

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

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

Vol. 16, No. 5

TORONTO, JUNE 10, 1937

Whole Number 786

The Jarvis Street Pulpit

THE PERILS OF ORTHODOXY

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

Preached in Jarvis Street Church, Toronto.

(Stenographically Reported)

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God".

—James 2:21-23.

Prayer before the Sermon

We bow in Thy presence, O Lord our God, with hearts of gratitude, and with praise upon our lips. We thank Thee for the return of this day of high and holy privilege; we thank Thee for the open door into Thine immediate presence; for the rent veil of the temple through which we have access where Thou art. We thank Thee that we have not to come with fear and trembling, but that we are admonished to come with boldness to the throne of grace, to obtain mercy and find grace to help in time of need. We rejoice, O Lord, that Thou art ever ready to receive Thy people as they come. We may weary of each other's presence, we may sometimes feel unable to meet the demands that are made upon us; but we thank Thee for Thine inexhaustible treasuries of grace, full as the storehouses of Joseph were full, adequate to meet all the needs of those who come to Thee from famine-stricken lands. We have come before Thee this morning, a company of men and women who need refreshment of spirit; we need to be girded with strength for the day's task; we need inspiration for the dark hour. We pray that Thou wilt meet us to-day so that in the days to come we may be enabled by Thy grace to walk in Thy ways.

Instruct us, we pray Thee, out of Thy Word; give us cleansing for our sins; help us to keep our eyes wholly on Thy pardoning grace. Give us illumination that we may understand Thy Word; energize our wills that we may ever be ready to do the things which we know ought to be done. We pray that Thou wilt engage our affections more and more, that we may be enabled to love Thee as we ought to love Thee—as we desire to love Thee. May the Holy Ghost be shed abroad in our hearts! Grant, we beseech Thee, that our whole beings may be energized by the Divine Spirit, so that day by day, wherever we may go, we may bear faithful witness to the truth of the gospel.

Command Thy blessing upon all ministers of the Word to-day in all lands, upon everyone who shall in any way endeavour to witness to the truth of the resurrection, to the reality of Thy salvation. May this be a day wherein multitudes shall be turned from darkness unto light!

Help us now to hear Thy word, and to yield ourselves to its sanctifying power. Grant that this service may result in the conversion of some who at this moment know not Christ, and in the upbuilding of all those who have named Thy name. We ask it in the name of Jesus Christ our Lord, Amen.

We read in the Word of God that "faith cometh by hearing, and hearing by the word of God". It is important that we should "hear" the Word of God, and that we should take heed how we hear it; that we should hear it correctly, receive it and believe it, and not belittle the value of doctrinal soundness and accuracy. We are to "hold fast the form of sound words". It is necessary that people should be instructed in the great doctrines of the gospel, that we should be, in the truest sense, orthodox. Orthodoxy, literally, means right thinking; and they only think aright who think God's thoughts after Him, who receive His word, and allow their lives to be regulated by its great principles.

But there are certain perils to which orthodox people are exposed. It is always possible to lay a disproportionate emphasis upon the intellectual side of things, and to persuade ourselves that a merely intellectual acceptance of the truth constitutes true orthodoxy. We may hold the truth merely as a doctrine and become doctrinaires, the truth we hold having no relation to conduct and character, and failing utterly to regulate our course in life.

That kind of orthodoxy does irreparable injury to the cause of truth. To profess to believe, and not to practise that which we profess, is to libel the gospel; it is to misrepresent the truth. Let us not be less careful in our endeavour to understand the truth, to prove all things,

to hold fast that which is good. We cannot too strongly emphasize, particularly in our day, the importance of learning to distinguish in religious matters between the precious and the vile—"What is the chaff to the wheat? saith the Lord." We must be careful to appropriate that which is true, to desire the finest of the wheat, and the honey out of the rock. But it is necessary that the truth we hold should be transmuted into character, so that we may become "living epistles". The truth of the gospel must find expression in our hands and through our feet, as well as by our lips; it must determine our whole conduct, so that there shall be nothing secular in life, and "holiness unto the Lord" shall be written upon all that we do.

In all Paul's epistles very special emphasis is laid upon faith. We are justified by faith alone: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We are to believe, and to accept the cleansing efficacy of the blood of Christ. We have no other hope; we can be nothing, we can do nothing, to make amends to the law of God. Another must pay our debts for us; and by His precious blood we are to be cleansed from all sin. That blessing comes to us through faith alone, without works. But when we have said that, it is necessary for us to examine this principle of faith, that we may know what faith really is, lest we be betrayed into an acceptance of a merely mental assent to the truth as being all that is required of those who are commended to believe on the name of the Lord Jesus Christ.

I shall discuss with you, therefore, for a few minutes this proposition, that true faith—evangelical faith, the faith of which the Bible speaks—always issues in works; and that the faith that does not bear fruit in works is not faith at all. There is no conflict between the teaching of James' epistle and the teaching of the epistles of Paul: they are complementary to each other. The chapter we have read together this morning simply proves the proposition, that when a man really believes, when he has true faith, a faith that is wrought in him by the Holy Spirit, it will issue in good works; and that a faith that does not show itself in works is not a living faith: it is a merely intellectual exercise or attitude, and is not vitally related to the renewed heart.

It will perhaps help us if we reflect for a moment on the principle that the word of God is invariably addressed to the human will. We are not given truth that we may cherish it as a kind of intellectual jewel, to be taken out and admired and put back again in a casket. I do not know whether I ever told you of a ministerial friend I had some years ago who was rather an unusual character. He was a minister and a rich man—and that is an extraordinary combination! But he was really a wealthy man, and an able and very godly man. He indulged one very expensive hobby. I shall not attempt to justify it, but I simply state the fact. He was a naturalist, and loved the works of nature. He had a large museum of his own, which in his will he left to the city in which he ministered, and which is part of the municipal museum of that city to-day. This ministerial friend's hobby was the gathering of precious stones:

I called on him one day, a bright morning in the winter time, made still brighter by the snow that covered the ground. I went to see him at his hotel, and the sun was streaming in through the windows where he was sitting. When I knocked on the door he said, "Come in. I am so glad to see you. Come over and I will introduce you

to some of my friends." Holding one up to the light he said, "They are never twice alike. I love to commune with them." He told me how he had pockets made throughout his clothes where he hid away these precious jewels, and carried them with him wherever he went—diamonds, emeralds, opals, and all the rest of them! And he experienced unbounded delight in them, in their mere possession.

I have met a great many Christian people just like that. "Certainly", they say, "I believe in the second coming of Christ. Come and let me show it to you"—and out they take it. "Is that not fine?" They love to hold it up to the sun. But it has no practical effect in their lives! It is simply a precious jewel to be held up and admired, and then to be put away. Someone else says, "I believe in the doctrine of the fulness of the Spirit. Oh, what glorious privileges are ours!" They hold that up, but if you live with them seven days a week you will not see anything remarkable about their lives! They are not particularly spiritual. People take doctrine after doctrine out of the Word, and carry them all around in a bag. Every once in a while they take them out and put them on exhibition. My friend was ordinarily well dressed, but if you met him on the street you would not think that his pockets were full of jewels. And I have met a great many people who said they were rich in grace but I could not see anything of their wealth. They were fond of talking about their perfections, but no one would ever have dreamed of it if they had not held them up!

There is a kind of faith, a kind of orthodoxy, that consists merely in indulging a hobby for this, or a hobby for that, holding disproportionately certain aspects of truth; and it discredits the whole gospel, and does irreparable injury to the children of God.

The Word of God, I repeat, is invariably addressed, not to the intellect, primarily, but to the will. God "now commandeth all men everywhere to repent". What part of our complicated human nature is addressed in that Scripture, when we are commanded to repent? Of course, it is the understanding: A man must understand that which is evil in order to turn away from it. The affections are included. A man must cease to love that which is evil, or he will not turn away from it. The memory is addressed as well, for the record of the past will not be spread out before him if he does not remember his sins. And the judgment. Man is called upon to distinguish between that which is right and that which is wrong, between truth and error. But that word never becomes effective until it reaches the will. He "commandeth all men everywhere to repent." Man's will must be changed, and until his will is changed he has no real faith.

Or consider another scripture: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What is the point of contact? To what centre is that word aimed? It is addressed to those who labour, to those who are heavy laden, to those who need rest. But the word is "Come"; it is the will that is addressed. You say there is a scripture which tells us to stand still and see the salvation of the Lord? Well, what of it? Stand still! It is still the will that is being addressed. If you doubt it, tell that little boy of yours to keep still—and you will discover it is the will that answers. Until the will is engaged, the individual has not really believed. "Rest in the Lord, and wait patiently for him." Still the will! "Thou wilt keep him in perfect peace, whose mind"—understanding, memory, judgment, per-

ception, affection,—“whose mind is *stayed* on thee.” It is the will that directs the mind; it is the will that brings all these functions of man into operation. To what end? The mind is “stayed” upon Christ because he trusteth in Him. Very well then, no word of God that requires action on our part is really believed by us unless we do the thing that we are required to do. We may profess to believe it, but unless we actually do that which is commanded we do not believe.

Suppose some time in the night-watches there is in your house a cry of, “Fire!” The neighbours call, “Fire”, and by and by you hear the firebells ring; you hear the firemen outside, and somebody perhaps breaks into the room and says, “Fire!” Leisuredly, you say, “I beg your pardon—what did you say?” “Fire!” “Oh, is that so? I will take that into serious consideration; I will examine the statement you make; I will analyze it, I will study the grammar of it!” Do people talk nonsense like that? Someone shouts one word, “Fire!”—and the man who believes it is up like a flash. Why? Because he believes it. He cannot help moving. When he believes, his faith issues in works, it is bound to issue in works.

The doctor gives you a bottle of tonic, and you think it will do you good—he says it will. If you really believe it, you will take it—it will not do you any good in the bottle. What would you think of anyone who would go to the doctor and say, “Doctor, I am not feeling very well, I wish you would prescribe something for me. My appetite is failing, and I have very little energy.” Immediately the doctor says, “I will give you something that will build you up.” He gives you a prescription, and you get it filled at the drug store—and go home and put it on the shelf, saying, “Oh yes, I have it; that is all that is necessary.” If you believe the doctor’s word, you will take it: if you do not take it, it proves either you do not believe you are sick, or that you do not believe it will do you good. Faith without works, in that case, is dead, beyond all question.

We have a very practical case cited in the text before us, and it is to the principle therein involved I specifically direct your thought: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” And yet in the epistle to the Hebrews we are told that that was an act of faith. “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from when also he received him in a figure.” It was faith that led him to offer Isaac, but observe that I said “an act of faith”. Faith always acts if it is true faith.

Let us examine that case for a moment. It is very simple. Isaac came into Abraham’s life as a direct gift from God, out of the course of nature, miraculously born; the child of promise, after long waiting he came. It is no wonder they called him Isaac (laughter), for it was a day of gladness when he came into Abraham’s home. But now when he has become a young man God comes to Abraham and says, “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.” Abraham did exactly as he was told. He went the three days’ journey, and, taking the fire and the wood, came to the place and laid the wood upon the altar, and Isaac upon the wood, and stretched forth his hand to slay his son.

He went all the way with God, until God arrested him and said, “Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”

Consider the record of that action in Hebrews, quoted a moment ago, where the writer says that by faith Abraham offered up Isaac, and that he reckoned that God was able to raise him from the dead, “from whence also he received him in a figure”. Why did Abraham offer up Isaac? Just this: he said to himself in effect, “I received him from God, as a special gift in fulfilment of the promise of God. All that God has promised me is wrapped up in Isaac, all the future is dependent upon Isaac. If Isaac should cease to live, then all the promises of God to me will fall to the ground. They must of necessity be fulfilled in Isaac, and he has been given to me for that purpose. Now God calls upon me to offer him up, to surrender him, to give him as a burnt offering, and to blot out every possibility of the fulfilment of the promise God has made. But if he be God, He Who gave him to me can raise him from the dead. Therefore I will still obey God, I will trust God.” Do you not see that if he had failed to offer up Isaac he would have been introducing a carnal element, a trust in something other than God? He was prepared to offer up Isaac, to slay his son, because the faith he had in God required him always to obey God no matter what He commanded. His faith issued in works. “By faith” he was justified, but his works justified his faith, and showed that it was faith indeed.

Thus, my friends, as we come to any passage in the Word of God, we do well to ask ourselves, Do I believe? I profess to be orthodox, I profess to believe the gospel, I profess to believe the Word of God—do I believe it? Here is a passage: “The wages of sin is death.” That is God’s word. Do I believe that? If I do really believe it, I shall be afraid of sin, I shall run from it, I shall abhor it as a thing that has death in it—my faith will result in works. Believing, I shall abhor that which is evil, and cleave to that which is good, as a matter of course; and in the measure in which I believe that word to be true, my whole life will be transformed by my faith.

Let us consider another word: “Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.”—What is the “word of faith?”—“that if thou shalt confess with thy mouth the Lord Jesus (Jesus as Lord) and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” The Scripture says, “Whosoever believeth on him shall not be ashamed.” Mark, here is the “word of faith”, that I believe with the heart that God has raised Jesus from the dead. Do I believe it? Do you believe it? Do you professing Christians believe that? Do you believe in the reality of the resurrection of Jesus Christ, with all its implications? Do you believe that He was slain for your offences, that He died, that He went down into the grave as your Substitute and Representative, and that in His death and burial you have a share? Do you really believe that? And that

He was raised from the dead? Do you believe that you were raised from the dead in Him? Is that true? I know it is a doctrine to which we subscribe, but what I ask you is, Do you believe that glorious truth with your heart, that Jesus Christ Who came from the glory into this world to suffer and die for us, is now in the glory as our Representative? that He paid our debts, buried our sins in His own grave, and that He is raised again and ascended into the Father's presence, and is seated at God's right hand as our Representative, and that we sit in heavenly places with Christ? Do you believe that He is your Representative all the way through: in judgment, in death, in resurrection, in glory?

If you believe that, you cannot help confessing it. If you believe in your heart that God hath raised Him from the dead, you will confess with your mouth that Jesus is Lord. What did Peter say on the day of Pentecost when they came asking questions about who this Jesus was? He declared the truth of His resurrection, and ascension to the right hand of God, and said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What is the word of faith? That I should confess Jesus as Lord, acknowledge that He died and rose again, that He ascended, and is Lord over all, having all authority in heaven and on earth. If I believe that He is raised from the dead, I am bound to confess it, I cannot help it—and if you do not confess it, you do not believe it.

I had a lady in my congregation years ago who insisted that she trusted Christ, but who had no joy in her salvation. Sunday after Sunday she came, but never made an open confession of her faith. One Sunday I met her at the door at the close of the service and said, "Well, Mrs. So-and-So, and how is it with you now?" "Just the same. I trust Christ, but I cannot say that I rejoice in Him." "And you never will until you openly confess your faith. You do not believe in Christ until you confess with your mouth." "But how can I?" Pointing to some godly women who were in no hurry to leave the house of prayer, and were lingering near the front of the church, I said, "Go to those women, and tell them you are saved." She started off slowly, but presently began to run up the aisle as she called out to them, "Oh, I am saved. I know I'm saved." That was an act of faith; her faith issued in action.

I appeal to you this morning to confess Christ. Are there any here who believe in your heart—you have an orthodox heart—but have never confessed? You have no doubt about it, that Christ died for you; but you have no joy in your salvation. You are "sometimes doubting, sometimes trusting". Sometimes you think you are saved—and sometimes you are not sure. You say, "I know I trust in my heart, but my life is like a troubled sea: I have no peace." You never will have until the faith which is in your heart issues in works. And the first work is that you confess Christ. He commands you so to do. If you really trust Him, but have never confessed; or if you will now trust Him—and confess it, with the confession will come assurance, and the joy that is "unspeakable and full of glory".

I wish I had time to speak more specifically to those of you who have been longer on the way. There is nothing we could not do, there is no blessing that could not be ours, if we believed God, and acted on that belief? We would give Him the pre-eminence in our living,

in our witnessing, in our giving. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

"My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates and obey.

"What is my being but for Thee,
Its sure support, its noblest end?
Thy ever-smiling face to see,
And serve the cause of such a Friend?"

"'Tis to my Saviour I would live,
To Him Who for my ransom died;
Nor could untainted Eden give
Such bliss as blossoms at His side.

"His work my hoary age shall bless,
When youthful vigour is no more;
And my last hour of life confess
His love hath animating power."

NOTE: In common with all sermons by the Editor, printed during his absence, this one is printed without his personal revision.

"HE RESTORETH MY SOUL"

Perhaps between the covers of the Word of God there is no passage more frequently read than the twenty-third Psalm. It seems to be everybody's favourite. Nor is the reason hard to find: it meets everybody's need. We do not suppose the song of the nightingale is sweeter than the song of any other bird, but it seems sweeter because it sings when all other birds are silent. Undoubtedly the preciousness of the Psalm consists in its practicalness. It seems to touch so many of our common heart-experiences. We all feel our need of someone who will preserve us from want. In our weariness, we long to leave the stony roads for "the pastures of tender grass", and rest our tired spirits by the side of "the waters of quietness".

But who is able to restore our souls? To whom does the Psalmist refer in his words, "He restoreth my soul"? He speaks of the Good Shepherd, Jesus our Lord; for there is only One Who is able to create or to restore. Whether men be unregenerate sinners, or backsliders, or those who hold their salvation lightly, there is but One Who is able to restore the soul: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

How great is the love of our Restorer! How ardently does this Shepherd love His sheep! "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep. I am the good shepherd, and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And 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."

Great is the love of the Shepherd-Christ. He is no hireling. He does not leave the sheep to the tender mercies of the beast of prey—not even to our adversary the devil, who, as a roaring lion, walketh about seeking whom he may devour. He is the Good Shepherd, and for the sake

of the sheep, because of His love, He layeth down His life.

And what mercy is His! We have all merited His displeasure, and richly deserve the fruit of our sin. We have all gone astray, and with one consent have forsaken the ways of God. But "the Lord is merciful and gracious, slow to anger, and plenteous in mercy." It is all of His mercy that we are not consumed. He knoweth His sheep—all our folly and weaknesses; He knoweth our frames, and remembereth that we are dust. And "God, who is rich in mercy, for his great love wherewith he loved us", restores us to Himself—"He restoreth my soul."

We do well to meditate upon the power of our Restorer. Can He restore our souls? Can He restore Jerusalem, a heap of ruins? He did restore it. Can He heal Naaman-whose gorgeous robes hide his leprosy? He did heal him. But He cannot heal a woman who for twelve long years has sought help of earthly physicians? Can He restore her? "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." What of the funeral procession that draws near to the gate of the city of Nain? They are carrying to the grave one who is the only son of his mother, and she a widow. Can the Good Shepherd give her joy? Can He wipe her tears away? Can He inspire hope within her breast, and fill her heart with singing? Oh yes; He can do that. "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

Nothing is too hard for Him Who "restoreth my soul". Poor Peter surely wandered too far away for restoration. He denied his Lord in the presence of His enemies. He took his journey into a far, far country. Can the Shepherd bring him back? "My sheep hear my voice"—"Go tell (my) disciples and Peter." A little later we hear the restored one say, "Lord, thou knowest all things; thou knowest that I love thee." Peter most willingly would have sung with the Psalmist, "He restoreth my soul."

And what of Thomas? Has he not said, "I will not believe"? Can the Shepherd restore him? Can He give faith to the unbeliever? Can His call reach doubting castle? "Thomas, reach hither thy finger, and behold my hands; reach hither thy hand and thrust it into my side: and be not faithless but believing." And the answer? "My Lord and my God!"

But can we not find a more hopeless case than these, that we may know the Restorer's power? Yonder on the hilltop is a man who deserves to die. He confesses that his punishment is just. He is steeped in sin. Is there need of restoration? Contrary to present-day teaching, there is not in him even the shadow of the divine likeness. He has been guilty of murder and theft, and of a thousand other crimes which no one but God knows anything about. "Cursed is every man that hangeth on a tree." So says the law—and he is cursed, cursed of man, and cursed of God; condemned to eternal death. But that ruined soul cries for mercy: "Lord, remember me when thou cometh into thy kingdom"—and the Restorer answers, "This day shalt thou be with me in paradise." The Word does not give us the song of the restored one, but that same day "in paradise" he joined the shepherding, David, and to the praise of their common Lord—changing the verb to the perfect tense—they joined their

voices and sang together, "He hath restored, He hath brought back our souls. Goodness and mercy have followed us all the days of our life; and we shall dwell in the house of the Lord for ever."

However sunken in sin men may be, however far from God His own sheep may have wandered, the Restorer of men's souls is loving enough, is merciful enough, is powerful enough, to restore them. "He restoreth my soul."—*By the Editor, from his reserve file.*

THE EDITOR

News of the Editor continues to grow "better and better". He spends practically every waking hour out-of-doors, and has been out for a few drives—with someone else at the wheel, of course. And this is best of all: Dr. Shields has "asked permission" to write a personal word in next week's issue, expressive of his deep gratitude to the entire WITNESS family for their kindness during his illness. A week from to-day, therefore, he will be able to say with the Apostle Paul with whom he has so much in common, "Ye see how large a letter I have written unto you with mine own hand"!

WHO WILL BE A MISSIONARY TO EGYPT—BY PROXY?

We print below an excerpt from a letter received this week from Cairo, Egypt, that gives an opportunity for some WITNESS reader to render a piece of real missionary service. From whom shall we hear?

"I feel that the Lord has called me to fight against Modernism here in Egypt. There are many missionaries here who are out-and-out Modernists, and have come simply to destroy the faith of the people. Not only this, but they are training native pastors to preach Modernism. There are some native pastors sent to England and the United States by these missionaries that they may be taught Modernism, and they become infected with the Modernistic doctrines of American colleges. I am going to preach the salvation which is only in the atoning blood of our Lord and Saviour Jesus Christ, and fight this thing in Egypt.

I have a favour to ask of you, and I am sure you will not refuse me. Will you send me The Gospel Witness free for one year? I cannot pay for it as I am working without salary, but I am sure it would be of inestimable value to me in my fight against the unbelief that is being spread by these Modernistic teachers.

(Signed) Rev. Theodore Y. Daghljan."

We are confident that among our readers is someone who will send us the \$2.00 to meet this missionary's request.

MEN AND MONEY

Two of the great needs of any educational institution are men and money, and there is only one source of supply, of either men or money, for that institution of which the Holy Spirit is the Administrator. It is said of the great Head of the Church, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by

the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

If that is the ministry of the church, if no less than that mammoth task lies before the under-shepherds of the Lord, surely the best possible preparation and equipment are necessary for young people with ministerial and missionary service in view. We ask, therefore, that our readers join us in earnest and constant prayer that the Lord will lay His hand upon young men and women in our Union churches and elsewhere, and send them to us for the fall opening of Toronto Baptist Seminary. Only men of His choice can fulfil such a mission as is here set forth.

And the money for the maintenance of the work? It must come from His hand as well. "The silver is mine, and the gold is mine, saith the Lord of hosts." And He will give it to us if we ask Him. Speaking of all that He would yet do for Israel, and promising her restoration, He said, "I will yet for this be enquired of by the house of Israel, to do it for them." He loves to have His children ask Him for the bounty of His hands. Will you join us in this double intercession?

NEWS OF UNION CHURCHES

SUNDERLAND ASSOCIATION MEETING—The annual spring Association of Regular Baptist Churches of the Sunderland District will be held in the Maple Hill Regular Baptist Church on Wednesday afternoon and evening, June 16th. A splendid programme has been arranged and we cordially invite all those interested to attend. Rev. John Byers of Orillia is the speaker of the afternoon session, and Rev. W. W. Fleischer of Fenelon Falls will be the speaker of the evening session. The afternoon session opens at 2 o'clock, Standard Time, with the evening session beginning at 7.30 o'clock. Come and enjoy this time of fellowship with us.

F. Glenn Ratcliff, Sec.-Treas.

SUDBURY—Mr. Walter Tompkins, who is in Sudbury assisting Mr. Boyd in the work there, writes that he made more than one hundred and thirty calls last week, leaving a personal testimony to the gospel in most instances, and a tract clearly setting forth the way of life if unable to secure a personal interview. He says, "I am beginning to think that last year I did no visiting!" Surely no one will think that true of this summer.

GERALDTON—Until Pastor George B. Hicks was ready to assume the pastorate at Geraldton, Mr. W. L. Slade went to that mining town, and opened up the work. Our readers will have read his letter of a couple of weeks ago; we print now extracts from a letter that reached us a day or so ago.

"Brother Hicks arrived safely, but tired, Friday night. I was holding our Friday night meeting for young people, but was able to be out in-time to meet him at the station. It was good to see him again. We have made the minutes fly, along with our work, in happy talk and fellowship. Surely the Lord has wondrously opened up and provided for his way hither! The equipment, both material and spiritual, he brought with him will leave little to be desired in several lines. He already displays a zeal to be "up and at it", which I trust will be maintained as discouragements arise. Despite passive resistance and general indifference, I feel confident God has great things in store for him, and His own work in this needy town.

"We got into harness unitedly Saturday night with an open-air service held in front of the station. At least one hundred people were around before the train came in, which was our opportunity. It was difficult—the first is always the

hardest—but God wonderfully supported. Tracts were distributed following. When arranging for permission to hold the service, we were cheered by the sympathetic attitude of the sergeant-of-police, who said, 'Fine! it is about time somebody was coming to pound some sense into the heads of these fellows around here!' We rejoice to know 'the word of faith, which we preach' does that and more as God imparts the spirit 'of power, and of love, and of a sound mind'. The open-air was also a means of making ourselves known, and of showing to all and sundry that we mean business. It will be a regular feature of the work.

"Sunday afternoon we travelled on a truck to Bonkfield, ten miles away, to hold Sunday School at two o'clock and preaching service at three. The services are held in the schoolhouse, built of logs and furnished with rustic, hand-made equipment, quite historic in appearance. In the Sunday School the children are learning choruses, memorizing Scripture, and hearing messages pointing to the fact that 'Jesus loves me'. They sing heartily, and seemingly enjoy 'their' meeting immensely. At the gospel service following, the audience is drawn mainly from men of the mine off-shift. During the winter, as two Christian brethren preached—the men who have made our work possible financially—as many as fifty men of different nationalities and walks of life (one a D.D.), assembled Sunday after Sunday. Many of them are near the kingdom, and we solicit earnest prayer on their behalf. We long for the salvation of these men, many of them fine fellows, now seeking 'fool's gold'. Mr. Hicks will give them the gospel of Him Who 'though he was rich, yet for our sakes he became poor, that we through his poverty might be rich'. That is wealth indeed!"

GERALDTON—Pastor Geo. B. Hicks. "WITNESS readers will be interested in knowing that the lantern donated for the work here has arrived, and has been used in our children's meeting. In this new and growing town there are all sorts of pitfalls for boys and girls, as well as adults. Children by the dozen attend the movie. We are now able to give them the gospel in picture and song, and by His help to lead them to a personal knowledge of Jesus Christ. "Eye-gate" is one of the quickest and most effective entrances to these little hearts. Job truly said, "My heart walked after mine eyes." Some already have learned portions of Scripture—children from homes where the Word of God is not known.

"I have written thus because of the special gift of the lantern; I shall write of the general work later."

A WORD FROM JAMAICA

While partly personal to the Editor, we are sure the following letter from Rev. O. T. Johnston, graduate of Toronto Baptist Seminary of 1930, will be of interest to WITNESS readers. Mr. Johnston came from Jamaica to the Seminary for training in the ministry, and returned to take up a pastorate at the end of his course.

Paradise Manse,
Crofts Hill P.O.,
Jamaica, May 28th, 1937

"Dear Dr. Shields:

"It has been a joy to learn through THE GOSPEL WITNESS that your six weeks of confinement to bed would terminate on coronation day, also that although still under the doctor's care, you are much better. I would add my humble word of advice—that you conserve your strength so as to ensure many years of service. The Christian world—yea, the world at large—cannot afford to do without the ministry for which you have been especially endowed by God.

"THE GOSPEL WITNESS is supplying a place in the propagation of the gospel that very few other magazines come near doing. It has proved a constant source of blessing to my work in the Christian ministry. In addition to your messages, the reports of churches and missionary activity have been a means of inspiration to me personally, and to a large number of friends to whom I lend copies.

"During last year I was called to another sphere of labour. I tentatively accepted the call, but my churches insisted that I remain and we have experienced much blessing. It cannot be boasted that the churches are all that they should be, but this may be said, that the number of conversions since January, and groups of workers in course of development, have

(Continued on page 8)

Bible School Lesson Outline

Vol 1 2nd Quarter Lesson 25 June 20th, 1937.

DR. OLIVE L. CLARK

THE BELIEVER AND HIS TEMPTATIONS

Lesson Text: James 1:1-5.

Golden Text: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:13.

Introduction.

The word "temptation" is used in two senses in Scripture:

- (1) Enticement to evil, as in verse 13 and Matt. 4:1.
- (2) Testing, as in verse 2 and Gen. 22:1.

Teachers of junior classes might read up about the process of gold-mining and refining, using the facts as illustrative material for the first part of the lesson.

I. The Believer in Times of Testing—verses 1-12.

"We are to count it all joy, when, by reason of faithfulness to the Lord, we "fall into manifold temptations". This does not mean we are to rejoice when we step into temptation of our own making. Far from it. It does mean that when, in the course of a faithful walk in fellowship with God we find ourselves encompassed by trials, we are not to despair, but to rejoice. It may not appear to be all joy, but we are to account it so. Why? The following verse gives the reason, "Knowing this, that the trial of your faith worketh patience"; that is, endurance (Rom. 5:3). Such testings will be like the trying of gold in the fire, consuming the dross and refining the precious metal (1 Pet. 1:5,6). Like the chastening, or rather the discipline or child-training of the Christian, it may not be joyous, but grievous, though "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). The First Epistle of Peter abounds in comfort for those who suffer according to the will of God. We know, too, that persecution and trial may frequently be taken as signs that we are walking in God's way (2 Tim. 3:12; Phil. 1:29; 1 Pet. 4:12-14). Again, in times of affliction we have the opportunity of giving to the world the testimony that we have the life of God (1 Pet. 3:14-16; James 2:24).

There is grace for every trial; "manifold grace" (1 Pet. 4:10) can be matched with "manifold temptation".

Very few are willing to endure the discipline of God's school and go on with Him, but He desires that we reach the highest grade of personal experience (v. 4). As we saw last week, spiritual maturity is His will for us. Dr. Smellie has written something to this effect: "I fear not the coming of trial, but I fear lest trial depart from me, without having accomplished its Divine mission." Spurgeon said: "All the saints must go to the proving house. God had one Son without sin, but He never had one son without trial."

Surely much wisdom is needed that the believer may profit by the testings of faith, and be "perfect and entire, lacking nothing" (the same Greek word being used for "wanting", verse 4 and "lack", verse 5). This wisdom the Lord promises to give to those who ask for it in faith. He will not scold those who feel their need of wisdom; He is the all-loving Teacher Who is patient with the ignorant. He asks only for our full confidence. He Himself gives with simplicity (the Greek word translated "liberally" here is translated "with simplicity" in Rom. 12:8), and He asks for singleness of heart on the part of the believer (Matt. 6:22). The fickle one who is "double-minded", at one time believing, at another time doubting, cannot receive the blessing of the Lord (Matt. 21:21; James 4:8; Prov. 3:5).

In the time of trial, as at all other times, the heart-attitude to the Lord is the determining factor, not the outward circumstances (verses 9 to 11). The humble brother should rejoice that He is honoured by being chosen in affliction (Isa. 48:10; Jas. 2:5). Those of high estate should recognize that earthly wealth and prosperity are not lasting, and suffering the loss of these will not deprive him of the blessings which are of eternal value.

God promises the reward of "the crown of life" for patient endurance to the end (Rev. 2:10).

II. The Believer in Times of Temptation—verses 13-15.

Whence come temptations? Not from God, for God is holy; He cannot be enticed into evil, nor does He entice others into evil. Our Lord was "in all points tempted like as we are, yet without sin" (Heb. 4:15). His nature was like a citadel which could be assailed, but could not be overcome. Yet He suffered in temptation as no man could suffer (Heb. 2:18). Canon Westcott wrote this note on Heb. 2:18: "The power of sympathy lies not in the mere capacity for feeling, but in the lessons of experience. And again, sympathy with the sinner in his trial does not depend on the experience of sin, but on the experience of the strength of the temptation to sin which only the sinless can know in its full intensity. He who falls yields before the last strain."

Temptations frequently arise from the evil suggestions of Satan. He delights to turn the believer from the path of right (1 Pet. 5:8). Our Saviour warned Peter: "Satan hath desired to have you (Greek, 'hath obtained you by asking') that he may sift you as wheat, but I have prayed for thee, that thy faith fail not" (Luke 22:31). By the way, Peter's faith did not fail, though his courage did. God permits Satan to tempt believers, but Satan dare not go beyond the permission of our Father (Job. 1:12).

Many temptations have their origin in the sin which dwells in our own hearts (verses 14, 15). The evil thought which is cherished, instead of dismissed, produces the sinful deed, exemplifying the vicious circle of lust, sin and death, the process which began with Eve, and has continued ever since. Many are strong to defeat Satan in a great battle against wrong, who fall under the subtle suggestions of the flesh. The Holy Spirit addresses the command: "Love not the world—for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world", to those young men who are "strong", who "have overcome the wicked one" (1 John 2:14, 15).

The time to prepare for victory is before the temptations come. Individuals, as well as nations, need to practise the doctrine of preparedness, for "to be forewarned is to be forearmed." While circumstances may help or hinder, we give the deciding vote ourselves (Rom. 14:12); and we dare not say to God, "I could not help yielding", for He has made ample provision in Christ for victory. God is faithful, and He promises that temptation shall not be beyond our strength to overcome in Christ (1 Cor. 10:13).

How should the believer meet temptation? What say the Scriptures?

(1) Do not trust in self (1 Cor. 10:12), but do not despair. Remember Satan is a defeated foe (1 John 4:4).

(2) Submit yourself to God (Jas. 4:7). Our trouble sometimes lies in the fact that we do not always want victory. Christ could not be deflected from His Father's way; the Father's will was the supreme ruling power of His life.

(3) Make a stand against temptation and tempter in the power of Christ Who overcame (Jas. 4:7; Heb. 2:18).

(4) Use the Divinely-given weapons mentioned in Eph. 6:10-18.

(5) Watch for the way of escape promised (1 Cor. 10:13). Whatever other way of escape the Lord may provide, there is always one safe, sure hiding-place, our Saviour Himself.

"From the snare of sinful pleasure, hide Thou me!
Thou, my soul's eternal treasure, hide Thou me!
When the world its power is wielding,
And my heart is almost yielding,
Hide me, O Thou Rock of Ages,
Safe in Thee!"

Are you making memos of things to be attended to before you go on vacation? Please add this one: "Remember to send a gift to the Seminary and Gospel Witness Funds."

NEWS OF UNION CHURCHES

(Continued from page 6)

contributed no small amount of encouragement and blessing to me. One church at which we usually had about fifty at Communion Service has much more than doubled in attendance. We have three prayer-meetings weekly, with an attendance of forty to sixty. Open-air meetings are regular and well attended. Please pray that God may give us the grace to endure faithfully until great things are seen here for Him.

"With cordial Christian greetings, I am,

Yours very sincerely,

(Signed) O. T. JOHNSTON."

A CALL FROM THE WEST

The west with its rolling prairies, covered with golden grain, stretching towards the setting sun has set the blood running a little faster through the veins of many a visitor, and we have thought, as we have seen the harvest being gathered in, or helped gather it ourselves, of the words of our Lord, in speaking of another and greater harvest: "The harvest truly is plenteous, but the labourers are few."

Manitoba is, we believe, the most neglected of all the provinces of Canada as far as Regular Baptist work is concerned. There are towns and villages where no gospel services are held at all. We have personally met boys and girls of sixteen years of age who have never been in Sunday School, and we have met others of the same age who have been attending church and Sunday School since big enough to go, but were as utterly ignorant of the first principles of the gospel as those who had never been in any such place. We met one boy of sixteen, who, when being asked why he thought Christ came to earth, said, "I guess He got tired of living in heaven and wanted a change." Yet that boy belonged to a so-called Baptist Sunday School.

Besides these neglected farming towns and villages, we have many new mining towns in the north, where thousands of men work; but they are neglected so far as Baptist work is concerned. Most of them have no preaching at all. A

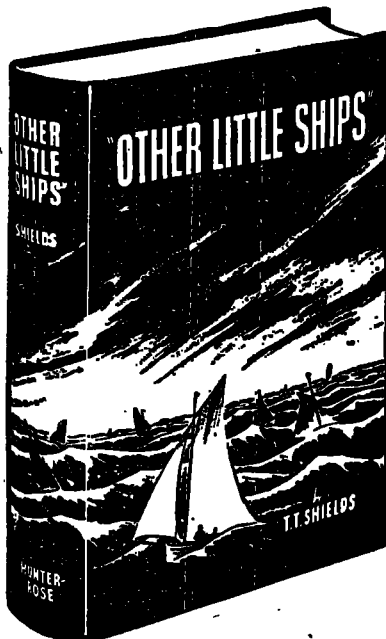
leading denomination sent a man out to one of these towns, and on being asked if he believed in the inspiration of the Bible, said that he did not believe the Bible to have been divinely inspired, that he did not believe in the Deity of Christ, or that men were lost without Christ. On being asked what he would preach, said "Science." But it will take more than science, falsely so-called, to save these miners.

Again in Manitoba we have whole sections of new Canadians, Polish, and many others from central Europe. These are all nominally Greek Catholic. Many of the younger people, however, are turning away from the absurdities of the Eastern church, and, being neglected by the gospel, are becoming fertile breeding places for Communism. We have visited towns where every man we met was an avowed Communist. In one home we gave the children copies of the Gospel of John, and when the father came in they hid them under the table cloth, saying, "Father is a Communist, and will not allow us to read anything about God."

These New Canadians, when saved, make great missionaries and ideal citizens. The heart-breaking part of it all is that when one has gone into these towns for a few weeks, and seen people saved, then has to leave because of lack of funds or desire to visit another town, he is immediately followed by the devotees of Rutherford, with a loud speaker attached to a car, playing a record of one of Judge Rutherford's speeches until everyone knows it from memory; or by some other cult as destitute of Christian faith.

The call from Manitoba is as great as the call from Macedonia. "Come over into Manitoba and help us." From the city of Winnipeg we can reach the extreme portions of Northern Ontario. Our new highway connects us with Kenora and from there we can reach all of the mining and lumbering towns of Ontario from Sioux Lookout down to the cities of Fort William and Port Arthur. We need men and money—men who are willing to suffer hardship for the cause of Christ. The West is looking to the Seminary as the men of Macedonia looked to Paul. We need a tent for preaching services for the summer. If anyone reading these lines knows where we could get one large enough to seat two or three hundred people, we should be glad if they would let us know through The Gospel Witness office.—F. J. Carter.

BOOKS BY DR. SHIELDS



"Other Little Ships"	\$1.50
"The Most Famous Trial of History"50
"The Oxford Group Movement Analyzed"05
25 copies	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address)10
12 copies	1.00
"The Roman Catholic Horseleach"05
12 copies50
"The Papacy—In the Light of Scripture"10
The Gospel Witness, published weekly, per annum	2.00

ORDER FORM

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

Please find enclosed

Name

Address

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