

# The Gospel Witness

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

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## The Jarvis Street Pulpit

### "MERCY AT LIFE'S MIDNIGHT"

A Sermon by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 25th, 1937

(Stenographically Reported)

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

"And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke 23:39-43.

Again we come to the place of suffering "without the camp". Doubtless most of us have seen pictures of "the place of a skull". There is a place "without the gate" of Jerusalem which is spoken of as "Gordon's Calvary". The site was picked out by "Chinese Gordon", the Great British General, as seeming to him to be the most probable place of the crucifixion. The place is a knoll, with a configuration in its side which strongly suggests the idea of a skull.

It would indeed be a miracle—but God can work miracles—if that conformation is now as it was at the time the Saviour died for the sins of the world, after the rains and storms of nineteen hundred years have beaten upon the hill.

But for other reasons, many have rejected Gordon's choice of the scene of the place of sacrifice, as failing to fulfill some of the requirements mentioned in the Scriptures.

But it is not important. It is not a question of place, nor of time. Calvary is timeless. We were chosen in Him before the foundation of the world. We read of the "Lamb slain from the foundation of the world". In the purposes of God He was crucified before the worlds were, and "in the fulness of the time" He died. Some have reckoned that He died just as the pascal lambs were being sacrificed. I do not think they have succeeded in proving it—nor is that important. We do know that He

was crucified at passover time. It was at the time of the passover He instituted the ordinance which we call the Lord's Supper, by which we remember His death.

It seems unlikely that many of the Israelites who observed the passover year by year throughout their history, understood that the feast was prophetic, as well as commemorative, and was typical of the true pascal Lamb Who should be sacrificed for the sins of men. And still less probable is it that many—if any—had learned that each recurring passover foretold the very time of the year at which "the Lamb of God" should die. God said to Moses, and Moses passed the word to the children of Israel, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Calvary is a new beginning. With a proper appreciation of the death of the Lord, men begin a new year and a new life.

He died! "A lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He died at a predetermined time. Said Peter, at Pentecost, "Him,

being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Paul said to Timothy, "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

But He died! He died, not merely as the subject of human enmity. His death was not merely a human tragedy, nor in the ordinary sense did it constitute a miscarriage of justice—it was all that, but infinitely more. God had many purposes in delivering His Son into the hands of men. Calvary was the gathering up of all human hatred and enmity towards God. "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) *that the thoughts of many hearts may be revealed.*" The Son was suffered to fall into the hands of sinful men in order that their attitude once and for all might be declared to all the universe of God. By that murder God has demonstrated to men that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

And over against that, He has put His grace and love, and has declared His yearning over men—even those men who hated Him, and nailed Him to the tree. Here "mercy and truth are met together; righteousness and peace have kissed each other." Calvary was the meeting-place of law and gospel. Calvary was the battleground of the powers of light and darkness. We do not understand Calvary, nor begin to appreciate its significance, if we think of it as something which can be set forth in picture or similitude. There is no possible way by which men can understand that which was wrought on Golgotha for us save by the presentation of the unseen, eternal Spirit, Who "searcheth all things, yea, the deep things of God", and is able to present to the hearts and consciences of men the full significance of Calvary as it has been from eternity, and as it will be in the reaches of the ages which are to come. It was the eternal sacrifice wrought once for all in the fulness of God's time. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." He was "delivered for our offences, and was raised again for our justification". "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures." "Who his own self", said Peter, "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." He died "the just for the unjust, that he might bring us to God." He died for me, He died for you—and but for His death there would be no church here, no Christian life, no hope in our hearts, nothing before us, nothing to reveal the future, nothing to give us comfort. Apart from the death and resurrection of Christ, men and women are without

hope and without God in the world. But He died, and rose again!

But I want to speak particularly about these two men who were crucified with Christ. Strange, is it not, that these men, representative of the two classes in the world, should have died with the Saviour. Both were malefactors; the two were "in the same condemnation"; they were, probably, equally near to the Saviour's Cross; they had equal opportunities of salvation. *But one, from the darkness went out into a deeper and an eternal gloom.*

Do not imagine, unsaved one, that the time is bound to come when you will be saved. Do not take it as a settled thing that there must come some revival, something that will stir you up and bring you at last to Christ; that you cannot be hardened in sin and go on to the end of life—and go out into the darkness. The only assurance you can ever have of being saved is to be saved. "Behold, now is the accepted time; behold, now is the day of salvation." If you are outside of Christ, you are the sport of the devil, the plaything of this present evil world. You are rushing on in courses that are bound to destroy you; you are going farther and farther and farther away from God with the passing of every day. The scene enacted at Calvary is repeated wherever the gospel is preached. "Some believed"—we read, when Paul preached—"and some believed not." When Paul and Barnabas preached at Antioch they came to the place where they said to the Jews, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Sin makes us hard, and drives us farther and farther away from God—and every time we hear the gospel without responding, adds to our condemnation. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."

This man, when God's great day shall come, shall find himself without excuse—nay, condemned by the faith of the thief who was saved. Said the Saviour in the days of His flesh, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." The faith of one condemns the unbelief of the other. The acceptance by the one condemns the non-acceptance by the other. Nor did this unbeliever refrain from deriding the One Who would have saved him: "If thou be Christ, save thyself and us." And not a word did the Saviour say in reply! Oh, the awfulness of the silence of God! "Be not silent unto me", said David, "lest, if thou be silent unto me, I become like them that go down into the pit." "Woe . . . to them", saith God, "when I depart from them."

I have seen men—old men—so utterly away from God, so hardened by sin, with hearts so possessed by Satan and filled with hatred against God, against His people, against His church, that they had apparently

come to the place where God had left them alone. We must ever remember that He has said, "My Spirit shall not always strive with man."

*But the other malefactor—equal with the lost man in sin, as far as the record reveals—went from an ignominious death to the fadeless glory of an endless life!*

Comparatively few men come to Christ in life's later years. Not often, comparatively, are men converted after fifty years of age. Few turn to the Lord when life is ebbing. Not often does a man come to God with his last gasp. But it does happen, thank God! Some of us have had the joy of leading some old men to the feet of Christ. Rebuking the man who railed upon the Christ, the other malefactor turned to Him Who hung upon the middle cross, and prayed, "Lord, remember me when thou comest into thy kingdom." What an impossible King! How unlikely a Saviour, to all outward appearances! How should one about to die come into a kingdom, much less help another one who also was passing from the world! Clearly this dying thief had spiritual light. Had he heard the Saviour preaching as he himself passed by to carry out some nefarious plot? Had he a friend who had been healed at the touch of the Man of Galilee? Had one of the disciples stopped this thief at some time and talked to him about righteousness and about God? Who knows? But it would seem that in some way he had heard something of the words of life. Perhaps he had merely heard the word and had not believed. But he believed now! No doubt about that! How simple his trust! How complete his faith! "Lord, remember me when thou comest into thy kingdom."

And how ready was the Saviour's response! To the one—no reply to his railing; no threat of coming judgment; no mention of the utter darkness into which he was about to go—just the awful silence of God! But to this penitent thief, what words of comfort and of cheer! How penitence pulls at the heartstrings of God! He always is ready. He is plenteous in mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and He will have mercy upon him; and to our God, for he will abundantly pardon." He rejoices to be merciful. Judgment is His strange work, something in which God has no delight. He is "not willing that any should perish, but that all should come to repentance." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." But where is paradise? Where was Christ to go that day? The record shows that He died immediately after making this appointment to meet the thief in glory. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he

said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

But where is paradise? Where did the soul of Jesus Christ go from the Cross? Where did the dying thief go? Where shall we go just beyond death? Paradise! Where is it? There are three instances in which paradise, as such, is mentioned in the Word. The verse of our text, Luke the twenty-third chapter and the forty-third verse, is the first instance. Another case is that of the seventh verse of the second chapter of Revelation, in which the Saviour says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And a third reference is the twelfth chapter of the Second of Corinthians, in which Paul says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." It would seem from this, that "paradise" and "the third heaven" are synonymous. But still we ask, Where is paradise? According to Paul's word, it is "up", not down. It is beyond two heavens, and is the third heaven. Paul was sure he had been there. When there he had heard "unspeakable words, which it is not lawful for a man to utter." There seems no doubt that he was here speaking of himself, under this figure.

Please notice the light this passage throws upon the immortality of the soul. Paul did not know whether his body had gone to paradise or not. So we learn that it was possible that only his spirit—or his soul, if you like, though I know something may be said as to their being distinct; but the immortal part of him in any case—was caught up to paradise. So it becomes very plain that that part of us which inhabits this body may leave the body and live in a state of very conscious existence, hearing and seeing things which are quite beyond mortal ken. This passage alone quite answers the errors of Christadelphians, Jehovah's Witnesses, and every other sort of soul-sleeper whatsoever.

I wish to go farther while we are dealing with the matter and read a few verses from the second chapter of Acts. Said Peter, at Pentecost, "For David speaketh concerning him; I foresaw the Lord always before my face for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." "Hell" here, it should be observed, is hades, the equivalent of sheol; it is the unseen spirit-world, but not necessarily a place of punishment or of suffering.

So Peter, inspired by the Holy Spirit, tells us that David, as prophet, spoke of the resurrection of Christ, that His soul was not left in hell (hades), neither His (Christ's) flesh did see corruption. It may be remarked, incidentally, that this passage, with, of course, many others, answers the error of Jehovah's Witnesses (false witnesses, they are) as to the resurrection of the Lord.

So the Lord Jesus Christ went to Hades and He went to paradise! And He went there during the time His body lay in Joseph's tomb. David's prophecy, quoted by Peter, shows that He went to sheol—hades—hell; and the Lord's promise to the dying thief was, "TO-DAY shalt thou be with me in paradise." Are then, hades and paradise one and the same place? Well, perhaps so—and perhaps not. It is a most interesting question.

But the Lord went to paradise, and He cleared the way for the dying thief to meet Him there. Paradise was the place to which Paul was transported, and in which, apparently, "revelations of the Lord" were made to him. Paradise is that place of ineffable peace and joy concerning which the ascended Lord makes promise "to him that overcometh."

"O Paradise! O Paradise!  
Who doth not crave for rest?  
Who would not seek the happy land  
Where they that love are blest?  
Where loyal hearts and true  
Stand ever in the light;  
All raptured through and through  
In God's most holy sight?

"O Paradise! O Paradise!  
I want to sin no more;  
I want to be as pure on earth  
As on thy spotless shore;  
Where loyal hearts and true  
Stand ever in the light;  
All raptured through and through  
In God's most holy sight.

And there was to be a meeting that day between this thief and the One who was holy, harmless, undefiled and separate from sinners! What matchless grace! What an infinite salvation! How instantaneously does grace rush to cover the iniquity of the penitent! What a Saviour is our Lord! No upbraiding for past transgressions; no counting up of life's iniquities: just the immediate blotting out and cancellation of all indictments against the sinner! And it was to be "TO-DAY"! Surely this was sudden glory! What power there is in the precious blood of the Lamb! A consort of thieves and murderers, the indictment against him quashed, washed in the blood of the Lamb, carried safely to and meeting the Lord in the realms of bliss and introduced to the aristocracy of the skies "TO-DAY"! Hallelujah! What a Saviour!

And, listen! "For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living." While in hades—in paradise—he was alive amongst those who in this world are called "the dead". He had laid down His life voluntarily. He had said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Beyond the cross, while His body lay in Joseph's tomb, He was "Lord . . . of the dead." He then had power to take His life again. And—thanks be to

God—He burst the bands of death! He worsted the powers of darkness in their own home. He died "that through death he might destroy (or, as the Revised Version has it, bring to naught) him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." He extracted the sting of death and came forth from the grave a conqueror over conquerors, putting a song of triumph into the mouths of all the members of the household of God: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This conquering, triumphant, Lord—this "Lord both of the dead and living"—this Saviour who declared to John in Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hell (Hades) and of death"—this mighty Lord of all was able to save the thief from hell—the place of punishment—and the grave, and to take him to paradise! And so can He save you. This thief had no time to save himself by good works—if such a thing were ever possible—no opportunity to dress himself up and make himself presentable to God—if that were ever possible. If there was any salvation for him, it must be a salvation which was the gift of grace, a salvation which was without money and without price. And that, precisely, is the salvation which is now offered to you through the precious blood of the Lamb of God.

"The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

Nor should the Christian fail to lay the comfort of this truth to his heart. He Who took the thief to paradise will receive to glory all who believe on His name. And we shall meet the friends who have preceded us into His presence. We shall meet this thief, this trophy of divine grace, robed in the righteousness of God. "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." All is well, children of God, all is well!

Christ has died; He has triumphed over death; He is living at God's right hand: He "ever liveth to make intercession for us". He is our Saviour, our Offering, our Priest, our coming King. A little while and He will come down the skies, and will call us to Himself, and we shall be for ever with the Lord.

That is our hope, unsaved folk. Do you not want a salvation like that, something to give you rest of heart, hope, gladness, something by which you can defy death? Come well or ill, sorrow or joy, all is well; for Christ has died, our Saviour has triumphed over death—all is well! Then come to Him; come and welcome; come and have fellowship with the Father and with His Son, Jesus Christ. He is ready to receive you.

"Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, joined with power:  
He is able,  
He is willing: doubt no more."

## DR. SHIELDS' TWENTY-SEVENTH ANNIVERSARY

We have sometimes wondered what people meant when they spoke of experiencing "mingled feelings", of being "regretfully glad", of sorrowing while rejoicing; but the Jarvis Street congregation both morning and evening on Sunday last, when it celebrated, in his absence, the twenty-seventh anniversary of Dr. Shields as its Pastor, was a striking example of that state of mind—and of heart.

Feeling that it was impossible to allow the occasion to pass, even though the day could not be shared together, without opportunity of expressing in some tangible form their love for the Pastor and Mrs. Shields, members of the church throughout the preceding week had brought to the office gifts of money, some large and some small, but all expressive of warm esteem and affection; and on Saturday—the actual anniversary date—there were delivered to the Pastor's residence a large lawn couch for convalescent days, and a small Persian rug—for any time; beside many individual gifts.

As a sort of substitute—the best available under the circumstances—a message was read at both services from the Pastor, by Rev. W. S. Whitcombe, and a reply expressing the love of the entire congregation as registered by standing vote. The latter was taken to Dr. Shields Sunday afternoon when the Deacons and the General Superintendent of the Bible School went in a body to spend with him one of the hours he is allowed out of bed each day. The messages follow:

Dr. Shields' Letter

May 16th, 1937.

"My dear Friends:

"I am extremely sorry to be absent from my pulpit on this date since, by the day of the month, I completed twenty-seven years in the pastorate of Jarvis Street Church yesterday, the fifteenth day of May.

"Mrs. Shields and I greatly appreciate the many expressions of Christian love which have reached us, and the beautiful gifts delivered at the house yesterday commemorative of this twenty-seventh anniversary. We should like the whole congregation to know that the kindly sentiments thus expressed are cordially reciprocated.

"Being so long absent, I suppose it will not be regarded as an immodest intrusion of personal matters to say that I greatly enjoyed sitting up for a while on Thursday, a little longer on Friday; and I had several short constitutionals about the upstairs hallway, and a few hours in my study instead of my bedroom on Saturday. The doctor assures me my progress is far in excess of all reasonable expectations, and I am sure that you all will be glad to recognize, as my wife and I do, that God has been pleased to hear the intercessions of many in my behalf. I am warned to be careful, and not to try to be "too smart". I shall endeavour to heed the admonition, as I desire to be back at my loved work at the earliest possible date.

"Let us continue with all earnestness to pray God's blessing upon all departments of the work, and I am sure you will not forget to pray, as I constantly pray for you all.

"I should like to assure all the scholars in the School that I greatly miss their company, and I am eagerly anticipating the day when I shall have the opportunity of seeing them all again. I hope in the meantime that officers, teachers, scholars, and the entire membership of the church, will do their utmost to keep up the work.

"With warmest love to you all, I am,

Affectionately yours,

(Signed) T. T. Shields."

Reply of the Church and Bible School

May 16th, 1937

"Dear Pastor:

"For some years past it has been the glad custom of the church to express their affection for, and loyalty to, you on the anniversary of your coming to Jarvis Street Church as its Pastor. On this twenty-seventh anniversary, the first time you have been absent on such an occasion through sickness throughout the entire period of your labours here—which sickness is a source of keen sorrow on the part of the entire church family—we wish to renew the expressions of love and appreciation of other years, and to enlarge and intensify them if that be possible, solemnly pledging ourselves to you and to one another in the sight of God, to use every means in our power for the furtherance of the work of the gospel in this church, and in its many interests at home and abroad, depending wholly on the Great Head of the church to do for us "exceeding abundantly":

You have given us an example in doctrine and in labour that is truly apostolic, and the power of the gospel you preach has been mighty through God to the pulling down of the strong holds of Satan. Scores in this congregation this morning, who rejoice with us in the Lord and in the power of His might, have been brought to that knowledge through your faithful ministry of the Word, and one and all have been built up in our most holy faith by your sound scriptural teaching.

"We know that you will join with us—and in a deeper sense than could be so with us—in thanksgiving for the blessing that has attended the ministry of your brother, Rev. E. E. Shields and others, in the many enterprises in which you have led the church throughout the years—the great Bible School, the Seminary, The Gospel Witness. We feel that, for this work to continue practically unabated in your absence is the greatest tribute that could be paid to your workmanship in spiritual things.

"A great intercessory ministry is being exercised on your behalf by the membership of the church, and by a great host of friends the world around; and it brings great joy to our hearts to learn of the large measure of recovery that has been granted you, and that you are now able to move about. We sincerely hope, however, for the sake of the work which is so dear both to you and to us, that you will exercise every reasonable precaution to conserve and build up your strength, that you may return to us in full health and vigour, and be spared to carry on the work of the ministry among us for many years to come.

"Our heartfelt gratitude to God for your leadership is inexpressibly deep, and great volumes of thanksgiving go up to Him at all the services for such a Pastor and leader. We take this anniversary occasion of a long and honoured pastorate to express once more our love and affection for you personally. May the Lord bless and keep Mrs. Shields and yourself in the days of recuperation! In quietness and assurance may your strength be.

"Signed on behalf of the Deacons and the whole church family, I am,

Very affectionately yours,

(Signed) W. S. Whitcombe."

"Blest be the tie that binds

Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

"Before our Father's throne

We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

"When we asunder part,

It gives us keenest pain;  
But we shall still be joined in heart,  
And hope to meet again.

"This glorious hope revives

Our courage by the way,  
While each in expectation lives,  
And longs to see the day.

"From sorrow, toil, and pain,

And sin we shall be free;  
And perfect love and friendship reign  
Through all eternity."

### JESUS, THE CRUCIFIED

A good scholar of the Greek New Testament, Mr. A. Marshall, in the April number of *The Greek Student's Monthly*, expresses surprise at finding the tense used to describe our Lord as crucified. Before we give the references, permit this explanation: In Greek tense means kind of action, and there are three kinds: one is like a line, indicating duration; another is like a point, indicating merely event; the third is a combination of the first and the second, and describes the abiding result of an action. It is this third tense that is used of "Jesus the crucified" in Matthew 28:5, which is parallel to Mark 16:6; also in I. Corinthians 1:23; 2:2 and Galatians 2:1. Mr. Marshall says:

"These passages warrant a conception of Christ's death to which insufficient attention has perhaps been paid—that it not only once happened, but is an abiding fact, even though resurrection has since taken place. If we may so express it, resurrection has been superadded to crucifixion without cancelling it; and this is in harmony with what John saw in Patmos—a Lamb standing (resurrection) as it had been slain (death)."

Thank God for the abiding quality of the "finished work of Christ"!—B.

### SACRIFICE

Enforcing the duty, privilege, and spirituality, of supporting materially the work of the gospel, the imprisoned Paul wrote his warm thanks to the generous Philippians for their repeated thought of him, saying: "I have received . . . an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." In our work it is our privilege many times to scent such perfume. Delicate odours are carefully preserved that others may share. From our bottle, finely labeled, "Essence of Spiritual Sacrifices", we take out the stopper to allow our readers just a whiff.

A man into whose life a great sorrow had entered, came to the Seminary some years ago. He had not money enough, and so supported himself by part time work—the part being a very large one, so large, indeed, that it made his Seminary course slow. A year ago he asked about a "field" for the summer. The answer was: "We are sorry to say that all we can offer you is to help at ———, where there is much work to do in a very poor community. We have no funds to support your work; the field itself can offer you nothing in money. We cannot give you even your transportation. The pastor who wants your help will himself provide board and lodging." "I need the experience. I can get my job back next fall and keep myself that way and go on. I will go." He went.

The home mission pastor he helped was very poor. That we knew. The student returned in September to the Seminary, but remained only three weeks. Weeks later, after a severe illness, he appeared. Then he dropped out. A fellow-teacher said to-day, "You can hardly count him as a student." But accidentally—no, we must say providentially—we heard more to-night. For five weeks the brother was ill. After that for four months he had to go daily to the doctor. The sickness put him back financially \$225.00. He has been working so hard at his job that he has not been able to come to school. He told the friend from whom we heard that he had learned his lesson, and that it was well he had. (You see, he is not

whining. We did not know of this until it was over.) He must take care of himself: he must have *meat* to eat. Last summer they lived out of the garden: they had no meat. He had been used to a regular diet of meat, and he could not do without it. During the summer he broke himself down, but he is much better now. He is asking to be sent to the foreign mission field.

To summarize: Eagerness to serve; improper diet; weeks in bed; daily visits to the doctor for months; an expense of \$225.00; desire to serve abroad; sacrifice, "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

### "PEGGING AWAY"

Ever since Rev. John Knight and his wife went from Stouffville, graduates of the Seminary of 1929, they have been so busy "pegging away" in Jamaica, as Mr. Knight says in the following letter, that they have found little time to tell of their work to those at home. The following letter, dated April 15, will therefore be of special interest to those who have contributed to his support in Jamaica, as well as to all others. Rev. O. T. Johnson of the Seminary class of '30 is also labouring in this needy land.

Clarksonville, Cave Valley P.O.,  
Jamaica, B.W.I.,  
April 15th, 1937.

"Dear Friends:

"Jamaica, the island of plains, valleys and mountains, is only a speck in the Caribbean Sea, though actually it is nearly twice as large as Prince Edward Island, while the population of 1,100,000 must be ten or eleven times that of the island in the St. Lawrence.

"Since the early days, most of the good land has been in the hands of a few rich land-owners. They now grow hundreds of acres of bananas and sugar cane, or have ranches extending over thousands of acres. In contrast with this, there is the large labouring and cultivating class who try to eke out an existence the best way they can.

"I doubt if there is any country in the world where there is a greater variety of religions. Beside having representatives of the older denominations, the country is overrun with modern, local and imported sects.

"Though the Baptist cause was the strongest in the island for many years, it has waned considerably lately. Our particular sphere is made up of three churches, Clarksonville, the home church; Mount Moriah, eight miles from here; and Tweedside, about thirteen miles away. These have an aggregate membership of about seven hundred. They withdrew from the Jamaica Baptist Union a few years ago because of that body's unwillingness to deal with Modernism prevalent in its college and many of its pulpits.

"We have found many patient, stalwart, and faithful members in our churches who love the Word of God. Others are weak, and easily turned aside by false prophets.

"Jamaica does not suffer from a lack of churches, nevertheless she stands in need of re-evangelizing. Truly "the fields are white unto harvest", and while at first glance there seems to be a sufficiency of harvesters, many of them are either in league with the enemy sowing tares, or busy seeking their own things and "not the things which are Jesus Christ's". There is plenty of room and work for Timothies. We are hoping that Mr. Black, now in his third year in the Seminary, will prove to be one on his return.

"We long to see the day when there will be a Union, no matter how small it may be at first, of Baptist churches in this land that will boldly preach and defend the whole Word of God. Until that time, we can only peg away in our own sphere where the Lord has given many precious souls, and continues to do so almost weekly. We earnestly covet the prayers of God's people.

With very best wishes,  
(Signed) John Knight."

## GOSPEL WITNESS SUNDAY SCHOOL LESSON OUTLINE

### The Life of Christ

Edited by Dr. Olive L. Clark

JULY 1st to DECEMBER 31st, 1937

- LESSON XXVII.—July 4th—PREPARATION FOR THE MESSIAH.**  
Lesson Text: Luke 1. Golden Text: Luke 1:68.
- LESSON XXVIII.—July 11th—BIRTH AND CHILDHOOD OF CHRIST.**  
Lesson Text: Luke 2. Golden Text: Luke 2:11.
- LESSON XXIX.—July 18th—THE BAPTISM OF CHRIST.**  
Lesson Text: Luke 3. Golden Text: Luke 3:22b.
- LESSON XXX.—July 25th—CHRIST BEGINS HIS EARTHLY MINISTRY.**  
Lesson Text: Luke 4. Golden Text: Hebrews 4:15.
- LESSON XXXI.—August 1st—CHRIST MANIFESTS DIVINE POWER.**  
Lesson Text: Luke 5. Golden Text: Luke 5:17b.
- LESSON XXXII.—August 8th—TEACHING ON SABBATH-KEEPING AND DISCIPLESHIP.**  
Lesson Text: Luke 6. Golden Text: Luke 6:46.
- LESSON XXXIII.—August 15th—TEACHING OF CHRIST ON FAITH AND FORGIVENESS.**  
Lesson Text: Luke 7. Golden Text: Luke 7:50.
- LESSON XXXIV.—August 22nd—CHRIST MANIFESTS POWER OVER DEATH.**  
Lesson Text: Luke 8. Golden Text: John 11:25.
- LESSON XXXV.—August 29th—THE TRANSFIGURATION.**  
Lesson Text: Luke 9. Golden Text: Luke 9:35.
- LESSON XXXVI.—September 5th—THE GOOD SAMARITAN.**  
Lesson Text: Luke 10. Golden Text: Luke 10:27.
- LESSON XXXVII.—September 12th—TEACHING OF CHRIST ON PRAYER AND SINCERITY.**  
Lesson Text: Luke 11. Golden Text: Luke 11:9.
- LESSON XXXVIII.—September 19th—SEEKING FIRST THE KINGDOM OF GOD.**  
Lesson Text: Luke 12. Golden Text: Matthew 6:33.
- LESSON XXXIX.—September 26th—RECOGNIZING THE DAY OF VISITATION.**  
Lesson Text: Luke 13. Golden Text: Luke 13:24.
- LESSON XL.—October 3rd—TEACHING OF CHRIST ON HUMILITY AND DISCIPLESHIP.**  
Lesson Text: Luke 14. Golden Text: Luke 14:11.
- LESSON XLI.—October 10th—THE LOST FOUND.**  
Lesson Text: Luke 15. Golden Text: Luke 15:10.
- LESSON XLII.—October 17th—REWARDS AND THE LIFE BEYOND.**  
Lesson Text: Luke 16. Golden Text: Luke 16:10.
- LESSON XLIII.—October 24th—TEACHING OF CHRIST ON THE KINGDOM OF GOD.**  
Lesson Text: Luke 17. Golden Text: Luke 17:33.
- LESSON XLIV.—October 31st—QUALIFICATIONS FOR ENTRANCE INTO THE KINGDOM OF GOD.**  
Lesson Text: Luke 18. Golden Text: Luke 18:16.
- LESSON XLV.—November 7th—CHRIST ENTERS JERUSALEM.**  
Lesson Text: Luke 19. Golden Text: Luke 19:38a.
- LESSON XLVI.—November 14th—CHRIST SILENCES HIS ENEMIES.**  
Lesson Text: Luke 20. Golden Text: Luke 20:25.
- LESSON XLVII.—November 21st—SIGNS OF THE END-TIME.**  
Lesson Text: Luke 21. Golden Text: Luke 21:33.

## LESSON XLVIII.—November 28th—THE LAST SUPPER.

Lesson Text: Luke 22:1-30.  
Golden Text: 1 Corinthians 11:26.

## LESSON XLIX.—December 5th—THE AGONY, DENIAL AND BETRAYAL OF CHRIST.

Lesson Text: Luke 22:31-71.  
Golden Text: Matthew 26:41.

## LESSON L.—December 12th—THE CRUCIFIXION OF CHRIST.

Lesson Text: Luke 23. Golden Text: Isaiah 53:5.

## LESSON LI.—December 19th—THE VISIT OF THE WISE MEN.

Lesson Text: Matthew 2:1-15.  
Golden Text: Matthew 2:2.

## LESSON LII.—December 26th—THE RESURRECTION AND ASCENSION OF CHRIST.

Lesson Text: Luke 24. Golden Text: Luke 24:6a.

## Bible School Lesson Outline

Vol. 1      2nd Quarter      Lesson 22      May 30th, 1937

DR. OLIVE L. CLARK

### THE BELIEVER'S ETERNAL SECURITY

Lesson Text: John 6:37-47; John 10:27-29.

Golden Text: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:28.

#### I. Introduction.

Our Lord Jesus was the greatest teacher this world ever knew; His teaching is at all times clear and unmistakable to those who are willing to take Him at His word. He knows the frailty of His pupils, and enforces His lessons by repeating them over and over again, at times repeating the identical words, at other times clothing the message in different dress. In the passages before us for study, He emphasizes the doctrine of the eternal security of the believer by stating it in various ways.

#### II. Believers Shall Never Be Cast Out—John 6:37-47.

We think frequently of Christ as God's gift to us, and of eternal life as a present which we do not deserve, and which we may have only by receiving it as a free gift (Rom. 5:16; Rom. 3:24; John 3:16; Rom 6:23). On the other hand, we who believe are gifts unto Christ; we are counted as His inheritance (Eph. 1:18). God the Father presents us to Christ (John 17:2, 6, 9, 11, 12, 24), Who paid the ransom price for our redemption (1 Cor. 6:19, 20). It follows of necessity that all who have been given to Christ by the Father will surely come to Him (v. 37).

The work of redemption is complete and final. All who come to Him, all who have been accepted on the basis of faith in the One Who has made atonement, are eternally secure. They will never be cast out. We sometimes think of this verse as teaching that no one who comes to Christ will be rejected. This is indeed true, for whosoever will may come (Rev. 22:17), but taken with the first half of the verse, it surely implies that once having come to Christ for salvation in the scriptural manner, the believer will never be cast out. Once saved, he is always saved, and forever safe.

It is the will of the Father that all who believe may have everlasting life (v. 38-40). Our God is omnipotent; what He wills, He can perform (Jude 24).

The first move in salvation must be from God (v. 44, 45), and through Christ alone can we see God (v. 46, John 1:18). That means that we can do nothing to save ourselves; we must simply be willing to let Him save us. As we cannot save ourselves by our own efforts, so we cannot keep ourselves saved for one instant of time. The doctrine of the eternal security of the believer is a necessary result of the doctrine of salvation by grace alone, without works. To doubt the keeping power of God is to doubt the efficacy of the atoning work of Christ.

Christ Himself promises to give everlasting life to all who believe upon Him (v. 47; John 3:16, 36; John 5:24). His promise is prefixed by the words "Verily, verily, I say unto you"; that is, "Truly, truly (Greek, 'Amen, amen'), I say

unto you." These words add emphasis to the thought, and are found only in the Gospel of John, and in each case precede an important statement of truth. Teachers will find it a helpful study to look up the references. The phrase "everlasting life" in Scripture denotes the quality of life with Christ (John 17:3), but it also denotes life which has no end. A person could not be saved in January, let us say, and lost again in March, for if he were truly born again, he would receive everlasting life, and everlasting life continues for ever, not merely from January to March.

### III. Believers Shall Never Perish—John 10:27-29.

Teachers of younger scholars will find the imagery of this passage suggestive, and might find it profitable to introduce the subject of our safety in Christ by dealing with this passage first.

We are secure because we are the sheep who belong to the Good Shepherd (v. 27). Talk to the children about the habits of sheep and shepherds in Palestine, mentioning such facts as the following: shepherds going before the flock (John 10:14), the knowledge the shepherd has of the sheep, the waywardness of sheep, their inability to find their own way home (Isaiah 53:6), the shepherds' care in protecting (John 10:15) and feeding sheep (Psalm 23). If an earthly shepherd takes such diligent care of the flock, surely our heavenly Shepherd will not let one of His own sheep be lost (Luke 15:3-7).

The three statements of verse 28 repeat the same truth, "the preservation of the saints through the perseverance of God". He says we shall never perish, and He means just that; we shall never be lost.

Again, we are secure because we are in Christ. We are in His hand, as it were. The children will remember how their fathers would hold a coin tightly in closed hand, and how the children would try to get it out. As soon as they succeeded in unclasping one of father's fingers and proceeded to open the next one, father would close the first finger again. Finally father would let his son or daughter unclasp all his fingers, revealing the coin. Son could reach that coin only when father permitted it. Teachers could have a coin and do this with the children. Our Saviour has us tightly in His grasp, and He will not let Satan or any one or anything snatch us away from Him (Rom. 8:35-39).

We are children of God by faith in Christ (Gal. 3:26; John 1:12). A son may be rebellious, wilful and disobedient, but nothing he can do will undo his relationship to his earthly father. Though disowned, he is still his father's son. So, unworthy though we be, we are God's children, and we are His forever. The tie of fellowship may be severed easily by sin, but the tie of relationship is established for ever. Blessed be His holy Name!

Many other scriptures might be mentioned which deal with the union of Christ and the believer, and teachers in senior classes might like to refer to such passages as John 15:5, the union of life of the vine and branches; 1 Cor. 12:12, 13, the union of life of the head and members of the body; the union of husband and wife as seen in Eph. 5:30-32; the union of spirit, 1 Cor. 6:17. Some earthly unions may be dissolved, but the union of Christ and the believer is indissoluble.

We are secure, also, because we are in the Father's hand. We are in Christ, and Christ is in God. This may be illustrated for the children by having a coin in the right hand, closing the fingers, and then placing the left hand over the closed right hand. The coin is doubly secure.

These precious promises of eternal security belong only to those who have accepted Christ as their Saviour. God's Word is just as emphatic regarding the destiny of those who refuse to believe on Him (John 3:36; Rev. 20:11-15).

## NEWS OF UNION CHURCHES

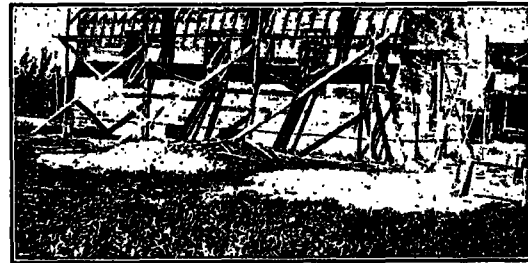
**LONG BRANCH**—Rev. B. Jeffery. Sunday, May 16th, was a day of much rejoicing at the Long Branch Baptist Church. At the evening service Mr. J. M. Coghill of Jarvis Street, Toronto, preached, and when the invitation was given eight young people signified their desire to accept Christ as their Saviour. Following the service at Long Branch, a service was held in New Toronto. At this meeting still another was found of the Lord, for which they give God the praise.

**24th OF MAY RALLY**—Do not forget the Rally of Union Churches to be held on Monday, May 24th, at Shenstone Memorial Baptist Church, Brantford. Rev. H. C. Slade has a thrilling story to tell of the work in the North; Miss Mary Jeffery is to play her violin, and Mr. W. J. Hutchinson is to lead the singing. Come and bring your friends. Supper will be served by the ladies of the Church at twenty-five cents per person. Toronto buses leave at 12.00 noon.

### MORE PIONEERING

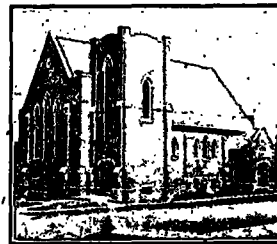
A fortnight ago THE GOSPEL WITNESS published an extended article covering the work which the Union of Regular Baptist Churches of Ontario and Quebec has done and is doing in Northern Ontario and Quebec. Since that time Mr. W. R. Slade has gone to begin the work at Geraldton, Ontario, where he is much encouraged with the prospects. Pastor G. B. Hicks will go there next week, since the Gospel Tent Campaign in which Mr. Slade with others will be engaged, is to begin the first week in June.

Now we have further news to report. Born in the bluenose country, Mr. Chas. S. McGrath went to Northern Ontario to work in the mines. There he was won to Christ, and made



Westbourne Baptist Church, Calgary, in process of erection.

such advances in grace that he was elected a deacon under the ministry of Rev. Morley R. Hall in the mother-church of our work in the North, the First Baptist Church, Timmins. Feeling the call to the ministry, Mr. McGrath spent three years in Toronto Baptist Seminary. During one summer of this period he did pioneer work in the newly-established mission station of Rouyn and Noranda. After leaving the Seminary, Mr. McGrath went to Alberta where his former pastor, Mr. Hall, had gone to Westbourne Baptist Church, Calgary, and through whose efforts a Baptist church had been started at Crossfield. Mr. McGrath went to shepherd this new flock. During his ministry there a building was erected. The process of erection is shown herewith. When the building was opened the collection taken that day completed the payment for the establishment.



Baptist Church, Stouffville, Ont.

When Rev. W. W. Fleischer left the work which he had successfully done at Stouffville—for it was during his ministry that the new building shown herewith was erected—Mr. McGrath was called to succeed him. There he has continued for several years and carried on the work. A number have been added to the church, and the fine missionary spirit of these churches has put them among the most liberal supporters of our missionary programme.

And now Mr. McGrath feels the call of the North again. With his experience there and elsewhere we feel he is just the man to occupy the field at Val d'Or and Bourlamaque with its population of several thousands. When the situation desperately demanded a missionary, Pastor J. H. Watt went to Val d'Or temporarily. He is now returning to his field at Countryside and Wilkesport, and Mr. McGrath will carry on beginning June 1st. Our new Northern Missionary is very happy over the prospect of this work in Northern Quebec. We pray for blessing upon this effort. THE WITNESS will report the progress of the work from time to time.