what, but for the grace of God, I might still be. For I carry upon my face two deep scars. They were made by razors" in a street brawl that landed the victim in a hospital "where the staff seemed as concerned about my soul as they were about my body." They won him to the Physician of souls.

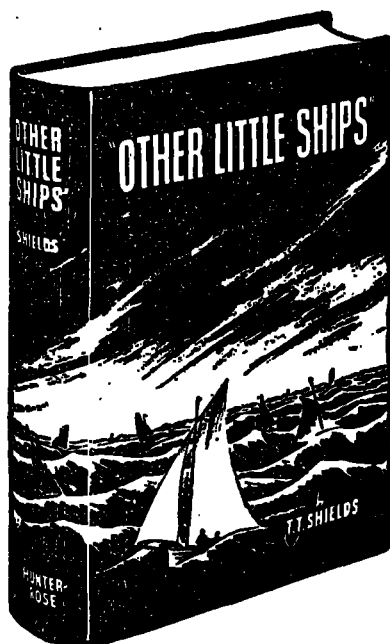
Stories like these inspire the Christian worker to believe for the worst. They furnish splendid "stuff" for Gospel sermons.—B.

### COMING UNION EVENTS

**Special Convention**—Remember the Special Convention to be held in Jarvis Street Baptist Church, Toronto, April 27th and 28th, to consider the Executive Board's Report concerning the Foreign Mission Work of the Union.

**Twenty-Fourth of May Rally**—To be held in Shenstone Memorial Baptist Church, Brantford, Monday, May 24th. There will be afternoon and evening sessions, at which the work of the North will be presented by Rev. H. C. Slade. A good programme is being arranged, and all our readers are cordially invited to attend.

## 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.)