

The Gospel Witness

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

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

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The Jarvis Street Pulpit

RESTORING THE BACKSLIDER

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, December 7th, 1912

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."
—Gal. 6:1.

I. The text before us this morning teaches us THE POSSIBILITY OF A CHRISTIAN'S BEING OVERTAKEN IN A FAULT. That means that even a child of God may be overwhelmed in the hour of temptation, and surprised by the tempter into the commission of sin. That is a commonplace remark, and perhaps, one which needs but little amplification. And yet we have all found in our own experiences, that, frequently, the thing which is most obvious is the least observed.

It is hardly necessary that I warn you against the false security in which they rest who suppose that sin is impossible to the believer. In the preceding chapter Paul speaks of the constant warfare which subsists between the flesh and the spirit "the works of the flesh" and "the fruit of the Spirit" are "contrary" to each other. And while it is our privilege to live the overcoming life by living and walking in the Spirit, it is assumed that the flesh, unless it be kept under by divine power, may at any time reassert itself, and open the gates to the enemy.

So that we are ever to bear in mind that the last battle has not yet been fought. No armistice can be declared between such naturally antagonistic principles as good and evil; and if there is a temporary cessation of hostilities, it is only that the armies may recover strength for a renewal of the struggle.

All this will be generally accepted by us, because, I believe, few of us have been betrayed into belief of the doctrines of sinless perfection, and its corollary, the eradication of the old nature. And yet we are in danger of assuming that for a professed believer to fall into open sin is proof that he was but a fake professor, that the root of the matter was not in him.

Remember, therefore, that even a true child of God may be overtaken in a fault. Do not forget the terrible

examples of David and Peter. Nor are they the only ones. Some of God's children, alas! have soiled their garments by the most grievous sins. I am not excusing their faults, or in any way justifying their delinquency. I say only that a man who has named the name of Christ is not to be rated as an heathen man and a publican because he is overtaken in a fault. Often the church must take cognizance of his sin, and subject him to its discipline; but even then excommunication must not be regarded as synonymous with reprobation.

The text refers specifically to open and flagrant sins, to moral lapses of a scandalous character. Need I remind you that there are many other faults than these into which Christian people may be betrayed by the flesh? Remember that some of "the works of the flesh" are quite respectable, and such as would not at all bring the offender into a police court, or under any general public condemnation.

My question this morning is, What is the proper Christian attitude toward the occasionally faulty person? for this has nothing to do with the habitual transgressor who, like Ephraim, is joined to his idols. The answer to that question leads me to the emphatic word in the text.

II.

THE CHURCH'S OBLIGATION TO EXERCISE A RESTORING MINISTRY TOWARD THE FAULTY ONES.

This touches our attitude toward others than the flagrantly faulty. How faulty we all are! It does not require very keen discernment to discover faults in other people. You must be as blind as a bat if you cannot discover faults in me; and I dare say, it would not involve any very great effort to find faults in you, if one were but to look for them. But this text tells me that

that is not the attitude I should assume toward my brethren. We must not allow ourselves to be deluded into believing that we are rendering the church a conspicuous service, and, incidentally, exhibiting our own superior virtues if we spend our time pointing out other people's faults. Our attitude toward the delinquent should be that of a restorer, with all that such a ministry involves of mercy and of grace. The Saviour did not scold Peter: He looked on him with eyes of love and brought him to repentance. That is the only proper attitude for us to take toward the weak and erring of the flock.

But *this has to do particularly with those who have offended openly*; the "trespass" is one of the works of the flesh. It is the case of one in whom the lower nature has obtained a temporary ascendancy. And I am sure that in this respect nearly every church I have known has been grievously at fault. In the United States they have asked, "What shall we do with our ex-Presidents?" Among us there is a more important question, "What shall we do for our ex-members? Have we no responsibility for those who make the way of Zion mourn by their absence from her solemn feasts? Are we justified in being more anxious about the stranger, than about the children of the family? Are we not admonished, as we have opportunity to do good unto all men, but "specially to them that are of the household of faith"? The parable of the prodigal describes the Father's joy at the return of a backslider. Are not most of us rather like the elder son in our attitude toward those who have dishonoured the name of the family?

Are there not some of our ex-members who need our restoring ministry? Will you not go after them, and urge them to repentance, and to the doing of the first works? Will you not try to bring them back to the Father's house and to the Father's Table again? Will you begin to-day?

III.

There is always A DEEP REASON FOR THE REQUIREMENTS OF SCRIPTURE, and obedience brings a rich reward. And this text is no exception. Why seek especially to restore the backslider?

First of all, *because no one needs the Saviour more*. The unregenerate needs Him, too, but *he* has never tasted that the Lord is gracious. He does not know what dainties are on the Father's table, what exquisite delights are found in the Father's house, whereas a backslider is the most miserable man in the world. He is like the captives of Babylon. He has no heart for song, but hangs his harp on the willow and weeps when he remembers Zion; *He is a soul without a home*; he cannot be happy in Babylon, and yet is shut out of Jerusalem. Oh, if we know anything of divine compassion, let us exercise ourselves in this ministry of restoration! By earnest intercession, and loving appeal, let us bring the wanderer home.

Another reason for this exhortation is this: *Nothing is more dishonouring to God, nor more retardant of the gospel, than the delinquency of professing Christians*. The bitterest element in a backslider's experience must be the memory of the irreparable spiritual injury which his example of delinquency has wrought in others, and to the cause of Christ. It is a terrible thing for a man to turn back from following Christ. It gives occasion to

the enemy to blaspheme, to the fearful to doubt, and to the hardened to presume.

If we have any regard for the honour of the gospel, for the praise of the glory of the grace that preserves unto holiness, we may well exercise ourselves to become to the faulty the channels of the restoring grace of our Lord Jesus Christ.

And there is still another reason: *What joy the backslider brings to the Father's house on his return!* I know you would rejoice at the conversion of sinners, but what would be your rejoicing if some who have long been absent from the courts of the Lord were to return to Zion with songs and everlasting joy upon their heads! Nothing would so set this church on fire with zeal as that, nor prove a greater inspiration to renewed effort in bringing souls to Christ.

One other reason is this: *The faulty one can be restored*, he can be made very useful. David was. Peter preached his great sermon after his restoration. What added strength they would be to the Church of Christ. Let me urge this consideration upon the backslider if he or she is here. Your most useful days may be before you. Your happiest hours may be in the evening time. The grace of God abounds. Return to the Lord, I beseech you, and let Him have from your life His due tribute of praise,—give ye to Him the glory due unto His Name!

IV.

But I must not conclude without pointing out THE LIMITATIONS OF THIS MINISTRY: it is not everyone who is qualified to "restore" the man overtaken in a fault. "Ye which are spiritual restore such an one."

Only the "spiritual" can render this service. It is a delicate undertaking to bring backsliders home. Some people would do more harm than good by the attempt: as well send a Pharisee to call to repentance the woman who was a sinner. He would be expert in characterization and condemnation of the offence, but impotent to restore.

What is the significance of this term, "Ye which are spiritual"? You have a definition of the term in the epistle to the Corinthians, where Paul sets it in apposition to the term "carnal". The characteristics of the "carnal" Christian are envy, and strife and division. The carnal Christian is not necessarily flagrantly sinful, but only respectably disturbing, allowing the feelings and motions of the old nature to govern in his relations with his fellows. The evidences of Corinthian carnality were to be found in their inability to distinguish between the human agency and the divine Agent, one saying he was of Paul, and another of Apollos. That is to say, they were blind in spiritual qualities, and without spiritual discernment. The opposite of these things are characteristic of the spiritual man. In him the spirit and not the flesh is dominant. He is therefore able to discern in others the first fruits of the Spirit and is thus qualified to exercise a spiritual ministry.

It may be said of the condition here imposed that *it is psychologically indispensable*. Only the spiritual man can bring to the exercise of this restoring ministry the proper equipment for the task. Any physician will tell you that certain diseases simulate other maladies totally different in their nature and results. And it is a fine

thing to be able, in similar symptoms, to discern between diseases that differ. It is so in the practice of spiritual healing. The carnal mind cannot distinguish between the natural trespasser and the child of God overtaken in a fault, between the chronic and the casual, the inveterate and the intermittent. As well expect a blind and deaf physician to become an expert diagnostician, as to expect a man living on the carnal plane to restore the backslider. He knows nothing of the subtlety and force of his temptations; nothing of his bitterness of remorse; and that which is shame, magnified almost to despair, the carnal mind interprets as callousness or unbelief.

Only as we are deeply conscious of the power and subtlety of sin in our own hearts, of the pardoning and cleaning efficacy of the precious blood of Christ, and of the reclaiming and preserving power of the divine Spirit, can we bring to this restoring ministry a properly equipped mind.

That is the *subjective view*. But there is the other side. Even carnal ears are quick to discern the sounding brass and tinkling cymbal. It were folly to recommend the fellowship of Christ to others while without an experience of its joys yourself; and it were futile to commend to the reception of others power to deliver from overt sin, if we are without a present experience of that grace which cleanses from secret faults.

But there is yet another reason for the imposition of this condition: *Spiritual power is given only to spiritual men*. It required divine power to raise Lazarus; and under the circumstances only super-human power could have delivered the imprisoned Peter from his chains, from the four quaternions of soldiers, out of the hand of Herod, and from all the expectation of the people of the Jews. And if you try to restore one overtaken in a fault, you will find his prison as difficult of access as the rocky sepulchre of one dead in trespasses and sins. The tempter is an expert abductor, and it is hard to deliver a stolen child out of his hand. David proved his prowess by delivering a lamb from the lion, and another one from a bear. The very Scriptures of which the unconverted man is ignorant, are by the soul's abductor, often ingeniously wrapped about the backslider as strong ropes; and the doctrines of grace, by his very familiarity with them, become to him instruments of torture inciting him to despair. "Ye which are spiritual restore such an one." I know of no service whose success is more surely conditioned upon our own personal surrender to the Spirit of God, than the service in which the text admonishes us to engage.

Out of this spiritual qualification there grows a *quality of spirit*. "In the spirit of meekness; considering thyself lest thou also be tempted." Observe again the twofold aspect of this necessity—the psychological and the spiritual. Only as we have a real sense of our own indebtedness to divine grace, of our own peril if left a moment to ourselves, only as we have a spiritual and experimental confidence in the delivering grace of God, and the sanctifying power of His Spirit, can we acceptably approach the children of the household who have defiled their garments; and only when and while we abide in that attitude toward God, will He use us to restore to others the joy of His salvation, and uphold us with His free Spirit, that they and we may teach transgressors His ways, and that sinners be converted unto Him.

COLLECTIVISM IN RELIGION

Collectivism in one form or another seems to have become almost universally epidemic. We see it in industry, in manufacture, in commerce, in finance, in politics, and in religion. Individualism seems to be reckoned entirely out-of-date.

And yet, after all, collectivism is only individualism in the mass. We hear much about "mass production" in manufacture. But the cars do not come off the line as a mass of cars, but as a large number of individual cars. Each individual part of every car has had to receive its due measure of attention. Otherwise, the car would be of no value. A forest is composed of individual trees, and the foliage of each individual tree, of individual leaves. A lawn, though it appears to be a mass of green, is composed of individual blades of grass. So that we cannot get away from the idea of separate, individual entities.

In religion, men seem to have wearied of individualism. The individual church is merged in a great organization, and then that organization, while denouncing "the machine age" as applied to manufacture, endeavours to introduce it in religion; and the big organization is departmentalized with a view to the mass production of some order of better people. Indeed, instead of Christianizing individuals, our friends of the United Church conceive it to be the church's function to "Christianize the social order". They no longer evangelize individuals, but "evangelize life"—whatever that means. The gang-plow, the seed-drill, the machine binder, the power threshing-machine, the line production, the chain-store, mass buying, political collectivism—all this in principle is to be employed by the church in the execution of its mission.

How contrary to the divine plan all this is! The Lord never loses sight of the individual. He began with making one man, and then He made one woman—and the world has been populated by individuals from then until now. The stars are many, but "he calleth them all by their names". The sheep of the divine flock are a multitude, but the Good Shepherd calleth them all "by name, and leadeth them out". Moreover, our Lord specifically taught God's care of the individual in providence, "The very hairs of your head are all numbered." Not one sparrow falls to the ground without the divine knowledge. We are said to be of "more value than many sparrows".

In setting forth the principle of regeneration, our Lord likened it to an individual birth, "Ye must be born again." And while the church is a temple which is likened to a building which "groweth unto an holy temple in the Lord", yet that temple is composed of individual "living stones".

Man may seek to devise some other way of improving society, but we are convinced that the only way to "Christianize the social order" is to secure the regeneration of every individual of which the social order is composed. The only way to "evangelize life" is to evangelize the individual. We seem to be living in a mad world, in a mad age; and admittedly, all minds are confused. Men are at their wit's end to know how to avert disaster, to say nothing of how to institute even an approximate Utopia.

But in spite of all that men may plan to do, whatever modern machinery may be applied for a further attempt at the Babel-builders' tower, which aims to erect

a tower on earth whose top shall reach to heaven, it must be a foregone conclusion to all who have learned anything of the ways of God as revealed in the Word of God, that such efforts can create nothing in this day, as they did of ancient time, but a Babel of confusion. We all long for the privilege of residence in an ideal city. We would fain live where there are no cemeteries, no hospitals, no pain, no sorrow, no tears. Indeed, we would choose to live where there can be no religious differences, but in a realm where the unity of the faith and the unity of the spirit are a real and abiding experience. We could desire a city where there exist no denominations, no divergence of view, no division of effort.

Such a condition of life is promised us—by and by. Such a city is described. But all the desirable things we have named are characteristic of a city where the sun, moon, and stars, are superseded by a greater Light; where the temple shall be lost in the sovereign supremacy of the Lord of the temple; where the Lord God Almighty and the Lamb are the temple of it. But in the prophecy of that ideal city of the future there is wrapped up a principle which must be recognized in every effort to approximate that heavenly state. That principle is in this saying, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." It is for ever true that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore let us lift up our eyes unto the hills, "from whence cometh (our) help. Our help cometh from the Lord, which made heaven and earth."

ABOUT MAKING YOUR WILL

Once again we remind our readers of the importance of one's projecting his witness as a Christian as far into the future as possible. It is well for those to whom the Lord has entrusted His goods, to exercise their stewardship by honouring the Lord with their substance; and He can only be really honoured with one's substance as it is applied for the doing of that of which His Word approves.

There is no better way to honour the Lord with our substance than to give of our money for the propagation of the gospel of saving grace. It is legitimate, however, for the children of God to make some provision for the evening-time of life; and as one cannot be sure how long he will be permitted to live, he cannot be sure how much of his substance he will need to keep him in reasonable comfort to the end of life's day. That means that one cannot give all he has during his lifetime, and if entrusted with any substantial portion of the Lord's goods he will have to make provision for its disposition by will in order that it may preach the gospel after he has gone to his heavenly reward.

Many people have intended to leave their substance for this purpose, but have left it in such a way that much of it has been consumed in the cost of litigation because the will did not set out in unmistakable and unambiguous terms exactly what the testator intended should be done with his money.

We suggest to any of our readers who desire their money to be used for a clear testimony to the gospel, that they could leave at least a portion of it to Toronto Baptist Seminary, or to THE GOSPEL WITNESS, or to

Jarvis Street Church to be used for missionary purposes. The first requisite is that the will should be stated in clear and unmistakable terms. Toronto Baptist Seminary is connected with Jarvis Street Church, and if it is set out in the will that a certain amount is to be left to "Toronto Baptist Seminary, connected with Jarvis Street Church", there can be no dispute as to the identity of the beneficiary.

The same might be said of THE GOSPEL WITNESS. If money is left to "THE GOSPEL WITNESS, published under the auspices of Jarvis Street Baptist Church", that will differentiate it from all other publications, and there can be no mistake. Furthermore, if money is left for missions, if it is clearly stated that it is for the mission funds of Jarvis Street Baptist Church there can be no confusing it with other conventions, for there is only one Jarvis Street Baptist Church.

The next point to be considered is that the Ontario Succession Duties Law takes a portion of any money left for charitable or religious purposes to be spent outside the Province of Ontario. If money is left in any of the three ways which we have specified there would be no Succession Duties chargeable against it. Jarvis Street Baptist Church is in Toronto, the capital of Ontario; and money left to the Seminary, THE GOSPEL WITNESS, or to Jarvis Street Church for missions, would be free from all Succession Duties.

If you have not made your will, perhaps you had better make it; and, making it, remember the interests above named. If you have made your will, and have not set it out as clearly as we have indicated above, it would be well to have that correction made.

It has always seemed strange to us that it should ever be necessary to ask a court to consider the meaning of a will. It ought surely to be possible to draw it in such simple and unmistakable terms that there could be no possibility of anyone's misunderstanding the testator's intention. If any of our friends desire to remember these interests, and have any question as to how the matter should be stated, we should be glad to be of assistance. We would strongly advise that this matter should not be left exclusively in the hands of a lawyer, for the reason that many lawyers do not understand religious designations, and would be likely to set the case out in such a way that much expense would be involved in having to resort to the courts for a decision as to the disposition of the funds.

Make your will; state your intention plainly; and remember Toronto Baptist Seminary, THE GOSPEL WITNESS, and the Mission Funds of Jarvis Street Baptist Church.

"PROTESTANT ACTION"

The above is the name of a paper published in Toronto, edited by L. H. Saunders, with its office at 11 Glebeholme Ave., Toronto; and is published in the interest of Protestantism in general, and of Protestantism in Canada in particular.

The Roman Catholic Church has ever been the enemy of the gospel, and of all religious and civil liberty. It is just as truly the church of the Antichrist to-day as it ever was, and should everywhere be recognized as an enemy. We have found ourselves in agreement with Hitler in only one thing. While we abhor him and his methods, we are sure he is right in saying that the

Roman Catholic Church is more distinctly a political than a religious organization.

We see something of the machinations of Rome in Spain to-day. She has a bloody history, and there is just as much of the tiger nature in her to-day as there has ever been. She is at work very energetically in Canada also. No political party is free from her influence, and there is scarcely a newspaper among all the secular press that is free to speak one word in criticism of her subtle methods of getting what she wants. Even the religious press is largely muzzled because, in these days of religious pacificism, the religious ostriches, often mistakenly designated as Protestant clergymen, are content to put their heads in the sand and talk about Christian union as including even the Roman Catholic and the Greek Catholic Churches. At all events, it is considered most illiberal and uncharitable to regard the Roman Catholic Church as an enemy of Christianity. Without apology, however, we declare our belief that Christianity has never had a more implacable foe.

In Canada, the Roman Catholic Church makes itself felt in all political organizations, in every newspaper, among most of the churches, and it is now aiming at the control of the radio.

Protestant Action is a paper very much needed in these days. Its Editor is a vigorous defender of the faith, and is not afraid to speak in plain and unambiguous terms. He is thoroughly informed on the movements of the day, and packs his paper full of information which every Protestant ought to have. We only wish the paper could circulate by the million. We are happy to learn that its circulation is rapidly increasing, and that the next issue will run to at least twenty thousand copies. The paper is gaining favour everywhere where its voice has been heard. Its subscription price is only \$1.00 a year.

We called attention to this new publication once before, and as a result a hundred or so of our WITNESS readers subscribed for the paper. We are very anxious that every reader of THE GOSPEL WITNESS should be a reader of *Protestant Action* too. We have no doubt that thousands of our readers intended, when reading our former notice, to subscribe for *Protestant Action*. They were "going to" do so. They said, each for himself, "I must subscribe for that paper."

This is not a paid advertisement, but a spontaneous, earnest exhortation to GOSPEL WITNESS readers to take advantage of a great opportunity to become thoroughly informed on the Roman Catholic situation in Canada. No earnest evangelical can afford to be without *Protestant Action*. It is only \$1.00 a year—less than 2c a week. Send your subscription at once to: Mr. L. H. Saunders, Editor of *Protestant Action*, 11 Glebeholme Ave., Toronto, Canada.

DR. NORRIS IN JARVIS STREET

As announced last week, Dr. J. Frank Norris, of Fort Worth and Detroit, will speak in Jarvis Street Church, July 2nd and 4th. On Friday evening at 8 o'clock, he will speak on, "The Communistic C.I.O. Revolution in the United States". Dr. Norris has given much attention to this matter, and his utterances on the subject have commanded wide attention. One of the C.I.O. affiliates has threatened him with a million dollar action for libel, which shows that what he has had to say has registered

with the organizations he has criticized. We are hoping for a crowded house on Friday evening of this week.

Dr. Norris will preach also Sunday morning and Sunday evening at the regular services.

The Pastor is happy to announce that he will preside Friday evening and at both services Sunday. His physician has stipulated, however, that he must content himself with exercising the duties of Chairman, and not attempt to make a speech; which does not mean, of course, that he will be dumb, but that he will not make an extended address on these occasions. His physician also advises that he should not stop at the close of any of these services to greet the people, especially as, having been absent from his pulpit for three months, it would likely involve a good deal of handshaking. Members of Jarvis Street Church and congregation therefore will understand that if the Pastor disappears after the benediction, he is acting under orders, and much against his own inclination.

On Sunday evening, July 4th, the regular Monthly Communion Service will be held, and the Pastor will preside at this service also. He earnestly hopes there will be a very large attendance of the members of the church, and he is hoping also for a large gathering at the School Sunday morning.

Dr. Norris will be accompanied by Mrs. Norris, and they will leave July 5th for New York, whence they sail on the *Queen Mary*, Wednesday, July 7th, for Europe and Palestine.

REV. H. C. SLADE IN JARVIS STREET

Rev. H. C. Slade, Pastor of Timmins Baptist Church, has supplied the pulpit of Jarvis Street Church for the last three Sundays of June. Mr. Slade's ministry has been greatly blessed in the salvation of souls, and in the edification and comfort of God's people. His ministry has been so greatly enjoyed that the Deacons of the church have asked him to supply the last three Sundays in July. This, Mr. Slade has consented to do. The Pastor of Jarvis Street has been greatly delighted by the reports that have come to him of the blessing attending Mr. Slade's ministry.

Mr. Slade is a product, humanly speaking, of Toronto Baptist Seminary, and we understand was led to the Seminary—and indeed into the ministry—largely by THE GOSPEL WITNESS. In all this we greatly rejoice.

The Pastor expects to resume his ministry in Jarvis Street pulpit and his editorial work on THE WITNESS the first of August.

"THE WASHING OF WATER BY THE WORD."

A Bath for Every Morning of the Week

It is well to give the soul a bath as well as the body. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The Lord Jesus said: "Now ye are clean through the word which I have spoken unto you." And again: "Sanctify them through thy truth: thy word is truth."

We suggest that our readers put this page where they see it every morning, especially the younger Christians, who are taking their first lessons on how to make practical use of their Bibles, and prove for one week the blessing of a Scriptural morning bath, and then tell us in our testimony meetings how you like it.

SUNDAY: "One thing have I desired of the Lord, that will I seek after; that I may dwell in *the house of the Lord* all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."—Ps. 27:4.

"I was glad when they said unto me, Let us go into *the house of the Lord*."—Ps. 122:1.

"My soul longeth, yea, even fainteth for *the courts of the Lord*: my heart and my flesh crieth out for the living God."—Ps. 84:2.

MONDAY: "Keep thy *heart* with all diligence; for out of it are the issue of life."—Prov. 4:23.

"He that trusteth in his own *heart* is a fool."

"The *heart* is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17:9.

"Create in me a clean *heart*, O God."—Ps. 51:10.

"Blessed are the pure in *heart*; for they shall see God."—Matt. 5:8.

TUESDAY: "Keep thy *tongue* from evil, and thy lips from speaking guile."—Ps. 34:13.

"The *tongue* is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—Jas. 3:6.

"I said, I will take heed to my ways, that I sin not with my *tongue*: I will keep my mouth with a bridle."

—Ps. 39:1.

"Whoso keepeth his *mouth* and his *tongue* keepeth his soul from troubles."—Prov. 21:23.

"My *tongue* shall speak of thy righteousness, and of thy praise all the day long."—Psalm 35:28.

"My *tongue* shall sing aloud of thy righteousness."

—Ps. 51:14.

"A wholesome *tongue* is a tree of life."—Prov. 15:4.

"There is not a word in my *tongue*, but lo, O Lord, thou knowest it altogether."—Ps. 139:4.

"I will bless the Lord at all times: his praise shall continually be in my *mouth*."—Ps. 34:1.

WEDNESDAY: "If thy right *eye* offend thee, pluck it out, and cast it from thee."—Matt. 5:29.

"I will set no wicked thing before mine *eyes*."

—Ps. 101:3.

"Turn away mine *eyes* from beholding vanity."

—Ps. 119:37.

"Open Thou mine *eyes*, that I may behold wondrous things out of thy law."—Ps. 119:18.

THURSDAY: "He that hath *ears* to hear let him hear."—Matt. 11:15.

"Blessed are your eyes for they see: and your *ears* for they hear."—Matt. 13:16.

"Let these sayings sink down into your *ears*."

—Luke 9:44.

"The *ear* of the wise seeketh knowledge."—Prov. 18:15.

FRIDAY: "If thy right *hand* offend thee, cut it off and cast it from thee."—Matt. 5:30.

"Whatsoever thy *hand* findeth to do, do it with thy might."—Eccl. 9:10.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath *clean hands*, and a pure heart."—Ps. 24:3-4.

SATURDAY: "Ponder the path of thy *feet*."—Prov. 4:26.

"The dayspring from on high hath visited us * * * to guide our *feet* into the way of peace."—Luke 1:78-79.

"Thy word is a lamp unto my *feet*."—Ps. 119:105.

"He shall set my *feet* upon a rock."—Ps. 40:2.

"How beautiful upon the mountains are the *feet* of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isaiah 52:7.

"And your *feet* shod with the preparation of the gospel of peace."—Eph. 6:15.

DR. J. FRANK NORRIS

July 2nd and 4th

IN

Jarvis Street Baptist Church

**The Communistic C.I.O.
Revolution in the
United States**

will be DR. NORRIS' subject

FRIDAY, JULY 2nd, at 8 o'Clock

Dr. Norris will preach at all services July 4th

The Pastor will preside

NEWS FROM THE NORTH AND WEST

The Tent Campaign

Rev. A. C. Whitcombe of Brantford, has joined the brethren in the Tent Campaign in the North. A letter from him gives us the latest news: "We are in the midst of packing for Larder Lake and at the same time we are waiting for the milkman to come, so that we may have breakfast. Yesterday (Sunday) was a somewhat eventful day here. I had better begin back with an account of Saturday night. We were looking forward with anticipation to a big open air meeting on the crowded streets of this very busy town, but something akin to the deluge deprived us of that pleasure. Instead, we met with a few of the people of Mr. Cunningham's Church in a home for a prayer meeting. It was a true prayer meeting, Everybody prayed although no one was asked by name, and there was no singing in between.

At Sunday-school in the morning there were more than forty children present, and the morning congregation was at least as large as usual. In the evening we had the meeting in the hall, and afterward a tent meeting. While it was impossible to broadcast the services as usual because of some breakage in the station equipment, there was a large congregation to hear Mr. Cunningham. The value of the radio work of this church is tremendous. The boys have visited practically all the homes of Kirkland Lake and although the people are not given to going to church, a great percentage told the visitors that they always tuned in to the service of the Baptist Mission.

There was a fairly good crowd at the tent service held after the church service. On the way down to the church in the evening we found three drunks industriously loosening the tent ropes. They were rather belligerent but too drunk to do what they wanted to do. The technique here is to stand at the

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Bible School Lesson Outline

Vol. 1 3rd Quarter Lesson 28 July 11, 1937

DR. OLIVE L. CLARK

THE BIRTH AND CHILDHOOD OF CHRIST

Lesson Text: Luke 2.

Golden Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

I. The Saviour's Birth—verses 1-7.

In ordering a census of the population throughout the Roman Empire for the purposes of taxation, Caesar Augustus became, unconsciously, the human agent for the fulfilment of the prophecy that Christ should be born in Bethlehem (Micah 5:2). Each was to register in the city of his extraction, and Joseph and Mary, both descendants of King David, registered in Bethlehem, the city of David.

The infant Saviour, wrapped in swaddling clothes, was laid in a manger, though not in a stable, as we understand that word. Mr. H. V. Morton, in his book, *In the Steps of the Master*, describes the primitive houses of Bethlehem, many of them built over caves which are level with the road, the room above being reached by a flight of steps. The caves are used as stables for the animals, the stone troughs or mangers being cut out of the rock. "I believe we must imagine the Nativity to have taken place in one of these old cave-houses of Bethlehem. The guest-chamber, or upper room, which it was the Jewish custom to offer to travelling Jews, was evidently already occupied, and therefore the host did his best by offering to the Holy Family shelter of the downstairs room, or cave."

The necessity of the Incarnation in the scheme of redemption forms a rich field for study. The following points are suggested: (1) Christ thus became perfect as a Sacrifice, Heb. 2:10. (2) He became subject to death, Heb. 2:14, 15. (3) He became perfect as a High-Priest, Heb. 2:17, 18. (4) He revealed God to us, John 1:18. (5) He gave us an example how to live, 1 Pet. 2:21.

II. The Saviour's Birth Announced—verses 8-20.

The Saviour's birth was announced by an angel of the Lord. Christ came from the celestial world, and the angels are represented in Scripture as being vitally concerned with salvation (1 Pet. 1:12). They ministered to Christ, notably at His birth, temptation (Matt. 4:11), agony in the garden (Luke 22:43), resurrection (Luke 24:23), and glorification (Rev. 5:11, 12).

Angels, as ministering spirits (Heb. 1:14), do not desire to engender fear in the hearts of mortal men, hence the comforting words "Fear not" (See also Luke 1:13; 1:30; Matt. 28:5; Mark 16:6). The angel brought "good tidings"—God's tidings, God's spell, the Gospel! And the tidings is indeed a message of great joy, for joy is possible only to men who have been saved from sin. It is a message also to all people, regardless of race or condition; "whosoever will" may come.

Christ came not primarily as a teacher, though He was the greatest Teacher this world ever knew; not as a physician, though He healed many, but as Saviour (1 Tim. 1:15). The angel announced Him as "Saviour—Christ the Lord". In other words He was Jesus (Deliverer), Christ (Anointed One, Messiah), the Lord (Jehovah God).

The sign which would identify the Saviour was not a halo or crown about His head, but the unique lowliness of His place of rest. In coming to earth as a helpless Babe, Christ emptied Himself, not of His glory, but of the habiliments, the outward trappings of His glory. In His humanity, He never could be less than God; His essential Deity could not be laid aside.

Hardly had the angel completed his message to the wondering shepherds when the heavenly choirs joined in a hymn of adoration: "Glory to God in the highest, and on earth peace among men in whom he is well-pleased" (R.V.). To the shepherds was given the privilege of "listening in", as it were, while the angelic music broke through the silence of the midnight air.

No herald hastened with the news to Emperor Augustus, or to King Herod, who would have scorned such tidings, but the message was revealed to men of humble and contrite hearts, men who would receive and welcome their King, though in disguise. God's answer to curiosity is silence (Luke 23:9), but to faith it is knowledge (Luke 10:21).

III. The Saviour Presented in the Temple—verses 21-40.

The time came for the young child to be circumcised, as He came not to destroy, but to fulfil the law (Matt. 5:17; 3:15; Gal. 4: 4, 5). He was given His name Jesus (Matt. 1:21; Luke 1:31).

After forty days, Mary and Joseph presented the Christ-Child in the temple at Jerusalem, bringing an offering of turtle-doves and pigeons, the sacrifice of the lowly (Lev. 12:8; 2 Cor. 8:9).

Simeon, obedient in deed and worshipful in spirit, was watching with confidence and patience for the Consolation of Israel. His prophetic song of praise manifests wonderful faith. He saw God's salvation in seeing the Saviour. He says that this salvation is prepared "before the face of all peoples" (R.V.); all men are concerned, either as spectators or sharers (Phil. 2:9-11). Christ came as a light to the Gentiles, who formerly were in the darkness of ignorance concerning God, and as a glory to Israel, who already possessed a measure of light.

Simeon's prophecy that Christ was appointed for the fall and rising again of many, and for a sign to be spoken against Israel. Christ is the touch-stone of every life. The heart-attitude to Him determines the destiny of each one. To some He is the Rock upon which they fall, broken, humble and penitent. Such will rise again, exalted (Lu. 14:11). To those who are disobedient and impenitent, He becomes "a stone of stumbling and a rock of offence" (Isa. 8:14, 15; 1 Pet. 2:7, 8), over Whom they stumble, and fall, the rock falling upon them in judgment (Lu. 20:17, 18). To such He is a sign spoken against. The decisions of men regarding Christ reflect their inmost thoughts. The rejection of the Saviour, as well as her personal connection with Him, involved anguish on the part of Mary.

The devotion of Anna, the aged prophetess, was rewarded when the Holy Spirit guided her steps to the temple "in that instant". Like Simeon, she discerned her Messiah, and gave thanks to God. We delight to read of those faithful ones who were looking for the redemption of Jerusalem.

IV. The Saviour in His Father's House—verses 41-52.

The only recorded incident of our Lord's boyhood is this scene in the temple when he was a lad of twelve. At that age every Jewish boy was styled "a son of the law", and was put under a course of instruction to take his place in public worship, and public life. Others might be content with the seven days of festival of the Passover, but not so the Christ. How significant would that ceremony be to Him, with its lamb and bitter herbs, its thanksgiving and prayer, a memorial ceremony looking backward to the deliverance of those sheltered beneath the blood, and forward to the time when the One Who then partook of the feast should become the Passover Lamb (1. Cor. 5:7).

Mary and Joseph, and the group travelling with them to Nazareth, proceeded on their way, "supposing him to have been in the company". In spiritual matters, it is dangerous merely to presume that Christ is with us; we must make sure of our salvation (2 Pet. 1:10). On the other hand, Christ was walking with the two disciples on the road to Emmaus, but they knew Him not. Happy are they who walk along life's pathway, cheered by the presence of their Lord, and conscious of His nearness!

They found Christ in the temple, in the place where they had left Him. If you have lost the joy of your salvation, go back to the point where you left Him to go your own way.

Perchance the Saviour was discussing with the learned doctors of the law the temple services, the Passover, or the prophecies regarding the Messiah, asking and answering questions according to the method of the Rabbinical schools. His wisdom and knowledge of Divine things astounded all who heard Him.

His first recorded words strike the key-note of His whole earthly career; His Father's will was His supreme concern at all times (Lu. 22:42; John 4:34; 8:29; 9:4), His Father's house His proper abode. At the same time, He gave a gentle rebuke to Mary, His words "Know you not?" implying that she should have known and understood His devotion to His Father's cause.

Yet the One Who was God manifest in human flesh did not exercise His Divine prerogative till His hour had come. He went back with them to Nazareth, and "was subject unto them", setting an example of filial obedience, an example too seldom followed in these days of lax family discipline.

NEWS FROM THE NORTH AND WEST

(Continued from page 6)

street line in front of the tent and invite the stragglers or passersby to come in. Some of those who came to investigate last night were in sweaters and corduroys, they looked like knights of the road. On invitation they came in, one daring the other. Four of them sat at the back and listened carefully, but during the appeal the bench on which they sat was upset either by accident or design.

Mr. Cunningham feels that the meetings have been of very great value to his work here. He is especially pleased with the results of the visitation which has given him many prospects.

Our next letter will be written from Larder Lake. Even the old timers say that it is a tough place. We are glad to know of the interest and prayers of the people. We go looking to other strength than we possess."

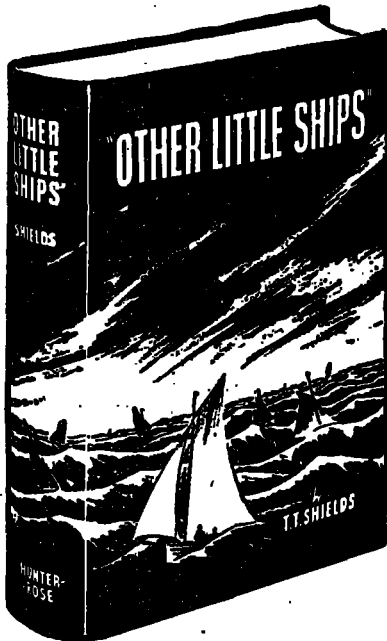
STRASBOURG, SASK.—Pastor D. S. Dimnick. In a very interesting letter from Mr. Dinnick recently received, he tells of his work as follows: "We are situated about fifty-five miles north-west of Regina, about the same distance which Orangeville is north of Toronto. The vast sections of Western Canada are for the most part level prairies, but the district in which I am labouring is a rolling section of land. Here and there throughout the immediate vicinity are bluffs, that is, groups of small poplar trees. These help to conserve the moisture in the district. They break the winds and retain the winter snows until the summer sets in. As you know, the winds in Western Canada are so fierce and of such a high velocity, and the soil is so light, that the land drifts. Sometimes the air is so thick with dust that you cannot see to drive the car in the middle of the day without lights on. But dust storms are few. Large sections of the wheat lands are completely dried out through lack of moisture and wind storms. More than five millions of acres in Saskatchewan is an utter failure. Thousands of people are on relief and many more are struggling for existence. Of course, there are districts in Saskatchewan where crops are good and people

make a good living. However, there are some districts where the people have had no crops for the last nine and ten years. If the people in the East could only live in Western Canada for a year or two in some of these dried-out areas their opinions and feelings would be entirely different.

The district in which I am labouring looks like a complete crop failure this year. We have had only one really good rain during the last twelve months. Such conditions are bound to reflect upon the spiritual lives of the people. It takes much faith and courage to lead the people on when surrounded with such adverse conditions. Some people in the dried-out areas have moved north, but here the soil drifts and conditions for growing grain are not as good as in the central and southern sections. In the north people try to farm land which had been burned over by a forest fire, but when land has been swept by a tremendous forest fire the nourishment in the soil is also burned out. Others have moved to B.C. In fact, thousands of people have moved to British Columbia where the irrigation projects overcome the lack of rain.

Our work here is the only church service serving this large community with the exception of a German church situated six miles north-east of here. There are many miles to the north and east of us where there are further opportunities of service. Last Sunday afternoon we commenced Sunday services seven miles north-west of Strasbourg. We had only a few out, but we are looking for improvement. On July 4th we will commence services fourteen miles south-west of the town. This makes a total of five preaching appointments. It is impossible to reach all these places myself, but I rejoice that God has raised up here a splendid group of young men and women who are able to lead services. Our greatest barrier, however, is distance. I cannot afford to run my car every day, although I would like to. However, I have been able to visit many homes by walking to them. One day last week I walked seventeen miles, another day eleven miles, but I feel the people appreciate a visit more when I walk to their homes. It is true one gets tired, but the people are able to sense one's earnestness because of the effort put forth, and are more willing to listen."

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