

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The Jarvis Street Pulpit

### THE SACRIFICE OF HIS PROVISION

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

Preached in Jarvis St. Baptist Church, Toronto

(Stenographically Reported)

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And when he said, Behold the fire and the wood: but where is the lamb for a burnt offering?"

"And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."—Gen. 22:7, 8.

#### Prayer Before the Sermon

We beseech Thee, O Lord, by the gracious power of Thy Spirit, to enable us now, consciously, to enter into communication with Thee, to receive from Thee that which Thou wouldst give us in Thy grace, and to respond to Thee according to Thy call. We confess our dependence upon the great Sacrifice. We recognize that no progress we can make, no growth in grace or in knowledge, can ever in this life lead us to a position where there is no deficit. We ever need the cleansing of the precious blood, the righteousness of our Lord Jesus, that we may stand complete in Him before Thee; and therefore do we cast ourselves again upon the atoning Sacrifice, knowing that in Jesus Christ we have redemption through His blood, even the forgiveness of our sins.

We acknowledge before Thee our proneness to wander, in heart, in mind, as in life. We are subject to the powers of darkness, unless Thou dost give us the victory over them. Our minds become clouded, our intellectual faculties dulled. We cannot see afar off, save as Thou dost let Thy light shine upon us, and enlighten our understanding. Therefore, O Lord, we beseech Thee to fulfil to us Thy promise: may the divine Teacher, the Spirit of truth by Whom the Word was inspired, direct our thoughts, and open the eyes of our hearts that we may understand the Scripture.

We acknowledge, O Lord, that we have no strength to do that which we ought to do. We are ever in bondage to our lower nature, save only as we are given the victory over it by the power of the Holy Ghost. So would we pray that as we learn what we ought to do, we may be empowered by Thy Spirit to do that which Thou dost require of us.

We come a company of needy men and women, and boys and girls. We cannot do without Thee; we need Thee every day and every hour; we need the guidance of Thy Spirit, the instruction of Thy word, the enabling power of Thine abounding grace. We thank Thee that there is one storehouse that is always open. We thank Thee that there is One Who is always ready and able to provide. We bless Thee that we need bring nothing, that we may come empty-handed, only crying out to God that our spiritual need may be provided. So we pray Thee, help us each this morning to gather our portion of manna. Long didst Thou sustain Thy people in

the wilderness; as long as they needed it the manna fell. So minister to us, we pray Thee, of the things of Him Who is that Bread that came down from heaven, that we may go from this place feeling that our souls have been nourished, that we have been fed from heaven, given spiritual sustenance.

We thank Thee that we have not to speak to Thee only about heavenly things. We are upon this earth, and have to deal with things of time and sense. And how sorely Thy people need Thee in these days of discomfiture and distress! We beseech Thee to come to every child of Thine this morning. It may be some circumstances are almost impossible. It may be there are some here this morning who feel they have reached the limit of their endurance, that they have come almost to the end of the road, and know not what awaits them. We beseech Thee by Thy Spirit to reveal Thyself to such, and minister comfort and sustaining grace. Bless these boys and girls, their fathers and mothers, the homes from which they come, and the thousands of others roundabout to whom we fain would minister, to-whom we ought to minister.

Instruct us out of Thy Book. Let the light that never was on sea or land, shine upon the sacred page, giving us light; open our hearts also that we may understand. For Christ's sake, we ask these mercies, Amen.

To a well-worn, if not familiar scripture, I shall draw your attention this morning. Abraham is an example of faith for all ages. He is described in the Scripture as "the father of all them that believe." His was a life of faith from the beginning of his call even to the end, and while the record of his life furnishes numerous illustrations of faith in its various exercises, his life was remarkable chiefly for three conspicuous, prominent acts of faith. First, when he went out "not knowing whither he went", when by faith he responded to God's call; secondly, when he believed God's promise that contrary to the course of nature, by the exercise of a power that was divine and supernatural, he should be given a son that through his seed all the nations of the earth should

be blessed; and then especially in the trial that came to him late in life, when God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." It is to certain aspects of this latter event I direct your attention this morning, in the hope that we may learn some lessons therefrom.

It is my supreme concern, and I am sure it is the supreme concern of many of you, that those who are dead in trespasses and sins should be quickened into newness of life, that we should see men and women made new creatures in Christ. But on the other hand, I must not, as Pastor, be unmindful of the fact that the children of God need feeding, that some of them are but babes in Christ, and that even those who have had long experience of divine faithfulness are brought to circumstances of great difficulty, and are faced with new trials continually. I therefore speak this morning in such a way that it may be of profit to the babes in Christ, and to those who are of maturer years and experience in the Christian life.

As Abraham and Isaac together moved toward the mount which God had said he would show Abraham, Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Ah, that question! That unexplained element in life to which the man of larger faith—for they were both men of faith; Isaac was not a child at this time—to which the man of longer experience and larger faith responded, saying in effect, "My son, I cannot tell you that. I only know that God will provide Himself a lamb for a burnt offering"—"So they went both of them together."

There is ever a margin of mist about the path of faith. It is a mistake to suppose that the path of faith is always as a paved road upon which the sun is brightly shining, so that one is able to see far into the distance, as when you are traversing a straight road in the summer time, and can see miles ahead of you. Not such is the path of the just. I do not mean that it is a path of darkness, for we are not the children of darkness, but of the day. I do not mean that it is always shrouded with clouds, and that no sun may be expected to shine upon the pathway. The path we take is something like the road as it appears in the early morning. Have you ever been abroad before the sun was up, before he had lifted himself above the horizon? You have seen the first gray streaks of dawn arise before the oriflamme of day, before he sent forth his heralds, his forerunners. You saw the path, but only for a little distance, and then there was the morning mist about it. And we are led along a path that will continually brighten, and shine "more and more unto the perfect day." That is ever the experience of the child of faith: "Behold the fire and the wood: but where is the lamb? What am I expected to do when I arrive yonder?"

"The steps of a good man are ordered by the Lord: and he delighteth in his way." The Lord usually leads His people, not a mile at a time, not a day, nor an hour, but step by step. What tremendous issues hang sometimes upon the decision of a moment! We need guidance all the time, to be led step by step. Christian living is a divine art, not an exact human science. If the kingdom of God were meat and drink, and only meat and drink, then the prophet might give place to the chemist, and the pastor to the dietitian; Christians might be made after an exact formula.

Do not be so presumptuous as to talk to another Christian about what you would do "if I were you". Do not be too ready to prescribe for other people if you would be reluctant to accept their prescriptions for yourself. God never made two people exactly alike in all the world's history. Every man requires separate and individual treatment, and as sheep of the Good Shepherd, we never lose our individuality; we are never merged in the crowd. God deals with us one at a time, and you cannot reduce the requirements of the Christian life to mathematical exactitude, and say, "so many inches this way, and so many inches that way", and square everything up with the square and compass. That is not living. Very often we shall come to the place where we can see only a step; mist will be all about our path.

Did you ever motor in a fog on a road that you thought you knew? I have spent many an hour at night, coming home from a meeting; in the fog. I remember one night I reached a certain city—I intended to come home—and when I got there I said to myself, "Now I understand why the aviators coming from the east to the west, and getting into the fog banks off Newfoundland, can go no farther. I cannot drive another mile." I knew the road just as well as I know this platform, but the fog gave me the feeling that down on either side of the car, the road dropped away anywhere from a thousand to fifty thousand feet! I had the feeling that another turn would send me through to China!

Life is full of experiences like that. The fog is all about us. We can see only a step at a time, just as Abraham did late in life. He started out on that three days' journey not knowing the mount to which he was to go, nor all that was to befall him on the way. And his companion, the treasure of his heart, propounded that question, "Behold the fire and the wood: but where is the lamb for a burnt offering?"

Have you had that experience? Am I talking in parables? Have you not very often come to that stage in the progress of faith when as Whittier puts it:

"The steps of faith

Fall on the seeming void, and find—the rock beneath!"

There is much of mystery in life. And in that margin of mystery, if I may so put it, faith finds its opportunity. We walk by faith, not by sight. If we could see all the way through, if we could see the end from the beginning, there would be no occasion to trust. It is just at that point where we cannot see, and cannot understand, and therefore cannot explain, that we find our opportunity to put our trust in the Lord.

That principle governs our relationship to God. God does not tell us everything at once. He has given to us "exceeding great and precious promises", but He unfolds them to us as our experiences require. "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." They had the scriptures; they knew something of that which was written of the Messiah, but they did not understand Him. But when Jesus Christ was glorified, when the scriptures were fulfilled, they understood, and said among themselves, "That is exactly what happened to Him, the very things that were written"; and it is said of them, "They believed the scripture, and the word which Jesus had said." Our Lord ever went on the principle, as He taught the disciples, "I have yet

many things to say unto you, but ye cannot bear them now."

Of that which God requires of us, we must not ask that particulars be given to us. The British admiral is not a man devoid of intelligence: he is usually a big man. He knows his size, and is competent to discharge his duty. But sometimes he takes the bridge of his ship, and puts out to sea like Abraham, not knowing whither he goes. He sails under sealed orders. All he knows is that he is to go, and while he is going he will discover where he is to go, and what he is to do.

Take the fire and the wood, my friend, if thus God bids you. Start out on your journey. Do the thing that God requires of you, so far as you are able. You may not know the geography of your journey; you may not know the chronology of it; you may not know whether you have to go three days' journey, or three months, or three years. You may not know whether it is to be Mount Moriah, or Mount Tabor, or some other mount; but when God says, "Go", take the fire and the wood and be on your way. Leave it to God to provide the lamb for the burnt offering.

Many of us want to have everything packed like a summer picnic. You know how they do it. Father looks after the car, sees that the tires are all right, that he has plenty of gas and oil, and all the rest of it; and mother looks after the lunch. "Have you got the sandwiches?" "Yes." "Have you got all the other things that make up the meal? You can be sure Johnnie and Mary will see to it that everything is included. They are ready to help in that business! When everything is packed for the journey, all the food and drink, and requisites for the fire to make tea by the wayside, and the car is all ready, mother looks about and says, "Is there anything else?" "Let me see. O yes, I have forgotten,"—and away goes father to get some other thing. Then the whole family are called into consultation. "Anything else?" And when it is supposed that the last act of preparation is finished, and everything is complete, father says, "Let's go!" And away they go. That is the way some of us want to travel through life. We want to have the lunch basket packed, everything ready. We want to be sure before we start, that we will get there and come back again.

I am not sure, after all, that that is a good illustration, because you may have a punctured tire, and you may discover after all your preparation that there is still something lacking. Certainly, as we follow the divine direction we must be content to take a step at a time. Do not worry about next week. A great many people are troubled about "grace to die." Why are you troubled about that? Are you going to die just now? The Lord will give you "dying grace" when you come to die. Some people are terribly concerned about what is going to happen in the millennium. What I need is power to enable me to live to-day. I do not see any immediate prospect of the millennium. Sure I am it is not here yet—or if it is it has been fearfully misrepresented!

The taking of a telescope and trying to look on the other side of the mountain is not Christian living. The supreme demand is that we should so know God that we will take one step at a time wherever He directs, and leave the unknown future to Him. That makes every call to service an act of sacrifice. You do not know what it is going to cost you. You do not deal at

God's store as you deal with any other merchant. You go into a store; and see a great many things that attract you. What do you do? Do you order them? I know what you do. When no one is watching you look about for a tag, and usually when you find it you say "That is not in my class at all; that is beyond me." And you leave it alone! By and by you stand before the counter and ask for something. Incidentally, do not dress up when you go shopping. If you do, they will show you only the best, and you will have a world of work to see the second-class thing which you can afford to buy. The clerk will bring out all the high-priced articles. You stand before the counter and the first thing you do is to ask the price of the article you are shown. They tell you. You may say, "Have you anything that costs a little more?" Not many say that! That is why the salesman shows you the top-priced article first; he knows that if he does not show you that first he will never get a chance to show it to you second. So you ask the price, and then say, "No, that is more than I can pay." It is not that you could not pay more, but you just do not want to, that is all! Then down the scale he comes until by and by he shows you something within the limits of your purse, and that satisfies you, and you buy it.

Not thus do we approach God when we go to His store to receive something at His hands. The true child of faith never asks the price. Abraham was told to go, and to take his son, "his only son, Isaac, whom he loved". That seemed to be the price-ticket of this act of his, but Abraham did not look at it too closely. He said, "I will take the fire and the wood anyway, and start." He made the sacrifice the moment he started.

The moment you and I begin to do the thing that God has commanded us to do, that moment we make the sacrifice of heart and will—when we take our Isaac and get on the road. Abraham had offered Isaac potentially long before he came to Mount Moriah. That element of the unknown in life affords us opportunity for the exercise of faith, and for the making of sacrifices. These disciplines of life are absolutely indispensable to the development of our faith.

The disciplines which require people to take a step at a time, beyond which they cannot see, constitute the very essence of faith. And only as we meet them can we be really children of faith. The day of sacrifice gives faith her opportunity.

Thus does faith appropriate the salvation that is in Christ. We labor to explain the atoning work of Christ. We know that all our sins were laid upon Him; we know that by His stripes we are healed, that He bore in His body our sins upon the tree; we know that He gave His life a ransom instead of many, that He died the just for the unjust, that He was made sin for us that we might be made the righteousness of God in Him. We recognize the principle of substitution and exchange: He took our sin and we took His righteousness. But when we have said all that, there is more in the atonement than the finite mind can ever understand. I believe that it will be the chief employment of heaven, when we get there, to study through all the endless ages of eternity the philosophy of salvation. We shall say, "How did I ever get here? Why did He ever love me? How did He pay my debts?" And little by little we shall understand. But as yet we only know that Jesus Christ is "the Lamb of God, which taketh away the

sin of the world". But how He does it, no mortal can say; we only know He does it.

My friends, there is a place for this religious mysticism. There are many things in your life you cannot explain. I look back over the past, and I can turn to chapter after chapter in my life's history and say, I cannot understand it. I thought I was taking the right course. I thought I was being guided of the Lord. I would not do it now, if I had my way, but I did the best I could. I took the fire and the coals. As to the future, who knows what nineteen hundred and thirty-seven has in store for us? My admonition to you is, Receive the word of God; take the first step in the direction of obedience to Him.

Our Lord said to the ten lepers as they came to Him to seek cleansing, "Go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded. Go to the priest as though you were cleansed lepers offering your gift of thanksgiving for your cleansing." They might have stood and said, "But we are not cleansed; we are still lepers. It is no use to go to show ourselves to the priest." But Jesus said, "Go thy way, shew thyself to the priest. Get your gift ready to offer to him."—"And it came to pass, that, as they went, they were cleansed"; and when they came to the priest they needed but to give their gift.

God will commission you and me in the days that are to come to embark upon many a crisis, to essay many tasks, the end of which we cannot possibly see. Let us make sure only that the commission bears the divine signature. Let us make sure beyond all peradventure, by testing it by the Word of God, that our direction is from God. That being so, let us go on with our fire and wood, and by and by we shall "come to the place". You know the story. When Abraham had bound his son upon the altar, and had stretched forth his hand to slay him—and not until then—God called to him, "Lay not thine hand upon the lad, neither do thou anything: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Then he saw a ram caught in a thicket by his horns, and he offered him up "in the stead of his son."

What about that margin of mystery? What about that lack in you and in me, which we feel on every hand, of righteousness, of wisdom, of power? Whatever the lack is, just go on to the mount which God will show you, and you shall know God there by the name Jehovah-Jireh, the Lord will provide. In Christ, Jesus all your deficiencies are filled up, all your lack is supplied. Fragmentary, segmentary, broken, and incomplete, as these lives of ours are, we shall learn the truth of that which is written, "And ye are complete in him, which is the head of all principality and power", and we shall know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Trusting God for time and for eternity, that power will be wrought in us, enabling us to walk by faith, not by sight, the power of His provision.

And you who are unsaved, who have tasted of the uncertainty of all that concerns this life, having found

the broken cisterns to fail, why not put your trust in One Who has promised to save and to keep, to lead and to guide, and to bring you at last into His immediate presence "with exceeding great joy"? I, invite you to put your trust in Abraham's God.

"The God of Abraham praise,  
Who reigns enthroned above,  
Ancient of everlasting days,  
And God of love.  
Jehovah, great I AM!  
By earth and heaven confessed;  
We bow and bless the sacred name,  
For ever blest.

"The God of Abraham praise,  
At whose supreme command  
From earth we rise, and see the joys  
In His-right hand:  
We all on earth forsake,  
Its wisdom, fame, and power,  
And Him our only Portion make,  
Our Shield and Tower.

"He by Himself hath sworn—  
We on His oath depend—  
We shall, on eagle's wings upborne,  
To heaven ascend:  
We shall behold His face,  
We shall His power adore,  
And sing the wonders of His grace  
For evermore.

NOTE: As has been true of all sermons by Dr. Shields, printed during his absence through illness, this one is printed without his personal revision.

### JERUSALEM SHALL BE ESTABLISHED

In the beginning of the Book it is recorded, "And the evening and the morning were the first day." That word, the order of that sentence, bears Heaven's stamp upon it. It is a coin from the celestial mint, and from the same die in which His words were cast of Whom it is said, "Never man spake like this man." This is not the manner of human speech; it has an idiom entirely foreign to terrestrial tongues.

It is a record of the order and method of God's work—"the evening and the morning". When we write history, we speak of the morning and the evening. That is the difference: our mornings die away into the gloom of evening, and "the night cometh when no man can work". We move toward the sunset, amid enlightening shadows: God sees the shadows shorten before an ascending sun.

The Word, with its historical record of the past, its prophetic foresight and predictions of the future, covers all human history from "the beginning" to the end of time. If we read it through, and see God working, we shall see that the same order prevails throughout. God is moving onward in His working toward the light, "the evening and the morning". In the last chapter of the Book where His work is finished, we read of "the bright and morning star", and of a place of which it is said, "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever."

It is said too in the beginning of the Book, "And God saw the light"—it was light which He had created. There never has been, there never will be in all the world's history, a night so dark that-God could not, or cannot, see light. When "justice standeth afar off, and truth is fallen in the street, and equity cannot enter"—though

this were said of church and state, and Zion were called, "Forsaken", and Jerusalem, "Desolate"—God always sees light. "He is light, and in him is no darkness at all." If we had faith, we should never know another starless night, for believing is simply looking at things from God's standpoint. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."

Fellowship with Jesus Christ will enable us to talk of "the evening and the morning". The difference between optimism and pessimism, between looking for the morning and looking for the night, is precisely the difference between the divine and the human view of things, between faith and doubt. If we believe God, we shall see with His eyes; and though penury, persecution, death, come upon us; though the church be afflicted, tossed with tempest, beaten by a thousand waves; though nation rise up against nation, and there seem no immediate prospect of their learning war no more—if we believe God, we shall expect peace to succeed strife, order to succeed confusion; and we shall know that the world's darkest hour is the harbinger of an immortal day.

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." The chapter from which our scripture is taken seems to have been written in the evening, or later when the sun had altogether gone down; yet every word glows with the brightness of the morning. Faith always sees "a lamp that burneth", and by its light can write a word of cheer for weary hearts.

God's purposes for His people are all covered by, and included in, His promises. The announcement of the divine purpose to "establish", and make Jerusalem a praise in the earth, is tantamount to a divine promise that God will perform what He has purposed.

What is the purport of this promise? God will give strength and beauty—"establish, and make a praise." Men seldom combine these qualities. Of those things fashioned by art and man's device, the strong is often rough, and the beautiful, delicate. But God, by the same hand, gives greatness with gentleness; He gives with beauty, permanence; with purity, a strong thing and a praiseworthy.

And men will praise the work of God. He will restore Zion, and build again Jerusalem—not that He may dwell in temples made with hands, but that He may inhabit the praises of Israel. That principle underlies every promise of the Holy One: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." He will give grace and glory "that he may be praised."

This promise is made to Jerusalem. A careful study of the sixty-first and sixty-second chapters of Isaiah's Prophecy—from the first of which our Lord read in the synagogue at Nazareth—will show that the promise is given to the church of Christ, to Hephzibah, the bride of the Lamb.

And He promises to "establish" the church. Our Lord said, "The gates of hell shall not prevail against it." It means that the gospel must succeed in spite of all opposition. That is a tremendous argument for Christian missions, for going to the north and south, the east and the west, with the gospel of salvation. God has pledged Himself to establish the church.

Do our readers ever tremble for the ark? Do you fear amid all the unrest, the wars and rumours of wars, the hatred engendered in men's hearts against God and man,

that all will be lost? Ah, no! "The Lord God omnipotent reigneth", and He will establish His church. Many an ungodly, leprous Naaman has been God's unconscious instrument—invincible because a battle-axe wielded by Omnipotence. This promise is worth more than all the gems of earth. Heaven's arsenal, like those of Europe, works day and night—but it makes no noise. This is the Master's word: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This is *par excellence* the argument for missions in every land upon which the sun shines—that God has said, not that the gospel *ought* to be preached, but that it *shall be* preached! Woe unto us if we stand in the way of that purpose! We may depend upon it, we shall have to get out of the way—the gospel shall be preached. If we do not spend ourselves in preaching it—it shall still be preached; "and that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." God hath said that Jerusalem "shall be established".—*By the Editor, from his reserve file.*

### "BUT HE'S MY BROTHER"

As we came to Sunday School one Sunday morning not long ago, on a Yonge Street car, we noticed several children carrying Bibles, the eldest of whom, a girl, could not have been more than twelve years of age. They were on their way to Jarvis Street too, and as we neared our stop they paid their fares, and childlike, were restless to get off.

The car stopped, and unnoticed by the little mother of the flock the smallest lad got off—and the car started on its way. When she discovered what had happened, she immediately asked the conductor to stop the car and allow her to get the child. He explained to her that they ran on schedule, and that she would have to stay on the car until they reached the next stop, and then go back. But she was most insistent. She said, "He's my brother! He has taken the wrong road, and will be lost." There was scarcely a dry eye in the car, as the passengers were moved by the manifest concern of this young girl for the baby brother for whom she was responsible. "But", she repeated, "you must stop. He's my brother! He has taken the wrong road, and will be lost." The conductor stopped the car, and held it until the sister ran for the little boy, and brought him safely back.

Our readers will readily grasp the spiritual application of our story. How many boys and girls, and young people, would be rescued from the "wrong road", if those who have named Christ's name upon them felt their responsibility for those out of the way! If our hearts were responsive to the Spirit of God, we should hear Him say, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

And He brings them unto His fold through under-shepherds whose ears are attuned to Heaven, who are ready and willing to hear the divine challenge, "Whom shall I send, and who will go for us", who feel concern for the unsaved man or woman with whom they daily come in contact, saying, "I am responsible to God for him. He's my brother! He has taken the wrong road, and will be lost."

Many professed believers feel no responsibility for the unsaved in their homes, where they work, whom they meet day by day, or for the heathen in foreign lands. It is not only our privilege, but our duty to make known to all such the glorious gospel of His grace. We *are* our brother's keeper. The watchman upon the wall received this solemn declaration from his God, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I requite at thine hand." The disciple of the Lord Jesus has received his commission—and his power—from the King of kings, and Lord of lords, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The willing and obedient disciple will be constrained by the Spirit to say of every unsaved one in this old world, "But he's my brother! He has taken the wrong road, and will be lost." He will feel something of the Master's compassion for, and yearning over lost men; he will experience something of the little girl's panic when her brother got off the car—then do everything in his power, as God shall help him, to take the gospel by word, by life, and by his gifts, to his "lost brother".

### HUNGRY CHILDREN!

The Jarvis Street children continue to be hungry! Friends were exceedingly kind to both the Seminary and THE GOSPEL WITNESS during the first quarter of the calendar year when we were especially urgent in our requests for the annual closing of the Funds, but both are beginning to have rather a "lean" look, and we should be most grateful for gifts to appease their appetite. If you have been thinking it was nearly time to send something for these hungry ones, will you not let us have it at once?

And then, will you not follow the example of some of our WITNESS readers, and remember the Seminary in your will? We need large bequests—and of course will welcome small ones—in order to ensure the continuance of this work. Could our readers have shared the May convocation with us, and been thrilled by the consecration and devotion of the young people who graduated, and who entered immediately upon their respective fields of service, we are sure they would feel that every dollar invested in the Seminary is a dollar invested in the Lord's service, and in a real missionary enterprise. For the convenience of those who would leave some of that which represents their life's work, to the maintenance of this work of preparing young people for ministerial and missionary service, we print below a form that will simplify the matter, and avoid all possibility of confusion with some other educational institution: "I give, devise, and bequeath, to Toronto Baptist Seminary, situated at 337 Jarvis Street, Toronto, Canada, and connected with Jarvis Street Baptist Church, the sum of \$———."

Send us help now, and add a clause to your will.

### THE JARVIS STREET PULPIT

For the past two months Jarvis Street Church has enjoyed the ministry of Rev. E. E. Shields. The services have been characterized by deep spiritual power, and there have been responses at almost every service to the invitation openly to confess Christ.

Next Sunday Rev. W. Gordon Brown will preach; and the last three Sundays of June, Rev. H. C. Slade, of Timmins, Ont.

### THE EDITOR

The weekly bulletin respecting the Editor is "good". Each day he is given by his doctor—or takes—more liberty. He is now about the garden, and is unquestionably much better. He sends his warm thanks for the continued kindness of friends near and far, kindness expressed in a thousand ways, and deeply appreciated.

### NEWS OF UNION CHURCHES

**BELLEVILLE**—Pastor J. Scott. Sunday, May 30th, was a good day at the Belleville Regular Baptist Church. In the evening a baptismal service was held, when two followed their Lord in this ordinance. One of the candidates was from the Mission at Sidney. A special offering was taken for Toronto Baptist Seminary.

**COURTRIGHT AND WILKESPORT**—Pastor J. Watt. With the return of Mr. Watt from the Northland, a faint glimmer of a summer sun after a long winter, and the ever-present blessing of the Lord, all combining, last Sunday's services will be remembered as among the greatest in the history of the churches. The people gathered from far and near to worship the name of the Lord and to hear again God's glad tidings of free grace. This was Mr. Watt's third anniversary at these churches.

On Friday evening, May 28th, Mr. F. M. Buhler of France, spoke on the French Baptist Mission which he represents. His address was much enjoyed by all.

**WINDSOR, CALVARY**—Rev. W. Wellington. The Calvary Baptist Church, Windsor, had the privilege of listening to messages from Mr. F. M. Buhler at both morning and evening services on Sunday, May 23rd, and again on Wednesday, May 26th, when he showed his slides and gave a stirring talk on the work of the Lord in France.

**OTTAWA VALLEY ASSOCIATION MEETINGS**—The Summer Association of Ottawa Valley Churches will be held in Sawyerville on June 8th and 9th. All in this district are cordially invited to attend.

On Monday, May 24th, we had a blessed time of fellowship in the St. Armande Church. A Rally was held afternoon and evening. There was a good representation from Ottawa and Westboro, they having chartered a bus to bring them. Then Buckingham, Cumberland, Thurso, The Gore, Lachute, Dalesville and Brownsburg, all had representations. The presence of the Lord was very real, our souls rejoiced in His presence, and the Christian fellowship was very sweet.

**WINDSOR DISTRICT RALLY**—At the Young People's Rally in Windsor on May 24th, Rev. Harvey Morrison of Detroit brought two messages of real inspiration, and the singing of the Scotch Gospel Singers gladdened all hearts.

**STOUFFVILLE AND FIRST MARKHAM**—Rev. Chas. McGrath, retiring Pastor. On Friday evening last, a banquet, very largely attended, was held in the basement of the Stouffville Baptist Church, a banquet attended as well by much sorrow as it was the occasion of saying farewell to Pastor C. S. McGrath who for a number of years has been Pastor of the Stouffville and First Markham Churches. A substantial cheque was presented to Mr. McGrath as a token of love and esteem from his people, and the accompanying address read by Deacon Smith.

On Sunday Mr. McGrath preached to full houses at both appointments, services marked by great power. He left last

evening for his new field at Val d'Or, and we solicit for him and his ministry the prayerful interest of all WITNESS readers.

Following is the address:

Stouffville, Ontario, May 28th, 1937.

"Pastor C. S. McGrath,  
"Stouffville, Ont.

"Dear Pastor McGrath:

"We, the members and adherents of the Regular Baptist Churches of Stouffville and First Markham, and Christian friends of Glasgow, greet you to-night with sorrowing hearts, having come to a time of parting.

"You have been faithful to His great purpose in ministering His infinite plan of salvation for those who merit only His wrath and judgment, and unfolding to those who, having believed His Word, the unfailing and infinite riches and boundlessness of His sure and eternal promises.

"While mourning the loss of your kindly presence, and faithful ministry, we do so with resignation and submission, for we believe you have listened to the call of our Lord and Master, to glean for Him many precious souls from this new untilled field, and so in need of the precious word of life, that has meant everything to your life and ours. Humanly speaking, it looks to be one of hardship and impossibilities, fighting not against flesh and blood but against principalities and powers, and the rulers of the darkness of this world, but we thank our God for your faith, and assurance of His infinite power, and the guidance of the Lord of Hosts and the God of Jacob.

"We ask you to accept this slight token of our love and faith, and to believe that we will ever commend you to the care and blessing of our Father in our prayers for His richest blessing on your labours in your new field.

"(Signed) Louis E. Slack, Albert T. Smith,  
Wm. I. Smith, James H. Ratcliff,  
W. P. Johnson."

**AVOCA, QUE.**—Student-Pastor Arthur McAsh: I arrived two weeks ago, and have found the people with whom I stay, and all the people in the church, exceedingly kind. I have made, in the two weeks, fifty-five visits, and am greatly enjoying my work.

We have no building in which to meet, but have been holding our Sunday and Thursday services in the home of Mr. Andrews. The attendance is not large as yet, but there is a good percentage of young people; and the district presents a fine opportunity for the ministry of the gospel. I feel that though my church is small, my parish is large. There is much to be done by way of personal visitation. We are endeavouring to secure the schoolhouse for the summer, in the belief that more unconverted would come to a service in such a building than in a private house.

#### WHAT A SHOWER!

In last week's issue mention was made of a shower which was being planned for the young men who were going north in the trailer, to do evangelistic work throughout Northern Ontario during the summer.

The shower proved to be a downpour! It was our intention, as far as possible, to supply the trailer with the necessary equipment, and as many edibles as we could provide. Our faith, being inexcusably small, we hoped we might receive, in addition, a small sum of money for road expenses.

A dedicatory meeting was arranged to be combined with the regular Tuesday evening missionary prayer meeting of Jarvis Street Church, the trailer to be packed previously with such gifts as had been provided, and to be open for inspection by those who came. Thus far—and no farther—our plans and our faith carried us.

Tuesday was a warm and beautiful evening. We had already great cause for thanksgiving, for the loan for the summer of the trailer itself by a Kitchener friend. A car had been purchased for the work, and Monday night and all day Tuesday we received so many gifts that there was talk of getting another trailer to hold the overflow! All day we packed as planned, and all was in readiness by evening for visitors.

We were in the trailer at 7.30. Soon visitors began to arrive, and it was not long until there was quite a queue waiting to inspect the trailer and contents. Nor did they come empty-handed. Soon the bed, the cupboards, and the floor were piled high with blankets, towels, cooking utensils,

and every sort of food that is put up in can, bottle, or package. Included in the gifts were a Coleman stove and lantern. What wonders are accomplished when God works a willingness in the hearts of His people!

The prayer-room was filled, with people overflowing into the adjoining room. Mr. F. Cook, one of the men going North, spoke of their gratitude for the loving cooperation of the people in making the enterprise possible, and of their expectations in the work. Rev. W. S. Whitcombe reviewed something of what has been accomplished in Northern Ontario and Quebec, and of the crying need of that land for the gospel of God's free grace. Both speakers expressed the keenest possible hope that the interest which had led to the generous gifts for the trailer enterprise may develop in every individual member of our Union churches into a burden which will constrain them in faithfulness before the Lord to support the work by prayer and offering. We would say to every contributor, you can greatly enhance your gift by backing it up with your earnest intercession for the work.

An offering was taken at the meeting, and added to that which had "showered" in during the week, exceeded \$100.00. If the enthusiasm of the people, and their generous response to this need, are an indication of what the Lord intends to do, in the North, the prospects are exceedingly bright.

To-morrow the young men leave for Kirkland Lake. We wish every one of our readers could have inspected the trailer, and its content of good things. But we do urgently ask that you follow it throughout the summer with your earnest prayer. And would you like to send those hungry young men something later? Thank you! You will be kept posted as to their whereabouts.—L. B.

## Bible School Lesson Outline

Vol. 1      2nd Quarter      Lesson 24      June 13th, 1937

DR. OLIVE L. CLARK

### THE DUTY OF SPIRITUAL DEVELOPMENT

Lesson Text: 1 Corinthians 3:1-7; Ephesians 4:11-24.

Golden Text: "Desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:2.

#### I. The Lack of Spiritual Development—1 Corinthians 3:1-7.

There must be life before there can be growth. Teachers should continually emphasize the necessity of the new birth, that they may offset the false teaching prevalent in our day, that all men have "a spark of the divine within them" which needs only to be developed.

The Christian cannot save himself, cannot keep himself saved, nor can he effect spiritual growth in his life, but he can and should place himself where God can do the work. God giveth the increase, but the farmer must prepare the soil, sow the seed, take out the weeds, and cultivate the ground.

Growth in the spiritual realm is compared to the growth of the human body. Boys and girls will readily name some of the rules of physical strength, giving teachers an opportunity to press home the need for similar and even greater care in the welfare of the soul and spirit; e.g. life (Jno. 3:3, 7), fresh air (prayer, "the Christian's vital breath"), food (Scripture), rest (Matt. 11:28) and exercise (service, 1 Tim. 4:8).

It is a sad sight to see one whose physical and mental development has not kept pace with his years. The Corinthian Christians had failed to mature, and their lack of spiritual development exhibited itself in two ways (a) loss of appetite, (b) spirit of strife. They had no desire for the soul-nourishment which is obtained by pondering over the Word of God (Jer. 15:16; Heb. 5:11-14). They were content with the diet of infants, the milk here perhaps representing the simple doctrines of the faith. They did not wish to go on with God. A keen appetite for the truth is one of the signs of health. Again, the Corinthians were exhibiting a spirit of childish jealousy, instead of manly control. The trouble was that they were looking to their human leaders, instead of to God. If we take our eyes off the Master, and trust in anybody, or anything, disaster is sure to follow. Peter, walking on the water, looked at the waves, and straightway began to sink. Elijah looked at Jezebel ("When he saw that, he arose and went for his life", 1 Kings 19:3),

and ran away from God and his service. Only by looking to Christ (Heb. 12:2) are we safe.

The Holy Spirit describes these Christians as "carnal". According to Scripture, to be carnal is to live in the sphere of the flesh, to walk according to one's own desires, instead of according to the commands of God. If they had been led by the Spirit of God, they would have been preferring one another in honour (Rom. 12:10), instead of envying one another; there would have been unity (Phil. 2:2) instead of division; hearty co-operation instead of bitter strife. They failed to remember that men are merely instruments of God's working, and that all power and glory belong to Him (Psa. 62:11; Isa. 42:8). We must be careful to give God His due place in our lives, and then we shall experience steady progress (Prov. 4:18), and not suffer the shame of stunted growth.

#### II. The Conditions Necessary for Spiritual Development. Eph. 4:11-24.

The figure of the development of the human body is employed in this passage also, and is applied in two ways. The building up of the mystical body of Christ includes the two ideas of the strengthening of the Church as a whole (v. 16) by adding to the number of those saved and securing harmonious movement and service, and bringing to maturity the individual Christians who compose that body (v. 13).

Teachers of childrens' classes might appeal to the desire of boys to be as tall, strong, and wise, as their fathers. Point out to them the perfection of Christ, His promises to us, and the provisions He has made for us to reach the standard He sets.

It is God's purpose that each of His saints be "perfect" (v. 13), the Greek word implying "maturity" or "full growth". The standard of stature is mentioned, "the fulness of Christ". One day His purpose will be completely accomplished (Phil. 3:21; 1 John 3:2). In the meantime, He has given to His church, apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ" (R.V.). God's commands are accompanied by God's enablings. He tells us to "grow in grace" (2 Pet. 3:18), and He makes provision for our obedience.

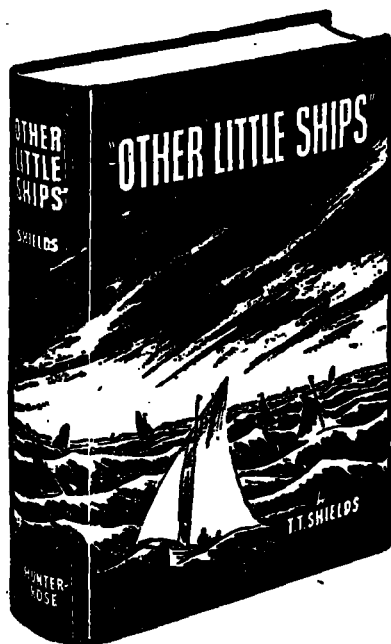
Spiritual infancy manifests itself not merely in loss of appetite and in a condition of strife, but also in a lack of spiritual discernment (v. 14). Those who are taught by the Spirit of God will recognize false teaching (1 John 2:27), for "he that is spiritual discerneth all things" (1 Cor. 2:15, R.V.). Such will not be carried away by the subtle reasonings of those who would lead them astray. Very frequently a departure from the faith can be traced to a departure from a holy walk with God.

In the human body, free and purposeful movement is possible because of bones, joints, nerves and muscles. Each joint has its particular function, and must be in good working order, and must be properly related to the other organs. A weakness in any part will result in a weakness in the whole (1 Cor. 12:26). There is a fluid which lubricates the joints, keeping them moving smoothly, without friction. Love maintains perfect articulation in the body of Christ, His Church.

Two conditions for spiritual development are here mentioned: (a) speaking the truth in love (v. 15), (b) walking in the truth (v. 17-25). The walk and talk of the Christian should be different from those of the unsaved, described in verses 17 to 19. As we have received Christ, we are also to walk in Him (Col. 2:6, 7). The human heart, untouched by the Spirit of God, is sinful (Jer. 17:9), blind (2 Cor. 4:3, 4), and dead (Eph. 2:1). Such cannot please God (Rom. 8:5-8).

The Christian has the privilege of attending the school of Christ (v. 20), "But ye have not so learned Christ." In the schools of this world we learn *about* things, but in the heavenly class-room we come to a knowledge of *Christ Himself*. He is the Truth taught and He is also the Teacher. With such advantages, the Christian has no excuse for remaining in the kindergarten; he is expected to advance to higher education (Heb. 5:12). Boys and girls will be interested if illustrations from their school life are made the starting-point for the teaching here given.

Practices which belong to the life governed by sin and self must be put away, if there is to be progress, and we must seek a continual renewal of spiritual vigour by looking to Christ in His Word (Romans 12:2; Golden Text; 2 Cor. 3:17, 18). The new garment of holy living is appropriate for the one who has been given the garment of the perfect righteousness of Christ.



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