

# The Gospel Witness

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

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

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 16, No. 7

TORONTO, JUNE 24, 1937

Whole Number 788

## The Jarvis Street Pulpit

THE WORD OF HIS MOUTH FULFILLED WITH HIS HAND

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 13th, 1913

"Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepst covenant and mercy with thy servants that walk before thee with all their heart:

"Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day."—I Kings 8:23-24.

The theory that God was ever thought of by Israel as a national or tribal God has no support either in the Old or the New Testament. It is true that they conceived of themselves as being peculiarly related to God. Moses said to the people, "Thou art an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth." But nowhere will you find a suggestion of the idea that Jehovah was one among many gods like "Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon." The New Testament conception of God is in the first verse of the Old Testament, "In the beginning God created the heaven and the earth"; and from that verse to the end of the Book the Bible is a record, not of a man's finding out God by searching, but of God's revealing Himself to man as the only true God.

That is involved in the promise to Abraham, that in his seed all nations of the earth shall be blessed. Only the God of all nations could make such a promise. The demonstration of the onliness of God is declared to be the purpose of Israel's deliverance, "And the Egyptians shall know that I am the Lord." The same great thought of the divine aloneness is in Solomon's mind as he offers the dedicatory prayer from which our text is taken—and it is there, not by any process of natural evolution, but by direct, and special divine communication, that this house of prayer is to be the depository of the Name of the one true God, the refuge for weary souls of all nations. For said the king, "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy

stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel." And the words of this prayer are to "be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else."

That is the design also of Bethlehem, and Calvary, and Olivet. The gospel is not one of many divinely approved human systems of mental and moral illumination: it is like the sun, it is the one and universal light. The Bible is not one of many sacred books of more or less equal value. Its pages constitute the firmament of truth by which all truth is spanned and comprehended. It is His Book "who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." And in it, as "in them, hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." And it is of this Bridegroom, the Light of the Book, the Light of all the children of Light, the Light of the world, the Light and Glory of eternity; it is of Him I speak.

"Lamb of God! Thy glory  
Is the light above.  
Lamb of God! Thy glory  
Is Thy light of love."

Do not attempt to compare Him with others: He is absolutely incomparable! He is not a prophet among prophets, a Priest among priests, a King among kings.

He is the Prophet of all prophets, the Priest of all priests, the King of all kings. And as Solomon prays and offers sacrifices, we must see Jesus the only true King-Priest. In Solomon's prayer we must hear the prayer of our glorious Mediator Whose prayer is "nigh unto the Lord our God day and night," for the maintenance of our cause. The great truth the prayer teaches is that in the religion of Jehovah, and that is the Christian religion, the need of the universe is supplied. And the Christian religion is Christ. He is the only Saviour. The Light that is never eclipsed, the Tree Whose leaf never fades, the Well Whose springs are never exhausted. Enthroned in the isolation of an incomparable majesty, He is the solitary, sovereign Performer of His promises Whose mercy is in the heavens, and Whose faithfulness reacheth unto the clouds—a faithfulness which is the despair of hell, the glory of heaven, the confidence of all the ends of the earth, and of them that are afar off upon the sea. Let us make these words the vehicle and voice of the adoration of worshipping hearts to-day. "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day."

"Jesus! my Shepherd, Brother, Friend,  
My Prophet, Priest, and King;  
My Lord, my Life, my Way, my End,  
Accept the praise I bring."

That is the message of this text: that no one is ever disappointed in Christ. The hope He inspires is the only hope that maketh not ashamed. What He speaks with His mouth, He fulfills with His hand.

### I.

The uniqueness of Christ, therefore, consists in this: **THE HELP HE AFFORDS IS ALWAYS EQUAL TO THE HOPE HE INSPIRES.**

Pre-eminently, the Christian religion is a religion of hope. It is a religion of promises, of "exceeding great and previous promises." No other religion promises so much. Believers are called "children of the promise", and "heirs of promise". The covenants are styled "the covenants of promise", the Holy Spirit is named "the Holy Spirit of promise". And "all the promises of God in Christ are, Yea, and in him, Amen."

God has spoken much. So much that Christ is called "the Word". And every word is a promise—Christ is not only "the Word", He is the Promise. His religion, I repeat, is a religion of promise, of promises which inspire hope. The promise is spoken in the horrible pit, to the soul sunk in the mire of sin. It promises to purge the spirit, to wash it, and make it whiter than snow. It promises, by the blood of Christ, to purge even the conscience from the awful sense of guilt, and so to transform a self-loathing moral leper into a soul at peace with God. It promises liberty to the captive, freedom to walk abroad, to leave the prison-house, and the shackles of habit by which the soul was bound. It promises daily bread for body and soul; and daily and hourly help in temptation. It promises help by the graveside; and when we go home from the funeral and see the empty chair, there is promised a napkin from the empty sepul-

chre for weeping eyes, and comfort abounding for sorrowing hearts. The whole revelation of God is a promise, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

But is the gospel only a Word? Is there a Hand in it, as well as a Tongue? *Every word of grace is implemented by the wounded Hand*; and the Hand is as mighty as the Tongue is gracious. The Bible is full of that truth: "They wondered at the gracious words which proceeded out of his mouth"; "And he put forth his hand and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him"; "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man"; "Whosoever therefore shall confess me before men, him will I also confess before My Father which is in heaven". He said, "Hear my sayings"; "Confess me before men"; "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

Jesus Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." "And it came to pass that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 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."

The officers sent to arrest Jesus, returning without Him, answered the Pharisees, "Never man spake like this man"; and the multitude said, "From whence hath this man these things . . . that even such mighty works are wrought by his hands?"

But now that He is gone, and we see Him no more, is His hand with us as well as His word? It was after His ascension that Peter said to the lame man at the Beautiful Gate, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." And His hand is as surely with us still as is His word.

"Blow winds of God, awake and blow  
The mists of earth away!  
Shine out, O Light Divine, and show  
How wide and far we stray!

"We may not climb the heavenly steeps  
To bring the Lord Christ down:  
In vain we search the lowest deeps,  
For Him no depths can drown.

"In joy of inward peace, or sense  
Of sorrow over sin,  
He is His own best evidence,  
His witness is within.

"No fable old, nor mystic lore,  
Nor dream of bards and seers,  
No dead fact stranded on the shore  
Of the oblivious years;—

"But warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in Life's throng and press,  
And we are whole again.

"Through Him the first fond prayers are said,  
Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with His name."

And their testimony is always this, "Thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day." The hope inspired is always justified by the help afforded.

## II.

But there is another thing here which we must not overlook. THE REACH OF THE HELPING HAND IS ALWAYS AS WIDE AS THE SCOPE OF THE PROMISE.

Even David, notwithstanding his familiarity with divine wonders, marvelled at the wide sweep and far reach of the promises of grace. "He went in and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" The "hitherto" of the promise, the backward range and grip of it was unparalleled, but the forward reach and riches of it, the amplitude of it, filled him with amazement. It began in the past, and was good "for a great while to come." David said that was not the manner of man, and, blessed be God, he was right. God's promises are not like man's. They have a wider sweep, and a farther reach; they build about us a guiding balustrade and defensive bulwark of immeasurably greater circumference than the bounds of our earthly habitations. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

"Hitherto"—"a great while to come"—these were the measurements of the promise which filled David with worshipful wonder. But now David is gone, he is both the dead and buried. His son sits upon the throne, and he, too, is filled with the marvel of it. He looks back, and he says, "Thou hast kept with thy servant David my father, that thou promisedst him; thou spakest also with thy mouth and hast fulfilled it with thine hand as it is this day."

And there let us leave it for the moment. What about the "hitherto" and the "great while to come" in your life? Is your life shorter and narrower? Your yesterdays are not wholly in the past. They are with you in large measure still.

No religion is of value that does not touch our yesterdays with forgiveness and blessing. No promise is of value that is not older than the date of your birth. And religion is a mockery if it has no promise for to-morrow,—aye, for a to-morrow that is eternal!

But may I presume to speak to you parents? You are living in the future now more than you did in earlier years. You must have a promise that will cover other

lives than yours, a promise that will be effective when your life is done. Only a mercy that is "from everlasting to everlasting", and a righteousness assured to "children's children" can meet your heart's need. But whence can these things be? To-morrow, for you, the journey may be over, and the day's work done. What lips shall then speak of hope to your children, and to your children's children? Whose hand shall fulfill the promises the children have learned at your knee? Can we not find a multitude of witnesses to answer these questions? Well do I know that there is a Hand which does not lose its might, a voice which even death cannot silence. And I am sure that as I preach to you to-day, prayer is being answered that was offered for me before I learned to pray. I know it, I feel it every day. And many of you must bear like witness to the divine faithfulness. So may you commit your own and your children's future to God. His hand will fulfil to the children the promises made to the fathers. For the promise is unto you and to your children. The "golden vials full of incense, which are the prayers of saints" have more enduring blessing in them for your children than all the vaults that you may fill with gold. Let your prayers for your children "fill the golden vials full of odours," and it shall be said to your children, as to Joseph, that they are "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength; and the arms of his hands were made strong by the hands of the mighty God of Jacob; even by the God of thy father who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under; blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

## III.

The Christian religion is unique in this that ITS DYNAMIC IS COMMENSURATE WITH ITS IDEAL.

*There is begotten in every true Christian a spirit of high adventure, a desire to explore the unknown, to scale the highest mountains of the moral range.* To those to whom the essence of the Christian religion is understood, it is not surprising that many of its missionaries have taken rank among the world's greatest explorers. The spirit that thirsts for discovery is inevitable to a man who keeps company with Christ. Jesus of Nazareth was not known as a great traveller. He lived in a very small country, and never left it, except as an infant, when He was carried into Egypt. And His fisherman friends had fared no farther than He when He departed from them. But read what they have written. Their words evidence a cosmopolitan outlook. They are not provincial, they speak a universal language and tell of other worlds than this.

Conversion involves the birthright of heavenly citizens. The atmosphere, the holy heights, the heavenly language, the devout habits of the country to which we are born become, collectively, the great desideratum. The promise of a better country, of a holier life, another character, inspires us with a desire for their possession. But is there a power to bear us aloft to the heavenly places? Or are we only idle dreamers, cherishing ideals which are impossible of realization?

*The promise of the gospel sets forth an Incarnation of all its loftiest ideals.* What if you follow Him from Bethlehem to Olivet? In your loftiest flights of fancy, in your fairest pictures of the roe-like achievements of "airy-footed love", in your holiest dreams of spiritual possibilities, you have always been immeasurably below the moral altitudes where our Lord habitually dwelt. But in our best moments we follow after Him; we see Him in all His life of love and ministry—but what power can make us, each in our measure, benedictions to the world? We fain would find inspiration in the Cross, and find ourselves drawn by Love's attraction to equal devotion, that it might be said of us as of Him, "They saved others, themselves they could not save." And we have stood with those who watched Incarnate Perfection pass beyond the skies, we have stood "gazing up into heaven," and we have said, "Is it any use for me to try to be like Him? Is not His life an impossible ideal?"

If Christ were nothing more than an example He could not be a minister of Hope to the world. If the life that was finished at the Cross be only a sublime pattern we have no gospel for defiled and defeated men. All that is in Paul's saying, "If in this life only we have hope in Christ, we are of all men most miserable"; for then our hope were not hope, we should have the ideal without a dynamic.

But remember the word of the former coward, now a valiant apostle of truth, at Pentecost: "This Jesus hath God raised up whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

Now you may have your Bethlehem of regeneration where Christ is formed in you the hope of glory. You also may have your Nazareth of obedience, and it may be given to you to hear the voice of Heaven's approval at the waters of Jordan. The wilderness of Temptation may be a scene of victory for you and in the haunts of sin, and the homes of suffering, you may be permitted to become a channel of virtue and blessing to the world. It has become possible for us to prevail in Gethsemane, and to finish our obedience at our Calvary—to be a corn of wheat to fall into the ground and die, and in that death to learn "the power of his resurrection."

All the promises of grace, of forgiveness of sins, of regeneration, of sanctification, and glorification, are potentially fulfilled in the resurrection of Christ. And this is the method and measure of its fulfilment by the hand of Omnipotent Grace—a prayer for the idealization and realization of the Christ-life to the believer: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward 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: and hath put all things under his feet, and gave him to be the head over all things to the church which is his body,

the fulness of him that filleth all in all." That is the only hope that maketh not ashamed, because the love of God in all the sweetness of it, and the joy of it, the power and the glory of it, is shed abroad in our hearts by the Holy Ghost which is given unto us.

"Thee, mighty God, Whose matchless power  
Is ever new and ever young,  
And firm endures while endless years  
Their everlasting circles run.

"Swift as an eagle cuts the air,  
We'll mount aloft to Thine abode;  
On wings of love our souls shall fly,  
Nor tire amidst the heavenly road."

### URGENT NEED OF BAPTIST TESTIMONY

By the Editor, written in his home study

The sovereign, sufficient, Saviourhood of the Lord Jesus Christ, as declared in the inspired and infallible Word of God commonly called the Bible, is the foundation of historic Baptist testimony.

Jarvis Street and other churches some years ago vigorously protested against the departure from this teaching, of the Baptist Convention of Ontario and Quebec. Our protest was unheeded, and it became necessary for us to set up a separate organization of churches with a view to maintaining that testimony. It is for this, with all its implications, the Union of Regular Baptist Churches of Ontario and Quebec exists.

That such a testimony is necessary becomes more and more apparent as the years pass. During the month of June several of the religious denominations have held their annual meeting. The press reports indicate that the various churches were in a very gloomy mood. Their reports were not comparable to the Lamentations of Jeremiah, for that marvellous book everywhere recognizes that man's failure is due to his departure from God. We looked in vain in all these reports for any acknowledgment of the church's failure to honour God and His Word, or any recognition of the fact that the deplorable conditions now obtaining are the result of the abandonment of the gospel of salvation.

The report of the Department of Evangelism and Social Reform of the United Church of Canada was at once pathetic and amusing. It called attention to the reports of the two or three years preceding, virtually saying that inasmuch as nothing had been done to carry out the recommendations of these reports, they would do as well without for this year as they did in the years in which they were presented. Indeed, it was very much like a man's saying at the end of the year, that no new set of New Year's resolutions would be necessary because those of last year had never yet been reduced to practice.

One thing was characteristic of most of the reports, that the churches seem to look upon themselves as agencies of economic reform. Spiritual concern, or any word of another life, seems almost to have been forgotten. Even matters of moral reform seem to be relegated to a subordinate position. One might suppose that the church had been established to provide people with "the bread that perisheth", and not with that "which endureth unto everlasting life".

The guest-speaker at the Baptist Ministerial Conference was Rev. Crosley Hunter of Hamilton. Mr. Hunter is a well-known minister of the United Church, and it may safely be assumed that the Baptists who invited him to address them had a fairly good idea of

what they would receive. Mr. Hunter did make some plea for a recognition of the supernatural, but what that involved was not, in the reports available, very clearly indicated.

Since that time, however, the same gentleman has provided, for the spiritually-discerning mind at least, a symptom of present-day religious conditions. Mr. Hunter invited a company of about sixteen men to spend some time—a week or thereabout—at his summer home in Muskoka. Among the sixteen there were a member of the Provincial Parliament, a Jewish Rabbi, a convict on parole, someone who was said to be a millionaire, Mr. Hunter himself, another United Church minister—and Tim Buck too, the noted Communist.

By all reports, these sixteen men managed to live together for a week, and discuss their various views of life without a quarrel. It is not recorded that there was any unpleasantness over the character of the menu. Presumably there was enough for all of them, and no one was hungry. We gather they were all the guests of the generous Mr. Hunter, and therefore for a few days at least were free from the irksome necessity of giving any attention to the bread-and-butter question—beyond discussing such matters theoretically.

On the basis of the week's experiment—somewhat suggestive of the Oxford Group house party idea—which experiment they called, "An adventure in understanding"—Mr. Hunter preached a sermon, or more properly, delivered some sort of address; and because the men did not fight, but rather enjoyed agreeing to differ when living a carefree life for one week remote from "the madding crowd", Mr. Hunter expresses the view that their experiment afforded a demonstration of the possibility of a world, made up of all sorts of people, getting along together in peace.

We do not refer to this matter with any intention of discussing its merits—for the reason that it has no merits to discuss. We refer to it only as an evidence of the religious poverty of the day. One feels like apologizing for even referring to such silliness as one would scarcely expect to find outside an insane asylum. One is at a loss to know whether to speak of it as an evidence of inanity, insanity, or asininity—or of all three combined. If there were an infinitesimal element of reason or of common sense in the experiment, it would appear that it was not necessary for God to send His Son into the world that the world might be saved.

We have referred to this matter only to show how urgently this country needs the gospel of the grace of God. It is quite evident that it will never receive it from such men as we have here referred to. Nor does it appear that the leading religious denominations seriously recognize that the world needs salvation. Surely we live in a time of terrible religious declension. It seems to us, indeed, that nothing but a special divine visitation, which once again by a mighty outpouring of the Spirit of God will vindicate the faith of God's elect, can save the world from collapse. We believe such a revival is not only possible, but imminent. Beyond doubt, God is looking for men who will stand in the gap before Him for the people.

What the Union of Regular Baptist Churches of Ontario and Quebec, by decision of its special Convention in April, is attempting in the North and in the East, we are persuaded is in strict agreement with New Testament evangelism. We were delighted to hear of the

decision of the brethren in the Eastern part of Ontario and Quebec, to go out into the highways and hedges and carry the gospel to the people who do not go to church. The same effort is being made most energetically in the North Country under the leadership of Rev. W. S. Whitcome and some of the students from the Seminary.

These Home Mission efforts, North and East, require money. We earnestly appeal to all our readers carefully to read the report of the evangelistic efforts of these brethren week by week in *The Gospel Witness* and the *Bulletin*. We ask also that "prayer without ceasing" be made for them, and that our readers will generously contribute of their substance that this work may be carried on. Money may be sent for this Home Mission venture either to the Union Office, 337 Jarvis St., Toronto, or to *The Gospel Witness* office, 130 Gerard St. East, and it will all find its way into the Union treasury. We are asking now for designated gifts for this special Home Mission effort.

We also suggest that all our Baptist people should see in the present religious situation a special call to a rededication of ourselves to the work of preaching the gospel at home as well as abroad. Sometimes we wonder if our own country is not almost as pagan as some unevangelized lands. Only this week one of the deacons of Jarvis Street told us of a man who said he had not been in church for over twenty years. Apparently he was an utterly godless man, past seventy years of age, but with no care for the life beyond. He attempted to justify his forsaking of the church, however, by saying it was useless to go because the church no longer preached—or believed—the essentials of the gospel.

It may have been only an excuse, but a witnessing church should endeavour to leave men "without excuse". That, indeed, is our duty. At the same time, we should recognize that there are tens of thousands of people in our own country who have been driven away from the church by the preachers themselves, because when they asked for bread, they were given a stone. We should remember that these embittered souls do not distinguish between one church and another. To them, all churches are alike; and are equally useless. It should be remembered also that this condition has now obtained, in Canada, for more than a generation. A young generation has arisen that has been taught nothing of the gospel of salvation either in church or in Sunday School. That generation is largely pagan; and that generation, unless it is evangelized, having no view of a heaven or a hell beyond this life, may be depended upon at last, as in Russia, Germany, Italy, Spain, and elsewhere, to do its best to make a hell upon earth.

The only way by which such people can be reached is to go out after them, and carry the gospel to them. Let us do it. Let us declare once again, as did the Apostle Paul of ancient time, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

### DR. FRANK NORRIS IN JARVIS STREET— JULY 2nd to 4th

Dr. J. Frank Norris and Mrs. Norris, en route to Europe and Palestine, will be with us in Jarvis Street Church, Friday evening, July 2nd, and for both services Sunday, July 4th. Dr. Norris will preach morning and evening on Sunday, and on Friday evening he will deliver an address on the subject, "The Communistic CIO Revolution in the United States." This is a subject of vital importance to Canadians, for it is impossible for Canada to escape contact with United States' conditions.

That the CIO is a revolutionary movement there can be no doubt, and when the official government actually declares martial law, and employs soldiers to prevent men going to work, and to support the revolutionary CIO Movement, a very serious situation exists.

Dr. Norris has most vigorously denounced the whole movement from the beginning, and was quick to discern its revolutionary character. His exposure of its tactics has been so effective that the United Automobile Workers of America (a CIO organization) have declared their intention of instituting a suit for libel asking for damages of one million dollars.

It is not necessary for us to announce subjects for Dr. Norris for Sunday. It will be a great delight for us to have Dr. and Mrs. Norris with us. At this writing the Pastor cannot speak positively, but he earnestly hopes that his physician may feel it safe to permit him to preside at all these services. This is not a definite announcement that he will do so, but that he hopes to do so.

Further announcements of Dr. Norris' visit will be made through the daily press.

### INTRODUCTION TO THE BIBLE SCHOOL LESSONS, JULY TO DECEMBER, IN THE GOSPEL ACCORDING TO LUKE

Dr. Olive L. Clark

Luke, "the beloved physician" (Col. 4:14), who wrote this Gospel and also the book of Acts, was, like the Apostle Paul, an educated man who had laid his learning and his profession at the feet of the Saviour. Tradition tells us that he was born at Antioch. He was probably not a Jew by birth, as he is mentioned separately from the Jewish Christians in Col. 4:11-14.

From his use of the pronoun "we" (Acts 16:10, etc.), we gather that he accompanied the Apostle Paul on his second missionary journey from Troas to Philippi, on the third journey from Philippi to Jerusalem, and on the voyage from Caesarea to Rome, remaining with the imprisoned Paul. He was with him when the Epistles of Colossians, Philemon and Second Timothy were written as we see from the references to him (Philemon 24; 2 Tim. 4:11). The Gospel was probably written sometime between 50 and 58 A.D.

Luke was chosen and equipped by the Lord to write for us this record of the life of Christ from the announcement of the birth of the forerunner to the events connected with the Ascension. Luke was one of the holy men who "spoke as they were moved by the Holy Ghost" (2 Pet. 1:21).

In the preface to his Gospel (1:1-4), he gives us details about his sacred task. An intense interest in the life of the Lord Jesus was felt by the early church. The apostles would be constantly telling what they knew, their hearers taking notes and passing on the information. Many had evidently been writing out the narrative. Luke does not include himself with the "eye-witnesses and ministers of the word", but assuredly, in common with all "holy men of God", wrote as he was "moved by the Holy Ghost".

This book is addressed to Theophilus, described as "most excellent" (Greek "most noble"), a title of rank used by the same writer concerning Felix and Festus (Acts 24:3; 26:25). Theophilus may have been the chief magistrate in a city of Greece or Asia Minor.

Three characteristics of the Gospel according to Luke might be mentioned: First, he recounts many instances of our

Lord's mercy and compassion, particularly upon outcasts. Second, he emphasizes the truth of forgiveness on the basis of faith alone. Third, he points forward to the fact of the universality of the message of the gospel, extending not only to members of a single nation, but to all mankind.

## NEWS OF UNION CHURCHES

**HESPELER**—Rev. W. N. Charlton. A Young People's Rally of the churches in the immediate district, held under the auspices of the Hespeler Young People's Society, filled the Hespeler Church to its utmost capacity on Tuesday evening, June 14th. Delegations of Young People were present from Galt, Guelph, Kitchener, and Blair, and each of these groups took some part in the meeting. Rev. Clarence M. Keen, Pastor of the Benton Street Baptist Church, Kitchener, was the special speaker. God was surely in the midst and the hearts of the people were melted as Mr. Keen delivered a heart-stirring message on "The Great Salvation".

**VAL D'OR**—Pastor Chas. McGrath. Mr. McGrath has been in Val D'Or a little over two weeks now, and has been visiting and getting acquainted with the work. He writes: "The future of this work looks bright to me. Everyone with whom I speak concerning the future of this mining camp is most optimistic. Some think that it will be larger than Kirkland Lake, and some Timmins. Our great problem at present is to be able to secure a suitable building in which to hold services, especially in Val d'Or. At Bourlamaque the hall is not too bad, but in Val d'Or it is very unsuitable, for more reasons than one. First of all, it is a dance hall, and there is a dance every Sunday night, almost immediately following the evening service. The only seats are benches with no backs. In order to enter the hall you have to pass through a restaurant, and the building is up a side street. If the theatres were not wide open I would try for one of them. The Mine manager's secretary told me that the manager had said that the company is willing to assist the first Protestant church that builds, and I believe that if we could go to him with a thousand dollars or two, it would be a strong argument with him, and he would give us a substantial donation, or at least a lot, which is a big item in these towns. The people here would be willing to do what they can in order that they might have a church home.

"The roads up here are made of crushed stone, and are very hard on shoes. Last Wednesday afternoon I walked five miles into the bush to visit a Baptist family who are interested in the work at Val d'Or. It is my determination to call at every home in both towns, and as there are about seven thousand people living in Val d'Or and Bourlamaque, it will take some time to cover all the ground."

**THOMAS' GORE**—For some time Rev. Roy Hisey of Lachute has been holding meetings in various homes at Thomas' Gore with very encouraging results. The only drawback was that the homes were not large enough to accommodate the people who attended. Now that the Ottawa district has purchased a tent for evangelistic work, the first place where meetings will be held is Thomas' Gore. The tent is now erected and services are beginning at once. On July 1st they are planning a Gospel Tent Rally, with meetings afternoon and evening, at 3 and 7.30 o'clock, standard time. Good programmes have been arranged, and all friends in this district are cordially invited. Billets will be provided, and each party is requested to bring picnic lunch. Thomas' Gore is situated six miles north-east of Lachute. Exact directions may be obtained in Lachute. This will be a profitable and happy way to spend your holiday.

**BRISCOE ST., LONDON**—Rev. R. D. Guthrie. Sunday, June 20th, was Anniversary Sunday in Briscoe Street Baptist Church, Pastor Guthrie having completed five years of gospel ministry in South London for God and His Christ. The three services were times of blessing. Visitors were present from Toronto, Goderich and Courland. Misses Gertrude and Lillias Misener of Brantford assisted in the musical part of the services. At the evening service an Irish Male Trio contributed a pleasing number. We thank God

(Continued on page 8).



## Bible School Lesson Outline

Vol. 1 3rd Quarter Lesson 27 July 4, 1937

DR. OLIVE L. CLARK

### PREPARATION FOR THE MESSIAH

Lesson Text: Luke 1.

Golden Text: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke 1:68.

#### I. PREFACE—verses 1-4.

See article Introduction to the Gospel according to Luke.

#### II. Prophetical Announcement of Messiah's Forerunner—verses 5-25.

Throughout Old Testament times God had repeatedly promised that He would send a Redeemer, and the Jewish people were confidently expecting that prophecy to be fulfilled. "When the fulness of the time was come", when all things were ready according to the mind of God, He sent forth His Son (Gal. 4:4). To-day's lesson deals with the preparation for His coming, the event around which all human history gathers.

God chose as the time when He should visit and redeem His people, the dark era when Herod the Great was king of Judæa. Palestine was under the Roman domination, but allowed considerable freedom in local affairs. Herod was not a Jew, and this fact must have galled the people.

Zacharias the godly priest, whose wife, Elisabeth, also belonged to the priestly family of Aaron, was performing his sacred task of burning incense in the most holy place of the temple when the angel Gabriel ("man of God"), appeared, standing beside the altar. God often meets His servants when they are busy about their duties.

"The course of Abia" refers to the eighth of the twenty-four orders or courses into which David divided the priests (1 Chron. 24). They took charge of the whole temple service for a week each, and the part to be assigned to each priest was decided by lot. It fell to the lot of Zacharias to bring in the pan of hot coals from the altar of burnt offering, to sprinkle incense upon the coals, and while the smoke of the incense ascended, he would make intercession for the people. Little did he realize how soon his prayer would be answered!

The message from Jehovah concerning John the Baptist covered the following points: (1) his name—John ("God is gracious"); (2) the joy connected with his birth; (3) his greatness before the Lord (Matt. 11:11); (4) his separation unto God (Num. 6:1-4); (5) his filling with the Spirit; (6) his mission. To Zacharias, acquainted as he was with the prophecies, these words would be deeply significant. In John the Baptist, Malachi 4:5, 6 had partial fulfillment (Matt. 17:10-13). He is compared to Elias (Elijah) in "spirit and power". Both showed a spirit of fearlessness in denouncing sin; both displayed Divinely-bestowed power in turning men's hearts to the Lord. Such a turning to God would manifest itself in harmonious family relationships. Men who were formerly disobedient would think on their ways and fear the Lord, the first step in wisdom.

To John was given the task of preparing the way for people to be saved. He is the last great representative of the Law, which, by giving men a knowledge of their sin (Rom. 3:20), acted as a tutor, a child-leader, unto Christ (Gal. 3:24).

Notice the unbelief of Zacharias. Instead of taking God at His word as did Abraham under similar circumstances (Rom. 4:19), he asked for a sign. That sign was given; he was to be deprived of the power of speech till the prophecy should be fulfilled.

#### III. Prophetical Announcement of Messiah's Birth—verses 26-38.

The details of this sacred experience were perhaps described to "the beloved physician" by Mary herself, and they have been preserved for us by the Holy Spirit in this passage of tender and reverent beauty. The mystery of the

Incarnation, God coming to dwell in human flesh that He might redeem mankind, is utterly beyond our understanding, but not beyond our faith.

The angel's greeting was one of encouragement. He spoke of Mary as "blessed among women", but he did not say "blessed above women". The Scriptures ascribe a place of honour to the mother of our Lord, but there is no hint that she is to be worshipped. The name "Mary" is derived from a root meaning "bitterness", seen also in the name "Mara" (Ruth 1:20), and also in "myrrh", the herb associated with death and burial (Matt. 2:11; John 19:39). Christ was born to die.—The sorrow of Mary's life was great (Luke 2:35), and great also the honour.

Gabriel announced the birth of Christ as follows, in words which echo the great prophecy of Isa. 9:6, 7: (1) Son of a virgin (Isa. 7:14); (2) His name—Jesus, Deliverer (Matt. 1:21); (3) His greatness (Phil. 2:9-11); (4) His Deity—Son of God; (5) the throne of David to be given Him (2 Sam. 7:8-17; Acts 15:16); (6) He was to rule the house of Jacob for ever; (7) His Kingdom to be everlasting (Isa. 7:14; Rev. 11:15).

Mary did not doubt the heavenly message as did Zacharias; her question was one concerning the manner of its fulfilment. The birth of Christ, apart from natural generation, was a mystery to her, but there was a difficulty deeper even than that. How could a sinless Saviour be born of a woman who was mortal, hence partaker of the heritage of sin? The angel explained that the presence and power of the Holy Spirit would overshadow her in a direct, miraculous manner, so that her holy offspring would be the Son of God.

Note the submission of Mary, her faith and willingness to be the vehicle of Divine life, though misunderstanding, suffering and intense sorrow were associated with her obedience. God knew whom He could trust. So was the mother of the Christ-child prepared for His coming.

#### IV. Mary's Hymn of Praise—verses 39-56.

Elisabeth, the mother of John the Baptist, was filled with the Holy Spirit, and addressed her relative Mary as "the mother of my Lord", thus testifying to the fact that the child who should be born was very God.

Mary's beautiful hymn of praise to God, written in verse form in the Revised Version, as is also the hymn of Zacharias, breathes a spirit of reverence, joy and humility. With her whole heart and soul she praises God for His holiness, His mercy, His strength, His justice and His faithfulness.

#### V. Birth, Circumcision and Childhood of Messiah's Forerunner—verses 57-80.

The birth of the one who was to prepare the way for the Messiah was an occasion of holy joy as Gabriel had said.

On the eighth day the young child was presented in the temple to be circumcised according to the custom of the Jews from the time of Abraham (Gen. 17:12). As Zacharias wrote on the wax writing-tablet the name "John", showing that he now had full faith in the vision, and in the word of the Lord through the angel, the power of speech was restored to him, and his first words were words of praise to God. The people marvelled, and understood that this was no ordinary child. Thus their hearts were prepared for the message of repentance he was to bring in later years.

Zacharias, filled with the Holy Spirit, sang a prophetic hymn in which he praised God for the gift of the Saviour, by faith counting the great work of redemption as accomplished (Golden Text). Salvation was according to the prophecies of old, and was in keeping with God's covenant to Abraham and his successors. The Redeemer would make it possible for His people to be holy and righteous before Him. Zacharias also foresaw the message and mission of his son as a prophet of the Most High God. The "dayspring" is that which rises or springs up, as a light, star or the sun. Christ burst upon the dark world (Isa. 9:2; Matt. 4:16) as the Sun of righteousness (Mal. 4:2).

During the silent years in the desert the Lord's messenger would be holding fellowship with Him, learning by revelation the truths which he would expound during the time of his public ministry (compare Gal. 1:17).

## NEWS OF UNION CHURCHES

(Continued from page 6)

that He has blessed in the past, and we pray that by His grace we may be a people strong in the Lord and in the power of His might, that we may so preach Christ that sinners in great numbers may look unto Jesus and be saved.

## WESTERN MISSIONS

Five per cent. of our Budget monies is designated for Western Missions, that is, in Alberta and British Columbia. Recently we were able to send a substantial cheque to each field, and the Treasurer of the Regular Baptist Fellowship of Alberta asks us to convey to our people their heartfelt thanks. The money arrived when their treasury was practically empty. They are doing special evangelistic work this summer in the oil fields of Alberta, as well as in the Crow's Nest Pass, which is a large mining centre about two hundred miles south-west of Calgary, with a "nest" of towns situated in the mountains with an aggregate population of fifteen to twenty thousands. Very little has been done to preach the pure gospel in these districts, and our Western brethren will appreciate the prayers of our readers as they seek to make Christ known.

## NEWS ITEMS

Rev. John Hunter of Guelph, Ontario, has accepted a call to the pastorate of the Alton Baptist Church.

Mr. Fred Carter of Winnipeg preached in Hillcrest Baptist Church on Sunday evening, while the pastor, Mr. Duncan Macgregor, was supplying at Stouffville.

Rev. E. E. Shields is preaching in the First Baptist Church, Timmins, while Rev. H. C. Slade is preaching in Jarvis Street, Toronto.

The Gospel Tent in the North will hold a week of meetings at Larder Lake, commencing June 27th, with Rev. A. C. Whitcombe as evangelist. From there they expect to go to Val d'Or to assist Pastor C. S. McGrath.

The Ottawa-Montreal Association has secured a large tent for evangelistic meetings in the Ottawa Valley.

Pastor J. H. Watt and his assistant, Mr. H. MacBain, have secured a tent in which to hold special meetings in Sarnia, during the month of July. Dr. H. H. Savage of Pontiac, and Rev. Jas. McGinlay of London, will preach.

Mr. Alex. Wyse of Toronto Baptist Seminary is unable to be with Rev. L. Roblin at Rosanna and Tillsonburg this summer, and will be available for supply work at any time. We heartily recommend him to the brethren.

## SEMINARY

Some weeks ago we gave a tentative list of the summer work of our Seminary men. We now give the list as revised. Readers may desire to keep this for reference. We suggest that they make it a prayer list.

## Toronto and District:

*East York Baptist Mission*—Mr. S. B. Whitehouse, supply.

*Long Branch Baptist Church*—Mr. C. E. Close, assistant to Pastor B. Jeffery.

## Ontario, Southern:

*Belleville*—Mr. J. Scott, pastor.

*Feversham*—Mr. E. S. Mullin, assistant to Pastor K. M. Cutler.

*Scotch Line*—Mr. J. E. Greening, pastor.

## Ontario, Northern:

*Geraldton*—Mr. G. B. Hicks, missionary.

*Sudbury*—Mr. W. C. Tompkins, assistant to Pastor J. Boyd.

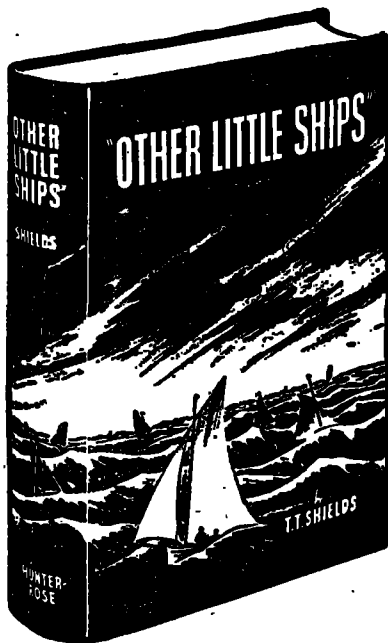
*Timmins*—Mr. F. M. Buhler, French assistant to Rev. H. C. Slade.

*Tent Evangelism*—Messrs. F. S. Cook and W. R. Slade.

## Quebec:

*Avoca*—Mr. E. A. MacAsh, summer pastor.

*Verdun Baptist Church*—Mr. J. Paterson, assistant pastor.



## BOOKS BY DR. SHIELDS

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

## ORDER FORM

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto, Ont.

Please find enclosed .....

Name .....

Address .....

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