

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. 30

TORONTO, DECEMBER 2, 1937

Whole Number 811

The Jarvis Street Pulpit

HOW CAN A SINNER BE JUSTIFIED BEFORE GOD?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 28th, 1937

(Stenographically Reported)

"And therefore it was imputed to him for righteousness.
"Now it was not written for his sake alone, that it was imputed to him;
"But for us also, to whom it shall be imputed, if we believe on him that raised
up Jesus our Lord from the dead;
"Who was delivered for our offences, and was raised again for our justification."
—Romans 4:22-25.

The text which I have announced lies at the very heart of all sound theology. The chapter that Mr. Whitcombe read to you, the fifth of Romans, sets forth a truth which is greatly discounted in our day. If the evolutionary hypothesis, so generally accepted and taught, be true, then the fifth chapter of Romans is not true: it is not inspired history. Long ago I was, for myself, forced to the conclusion that if that popular assumption be true, there is nothing left for us but utterly to discard the Bible as the word of God. My own conviction is that that assumption of human origin and destiny is a part of that "great delusion" which comes to those who receive not the love of the truth, enabling them to believe a lie. Nothing in the history of the past, or in the field of human observation in the present, and nothing in our own experience, or in the record of human experience in general, is more thoroughly attested than the truth, the inevitability, of the principles set out in the fifth chapter of Romans.

That sin is here, cannot be denied. That it has affected everyone is surely a matter of universal experience and observation. The great problem that must concern us is, how to get rid of it, how we may find a standing-place before God. There was a time when the truth embodied in the text was quite generally proclaimed, but even among those who profess belief in the Bible, and in evangelical orthodoxy, I fear there are many who stop short of this full-orbed presentation of God's way of saving men.

What is it to be justified, and to have peace with God? The Epistle to the Romans is a piece of inspired logic. Its reasoning is inexorable. It is quite impossible,

logically, to escape the conclusions to which this marvelous treatise must ever lead the enlightened mind. I should like you all, this rather inclement evening, to help me if you will, that we may try to think about some of the—I had almost said, the deep things of God; those things which so certainly belong to our peace, and which are indispensable to a real establishment of the soul in the truth of God.

Let us look at the brief argument of these two verses; at the *major premise*, at the *minor premise* and the *conclusion*.

I.

First, THE MAJOR PREMISE which this inspired apostle lays down, and upon which his argument is based, and from which it proceeds.

He tells us a truth which I suppose most of us here believe, that the Lord Jesus was "delivered for our offences, and raised again for our justification". It is *historically beyond question that the Lord Jesus was delivered, that He died*. Even among the various skeptics that simple statement will never be questioned. The important question for us to understand is why He died, and what, if anything, was accomplished by His dying.

Certainly He did not die on account of His own offences. Nothing is more certain than that Jesus of Nazareth was unworthy of death. And yet He died. I suppose by common consent, it would be agreed that He, of all men who ever lived, was the only one who, on the ground of His own moral quality, might have claimed immunity from death; but notwithstanding, this obvi-

ously sinless man died. I shall not labour it, but merely remind you that the Scripture tells us that His death was for other offences than His own, that upon Him was laid "the iniquity of us all"; that He did, in some mysterious way, take our place, and by His death, pay to the law the penalty which our sins had incurred.

In a moment of darkness He Himself, when on the cross, exclaimed, "My God, my God, why hast thou forsaken me?" A profound saying which we cannot hope fully to understand; but whatever else it means, surely we must admit that it was on His part a cry of conscious innocence. He knew of no reason in Himself, in His character or conduct, why there should be any separation between Himself and His Father. He knew that He had done that which was well-pleasing in His Father's sight, and that there was no sin whatever of His own upon Him. But, having taken our place, He entered the outer darkness for us, and according to the Scripture "tasted death for every man", whatever that may mean. He "tasted death" as no other man did ever taste it—not for Himself, but for all others, for you and for me. And when at last His life went out, and He sovereignly laid it down as an expiation for our sins, crying that it was finished, He had, beyond doubt, paid the utmost farthing of every sinner's indebtedness—He was "delivered for our offences." He was not removed from the cross until it had been certified that He was dead, and when at last He died He was buried, and the stone was sealed, and a watch set.

I know that that simple statement respecting the reason for the death of Christ, embodying the profoundest of truths, is one that does not nowadays meet with general acceptance on the part of people who profess and call themselves Christians, but I can find no other explanation in the Bible of the death of Christ. Nor, logically, could I believe in the moral government of the universe if I could not accept the truth that, in some mysterious way which the human mind can never explain, He "was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

But more particularly Paul tells us that He was "raised again for our justification". *He was Himself the proof that the penalty had been paid.* He was Himself the certificate of its payment. He rose, the same Jesus in identity as the One Who was crucified, bearing the marks of the nails and of the thorns and of the spear. That, I take it, is a very important consideration.

By someone's error, you may have been asked to pay a bill the second time. How eagerly you have looked for your receipt, in order to obtain full discharge of the newly-imputed obligation! If it should transpire that the receipt is lost, and you are shut up then merely to your own assertion, and the readiness of your creditor to accept your word, you are rather embarrassed because you have no certain proof. I think it is worthy of remark that in this tremendous transaction, where a world's debt was involved, the receipt of its payment should have been ordained to be a living Person, bearing in Himself the proof of the payment of that debt: "Who was delivered for our offences, and was raised again for our justification."

That, again, is a piece of unquestioned and unquestionable history. The resurrection of Christ is a thoroughly attested fact of history. "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God", showing that He was the same Jesus.

He ascended into heaven, carrying the receipt with Him, Himself the incontrovertible proof of what He had accomplished, and was seated on the right hand of the Majesty on high.

You have the additional proof of His ascension in the Pentecostal manifestation, when the descent of the Spirit was said to be Heaven's certification of His reception by the Father. The same truth is attested by the long history of the Christian Church since then; which I think it must be admitted cannot possibly be accounted for apart from the hypothesis that the record of Pentecost, and the subsequent operation of the Divine Spirit, is true. You have not only the resurrection but the ascension to the Father's right hand thoroughly authenticated; and the subsequent unfolding of the whole purpose of God according to divine promise in this inspired record which tells us, in a magnificent climax to another inspired argument, that "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." He was "raised again for our justification." If I may so say, the receipt was placed on file, beyond the reach of all enemies. The living propitiatory Certificate, the Substitute, raised again, is in session at the right hand of God.

He was "raised again for our justification", that He might, in the exercise of His high priestly office, plead the merit of His own accomplishment. How well He must be able to plead it, crying in our behalf, "Deliver him from going down to the pit: I have found a ransom." There could be no doubt in His mind as to the value of the atonement He pleaded, for the reason that it had been effected by His own suffering, by the pangs He bore in our behalf.

And our faith is now directed, not only to the cross, but to the sky. You have heard people sing about "the old rugged cross". It may be a bit of harmless sentiment, but it is not scriptural. There is no salvation in "the old rugged cross", in that piece of wood, the sign and symbol of the sacrifice, the instrument by which He suffered. We are directed, not to an "old rugged cross", but to a living Saviour, a living High Priest Who has entered into heaven itself, not with the blood of others, but with His own blood, declaring before God that the penalty has been paid; the law has been honoured; there is no longer any charge directed against the prisoner at the bar. Our great Advocate, having Himself paid our debt, pleads with High Heaven for our acquittal.

We are asked to believe in Him, in what He has done for us, in what He is now doing for us, and in what He will yet do for us in all the ages to come. What an Object of faith!—not One only who, in the hour of His weakness was crucified, but One Who, having Himself purged our sins, is set down "on the right hand of the Majesty on high". Where is that? It is "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". There is no possibility of anyone's ever taking His place. There is no possibility of the recorded transaction ever being forgotten, or obliterated, or stolen. Above all human enemies, and above all those powers of darkness and of spiritual wickedness in high places from which human enemies derive their inspiration, our glorious Lord is ascended and enthroned; and we are commanded to believe in Him, without any perhaps or peradventure, or any kind of reservation, as One Who has challenged the utmost powers of evil, and triumphed over them all. If we cannot trust Him, faith

in anyone, or in any thing, becomes for ever impossible.

That, I say, is Paul's major premise; that is the basis of his argument, "delivered for our offences, and was raised again for our justification."

II.

On that ground, briefly, WE ARE JUSTIFIED BY FAITH. I do not think any of us can ever enter fully into the riches of divine grace, into the full enjoyment of the salvation that is in Christ, unless and until we know something of the standing before God which we are accorded on the ground of the death and resurrection of Christ, and which is described here by the term, justification.

That means *vastly more than being forgiven our sins*. You and I need forgiveness, do we not? It would be a terrible thing if any one of us had no prospect before us but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries". We have sinned enough, all of us, to know that we need forgiveness. That is assured to us by the fact that the penalty is paid, that God will not exact the penalty twice for the same offence; and inasmuch as the Lord Jesus endured it in our behalf, then it is a necessary consequence that a just God must acquit us, and grant us the forgiveness of sin.

But that is not half the gospel. That is but the prelude to it. It is important, of course, but we need more than that. *It does not mean merely acquittal by the law of God*. I have sometimes read where a jury, being apparently uncertain, have returned a verdict of, "Not guilty," and the judge has said to the prisoner, "The jury have seen fit to bring in a verdict of 'Not guilty', and I think you are a very fortunate man. The verdict, in my judgment, might easily have been of another character. However, the jury has said, 'Not guilty', and I can do nothing but discharge you." The man walks out of the court, with no policeman to intercept him; but he goes with a cloud resting upon him. People who read of it are inclined to say, "He is acquitted; but the judge did not think he ought to have been."

I do not want to go to heaven with a cloud over me, do you? I do not want to feel, nor to have anyone else feel, when we reach the Celestial City that there is any one in Heaven or in Hell beneath who can justly say that we have no right to be there, that we ought to be somewhere else. To be justified means that before God we are declared righteous, and we are given standing before God as though we had never once committed a sin, as though we had never once broken His law. All the perfect righteousness of the Lord Jesus is imputed to us. The context says that if we believe, and appropriate all that Jesus Christ has done in our behalf, recognizing in His death our own, in the flowing of His blood the payment of a penalty which otherwise we must have paid ourselves; when we take the place of the penitent thief who said to the one dying at his side, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds," who, virtually said, "I cannot complain. I have a right to be here. I am dying the death my sin has merited—but He, this central One, hath done nothing amiss!"—when by faith we are able to see in the risen Christ the evidence of the adequacy of the payment made in our behalf, and when by faith we follow Him into glory, and see Him at the Father's right hand, where, having purged our sins, He sits, when our faith

there finds a resting-place, as the dove found her rest at last in the ark—she had the wings of a dove to fly away, and be at rest; but she found no place of rest until she returned to the ark, and was received there—so when our faith, having met with universal disappointment and disillusionment, has found no rest for its feet anywhere, but at last is directed toward the risen Christ, and sees that in heaven He is just as much our Representative as He was on the cross, when thus we hail Him as our Lord, and trust Him as our Saviour, His righteousness is reckoned to our account, and we are justified; and are as pure in the sight of God as the angels in heaven; the last stain—shall I say, washed away? More than that. I use the stronger word, "Purge me with hyssop, and I shall be clean"—"When he had by himself purged our sins, sat down on the right hand of the Majesty on high". On that account we are justified, declared righteous before God.

III.

WHAT IS THE CONCLUSION?

"We have peace with God through our Lord Jesus Christ." *Not always and immediately peace with our circumstances*. I have known a great many Christians greatly troubled by their circumstances. We all are sometimes. But I believe it is possible, by great grace from on high, to come at last to the place where Paul had arrived—and it was really a great attainment when he was able to say, "I have learned, in whatsoever state I am, therewith to be content." A mature, cultivated saint, at least he could accept his circumstances, whatever they were, as being of divine ordination, without fretting against them. Some of us have not arrived there yet. Someone says, "I have no peace." No; not with your circumstances. Sometimes they are rather trying.

Nor are we always at *peace with our physical condition*. It is quite easy to be at peace in that respect when free from pain and all physical disabilities. But you will surely not criticize that person in the hospital, wracked with pain, who sometimes moans a little, and sometimes all but weeps from sheer agony? I have seen them do so. You will not say to that person, "I fear you are not a Christian"? I have read of the martyrs in the flames, and they endured the fire; but even so, the flames were very painful to the flesh. Do not say hard things about yourself if some day, because of your physical state, you are a little disturbed.

It is not always possible to be at peace with our fellows. "If it be possible, as much as lieth in you, live peaceably with all men." I suppose we have all met people who do not like us. Of course we are too immodest, to be able to understand why they should not! But I dare say that most of us, for some strange and inexplicable reason—not inexplicable to ourselves—have known people with whom it is difficult to be at peace. I shall have to confess that I have met with people who were anything but congenial to my own spirit. I hope I have tried to be polite and courteous, but I have sometimes wished that I were elsewhere. We all have—sometimes unjustifiably so, sometimes justifiably so. But you must not assume that your salvation is in jeopardy, or that the peace of which my text speaks is not rightfully yours, if sometimes life is disturbed on the surface. Doubtless, if we were full-grown as Christians, and if we had all the grace that God would like to give us, we should be at peace with everybody, no matter how unpleasant they might be.

But that is not the peace of which my text speaks. "Being justified by faith, we have *peace with God*." What a prize, what a priceless possession, to have peace with God! Have you got it? In spite of all adverse conditions, and all untoward circumstances, can you say deep down in your heart, I have peace with God? Sometimes that is all we can say. Many a time, I must say, I have had to confess that about the only asset I really had was peace with God. But that is worth all this world could give us—and that is what we have when we are justified by faith. There is *no fear of the past*. The past is blotted out. How many receipts do you keep? I hope you are careful house-keepers. Let me tell you: you had better keep them all until or unless you get one marked, "Received payment in full." When you have it written in such a way that it blots out all earlier obligations, then you can afford to make a bonfire of the rest. But make sure that you have a receipt that will cover your entire obligation. That is what we have. There is no fear of the past.

I heard a man say once—a man who had plenty of money—that it ministers a little to one's self-respect when he knows he is wearing a good suit of clothes. One feels a little uncomfortable if he is not dressed for the occasion, whatever it may be. That is, if he is noticeably, conspicuously, out of agreement with others. I should not like to have to wear a soiled or ragged coat on the streets of gold, would you?

Did you ever send something to the cleaner's, and receive it back with the same spot upon it? You called them up and said, "You sent my coat back without removing the spot. What does that mean?" They reply, "Our expert says that it is a stain that cannot be removed; it will not come out." I should not like to believe that some day I shall have to wear a robe in heaven, before the angels, with a spot or stain on it that would not come out. Being justified by faith, we shall never have to suffer that humiliation. The blood of Jesus Christ, God's Son, cleanseth us from *all sin*, from every spot and stain. Every sin is blotted out; and even now, if we come before Him, this Lover of our soul says, "Thou art all fair, my love; there is no spot upon thee." He must have love in His eyes to say that of you and me! Something must have been done for us when a holy God can say that. But He says it even now, and He will say it by and by when we stand without before the throne of God.

Are you sure you have that robe of righteousness? Are you sure you have that standing before God? "Being justified by faith, we have peace with God." And it is all through our Lord Jesus Christ.

Let us pray:

O Lord, when the prodigal came home, Thou hast told us that the father said, Bring forth the best robe, and put it on him. Wrap about all our deficiencies that best robe, which is the gift of Thy grace. Help us to say,—

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

When, from the dust of death, I rise
To take my mansion in the skies;
E'en then shall this be all my plea—
Jesus hath lived and died for me.

Bold shall I stand in that great day,
For who ought to my charge shall lay,
While, through Thy blood, absolved I am
From sin's tremendous curse and shame?

NEW TESTAMENT HOME AND FOREIGN MISSIONS

Ere He returned to the Father, the risen Christ said to His assembled disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." From then until now, every spiritually-enlightened and empowered body of people properly entitled to the New Testament designation of "church", has recognized its obligation to exercise, so far as it is able to do so, a worldwide mission.

What is generally called "missions" is really the sole business of the church. But there are wide differences of opinion as to what constitutes missionary work. We have known people to whom "missions" was a fad. Their interest in "missions" was not born of a deep sense of obligation, first to the crucified and ascended Lord, and thereafter, because He died, to those who need His salvation. Their interest in missions rather was a sentimental one. They felt they were really engaged in a praiseworthy enterprise so long as they gave something to missions.

But missionary work is nothing less than evangelism at home and abroad; and the true missionary can say with Paul: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Thus one who is really on fire for God abroad, will be equally zealous at home, and zealous at home before he goes abroad. Indeed, his foreign mission activity ought to be the overflow of the zeal he has exercised at home. It would be very wise for Mission Boards to appoint no one to foreign missionary service who has not been first conspicuously zealous and effective in the work of the Lord at home.

In our day a great many good people are constrained to transfer their gifts from denominational Boards to other missionary agencies on the ground that such denominational Boards are controlled, or at least tainted, by Modernism. This last criticism of such Boards unfortunately is too generally true. The churches now forming the Union of Regular Baptist Churches of Ontario and Quebec as long ago as 1926 felt constrained to cease to support the Home and Foreign mission enterprises of the Baptist Convention of Ontario and Quebec, and formed what was then called the Regular Baptist Missionary and Educational Society, as a channel of missionary endeavour for the churches concerned. In doing so, we did not imply

that all Home missionaries or all Foreign missionaries of that Convention were Modernists; but only that McMaster University, which had openly and completely sold out to Modernism, had secured control of these missionary agencies; and that it was reasonably probable that their appointees in the future would be of a modernistic character. And of course, for the further reason, that the Home Mission Board had practically forbidden the missionaries receiving that Board's support to speak at all on the controversy then agitating the Denomination.

A similar movement has taken place in the United States; and more and more evangelical Baptist churches are refusing to support the missionary objects of the Boards of the Northern Baptist Convention.

But we fear that many people swing from one extreme to the other, and forthwith divert their funds to the treasury of any so-called "faith" mission to which they are attracted by such missions' profession of orthodoxy. The reason that the income of such missions has shown an increase over against the decrease in the income of many of the Boards is to be accounted for on this ground. These so-called "faith" missions, of course, all declare themselves to be evangelically sound.

Beyond doubt, there are undenominational missions which are true to the essentials of evangelical faith; and there are missions which, in addition to their loyalty to the faith, are wisely, honestly and economically administered. But we venture to warn our readers against the assumption that because a mission calls itself a "faith" mission, it is therefore necessarily wholly reliable. We have known at least one so-called "faith" mission, which was anything but what it was called, for it was an aggregation of the most effective beggars for money we have ever known; and while it built no churches, and refused to support churches as such, it claimed the right to go into all churches that were called Baptist, and preempt their mission interest in favour of that society.

But that society differed in no essential principle from many of the so-called "faith" missions. Many of them are administered, in so far as they are administered at all, by self-appointed Boards responsible to no one. They neither build nor support churches at home; they do no Home Mission work. They are, indeed, parasitical in their very nature. They live upon churches which other people and other organizations have built; and then run a pipe-line into the well which someone else has dug, and by appeals of an ultra-spiritual character, pump out the oil.

Christian people should not only feel it an obligation to give to Foreign Missions, but they should recognize that they are equally obligated to exercise their intelligence in giving; and hence to give their money where they can be sure it will be wisely and economically used for the preaching of the gospel of salvation. It is quite as unethical to hand out money to a so-called "faith" mission merely on the ground of its orthodox profession, without knowing whether that money is going to be properly used or not, as it would be to hand out money to the vagrant who asks for it without ascertaining whether he is going to spend it on drink or some other illegitimate indulgence.

There are so-called "faith" missions which exercise no control whatever over the missionaries on their fields. True, there are many missionaries who need no control or direction. Filled with the Spirit of God, they go from place to place as did the apostolic evangelists under the direction of the Spirit of God. Once upon a time we supposed that all foreign missionaries were of that character. A good number of years ago now we were completely delivered from that illusion, and we have long since felt that missionary work abroad is just as much in need of wise direction as any form of Christian service at home.

Some of our friends in the United States are indulging in a perfect orgy of "endorsing", and are then offering to forward funds to these endorsed missions or missionaries. We would remind our readers that it does not follow that because they receive a receipt from someone authorized to receive and forward the funds, and another receipt from a missionary on the field, to the effect that the money, without any subtractions for administrative expenses, has been received by such missionaries, that the money has therefore been wisely spent.

We go farther and say that there is a third class of so-called "faith" missions. The first, we have said, is evangelically sound and administratively worthy. The second, we have said, may be evangelically sound, and administratively irresponsible, or at least non-responsible, and therefore unsafe. There is a third class of so-called "faith" missions, in which class are included a number of so-called Jewish missions, which profess loyalty to evangelical principles, but which administratively are nothing less than religious rackets.

A missionary from India told us of a great organization there which is little more than a collecting agency, which gathers hundreds of thousands of dollars a year—sometimes nearly approximating a million. He said it was of an undenominational character, and was known to all who knew anything about the work intimately, to be nothing more than a wholesale missionary racket. A man and his wife were the head of it, living a cat and dog existence. The man came to America on one of his missionary collecting tours, and committed suicide. Thereafter, his wife wrote a glowing panegyric of her beloved husband. This missionary informed us that those who knew the character of this so-called "faith" mission were afraid to publish the facts lest it should have an unfavourable effect upon other missionary enterprises.

It probably would have had such an effect temporarily; but we believe it is just as much a Christian duty to expose Alexander the coppersmith, and Demas the worldling, and Elymas the sorcerer, and Hymenaeus and Philetus, the false teachers, as it is to commend those who worthily adorn the doctrine of God our Saviour in all things. We are frankly weary of the sensational, blatant appeals to missionary sentimentality made through the press and over the air in some directions; and it may be our duty soon to expose the true character of some of these missionary orgies.

We would not speak or write a word that would lessen anyone's enthusiasm for truly Christian missions. We can see no remedy for the world's ills anywhere apart from the gospel; and whether it be in

Russia, or China, or Japan, or Spain, or Germany, or Italy, or France, or Canada, or the United States, the only hope of permanent human betterment lies in such principle of divine intervention as the gospel proposes and promises.

We have ourselves been victimized on more than one occasion by plausible beggars. We have ever found rich reward in giving anything we could to a really worthy object, but we only wish we had the money we have wasted when actuated by sentiment rather than by intelligent conviction; and we have written this article that, while urging our readers to recognize the Christian obligation to preach the gospel to the uttermost parts of the earth, we might, at the same time, exhort them to recognize, as a concomitant obligation, the necessity of assuring themselves that the missions they support are not only evangelically sound as to their profession, but that they are also wisely, honestly, and economically, administered.

Notwithstanding the fact that many denominational missionary Boards have surrendered to Modernism, we still believe that the soundest method of missionary administration consists in an administration by a responsible Board. In such case, if the work on the field is unsatisfactory, it may be dealt with; and if the Board is unsatisfactory, it can be replaced by another Board. But the non-responsible "councils" and "Boards of Reference", which are usually lists of names of men who certify the worthiness of things concerning which they have no accurate personal knowledge, may be very effective as collecting agencies, but if at any time the contributor finds he has been giving to an unworthy object, the best he can do is to accept his loss, and discontinue his contributions.

This writer believes that Baptists of conviction ought to preach what they believe in their own churches; then they ought to preach it in their own country; and if a local distinctively Baptist church be necessary that in it believing Baptists may find fellowship, similar churches are necessary to the fellowship of all other sound Baptists. Therefore, we ought to establish Baptist churches in the home land, and establish Baptist churches in foreign lands as well. For that reason, this Editor, while recognizing that much good has been accomplished by undenominational agencies, confesses he is supremely interested in the propagation of the principles historically held by people called Baptists, and therefore is resolved to spend himself in trying to establish Baptist churches at home and abroad.

NEWS OF UNION CHURCHES

MORTGAGE BURNED AT ALTON.—*Rev. John Hunter.* Some twelve years ago Rev. W. G. Brown, then pastor of Orangeville Baptist Church, invited his friend, Rev. Jas. McGinlay, then pastor of East Nissouri Church, to come to the nearby town of Alton and join with him in a series of special meetings. There were many obstacles, but from the first the presence and power of the Spirit of God were made known and many professed faith in Christ. The Alton Revival stirred all our churches and with the help of a number of special appeals in THE GOSPEL WITNESS enough money was raised to erect a commodious church building. But for nearly twelve years the burden of a mortgage added to the difficulties of the church. Just recently the former pastor, Rev. J. McGinlay, now of Central Church, London, returned to Alton for the anniversary occasion, and we are happy to print

Pastor Hunter's account of the very happy ceremony that took place.

Mr. Hunter writes: "The Anniversary services are over again, and we are thankful to our heavenly Father for the great time of blessing. Beginning last Sunday morning and continuing until Thursday evening, Orangeville and Guelph Baptist Churches gave good co-operation and attended. Rev. Jas. McGinlay brought forceful messages to the crowds who attended. The church was nearly filled on all occasions, and at the final session the mortgage of the church was burned. A deep spirit of conviction was evident on the last night, and we are hopeful and prayerful that a rich harvest of souls will be the result. Beginning December 6th and continuing until December 12th we shall hold a series of special meetings in Alton. Oh, how we long to see this place on fire for God and the signs at present indicate that revival is near. Brethren, pray for us."

WESTPORT—*Pastor Arnold Dallimore.* The Lord is blessing the Westport Baptist Church under the ministry of Pastor Arnold Dallimore. A young man who had come about twelve miles on his bicycle professed Christ as Saviour a week ago Sunday morning. He is happy to overflowing in the Lord, and along with another young man who accepted Christ a month ago, wants to be baptized.

BUCKINGHAM—*Rev. M. Doherty.* Much prayer has been made for the special meetings at Buckingham under the ministry of Pastor J. R. Armstrong, who has been assisting the Pastor, Rev. M. Doherty. Several young people made the first response during the campaign in Buckingham on the very evening that Mr. Armstrong's Church at Maple Hill felt impelled to give up the whole time to prayer for their pastor's efforts in Quebec. The Pastor of the Buckingham Church, Rev. Matthew Doherty, writes that "there was a deep earnestness in all the services, but, especially toward the close, we wondered how some people could resist the knock of the nail-pierced hand of the Saviour. We are praying that the Holy Spirit may continue to give them no rest until they draw back the bolt and let Him come in." Mr. Doherty adds, "I cannot speak too highly of Brother Armstrong as a preacher of the old gospel, and he is gifted in work with children. He had a choir of thirty little ones which was a great attraction, and helped to bring out the parents, a few of them being Roman Catholic. We did quite a little visiting in the homes and were well received."

We quote the following paragraphs from Mr. Armstrong, because of the clear way in which he presents the need of a great field of missionary effort. "The time spent with Brother Matthew Doherty and the friends at Buckingham, Quebec, were days of real blessing. We know of five young people who definitely took their stand for Christ; and on the last evening of the meetings there were six who came forward asking for baptism. The members of the church supported the meetings loyally, and we believe that the campaign was of great benefit to the church. Certainly the man who preached every evening was brought nearer to the Lord, and we shall ever look back to the days spent in Buckingham as days in the heavenlies.

"There was one thing, however, that deeply burdened our heart. The population of Buckingham at the last census was 5,630. Of that number 5,000 are Roman Catholics and about 4,000 of the Catholics are French. Many of them speak English, but religious conversation with them is almost unintelligible unless it is in French. But even though a person can reach them in their own language, the problem still remains—these people are Roman Catholics. Almost everyone will agree that that means that they are among the most difficult people in the world to reach with the gospel. What shall we do? Must we adopt the attitude of many and say that our opportunity in Quebec is only in Protestant communities? Is our opportunity in Buckingham only among 630 people, or is it among 5,630? If our opportunity in Quebec is only among non-Catholics then let us stay in Ontario for the opportunity is greater. But if the gospel is for the Roman Catholics then let us pray the Lord of the harvest that He will send forth labourers into the province of Quebec. We often say that the gospel is the power of God unto salvation to everyone that believeth. If that is true, then let us seek to evangelize the three million and more French-Canadians within our own borders. If we do not evangelize them then French Canada will continue to 'give the lie' to all our professions of faith and orthodoxy."

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 1 4th Quarter Lesson 50 December 12th, 1937

THE CRUCIFIXION OF CHRIST

Lesson Text: Luke 23.

Golden Text: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"—Isa. 53:5.

I. Christ on Trial—verses 1-25.

The Jewish religious trial of Christ was in three stages; the preliminary trial before Annas, the ex-High Priest (John 18:12-14, 19-23), the informal trial before Caiaphas and the Sanhedrin (Matt. 26; 57-68), probably before dawn, and the formal trial after dawn (Matt. 27:1; Luke 22:66-71). The Roman civil trial also consisted of three steps; the first appearance before Pilate, the Roman Governor of the Kingdom of Judaea, the appearance before Herod Antipas, the tetrarch or native ruler of the province of Galilee, and the final before Pilate.

1. First Trial before Pilate—verses 1-5.

Compare Matt. 27:2, 11-14; Mark 15:1-5; John 18:28-38.

The Jewish religious courts did not have the authority to condemn a man to death (John 18:31); that power rested solely with the civil courts. The Jews were compelled, therefore, to bring their case before the Roman Governor. We learn from John that they desired that Pilate should confirm their judgment at once, and declare the Holy One guilty of death, without further investigation, but Pilate knew that "for envy they had delivered him" (Matt. 27:18), and enquired about the charge. Both charges, that of sedition, and that of rebellion, were false, and as for the accusation that He forbade the giving of tribute to Caesar, evidence to that contrary is clearly recorded (20:25).

Pilate seemed to understand that Christ was not claiming to be King in a political sense, but desiring to rid himself of the necessity of choosing between principle and policy, he sent Christ to Herod, who was in Jerusalem at the time, probably to attend the feast of the Passover.

2. Trial before Herod—verses 6-12.

Herod Antipas, who had rejected the testimony of John the Baptist and killed that prophet, displayed curiosity on a former occasion when he heard of the miracles performed by the Saviour (9:7-9). He considered the present circumstances a good opportunity for gratifying his desire to see a manifestation of supernatural power, not knowing that signs were granted solely in answer to faith, and for the glory of God. Christ was silent before him. The malicious cruelty which Herod displayed was in keeping with his character: he might still be described as "that fox" (13:32).

Pilate and Herod were at one in their refusal to release the Christ, and these two who had formerly been enemies, became friends (Acts 4:27). Devotion to a common cause frequently heals minor breaches, but the common cause uniting them should have been the determination to see that justice was performed; rather than injustice.

3. Second Trial before Pilate—verses 13-25.

Compare Matt. 27:15-26; Mark 15:6-15; John 18:39-19:16.

Still desirous of getting rid of the responsibility for condemning Christ, Pilate proposed two alternatives to the Jews; to chastise the Saviour by scourging, or to release Him as a pardoned malefactor, according to the custom of the feast. But the people were insistent in their demands that Christ be crucified.

The words and actions of Pilate show that it is not easy, in fact it is impossible, to shift responsibility so far as our relationship to Christ is concerned. Washing of hands will not clear us (Matt. 27:25), for the question comes to each individual, and it must be answered, "What then shall I do unto Jesus which is called Christ?" (Matt. 27:22).

In spite of his own judgment that Christ was a righteous man (verses 4, 14, 22; Matt. 27:24), the movement of conscience, the advice of his wife (Matt. 27:19), and the testimony of the Saviour Himself, Pilate finally gave sentence against Christ, and delivered Him over to the will of the people. His blood was to be upon them, and upon their children. (Matt. 27:25).

II. Christ on the Way to the Cross—verses 26-32.

Compare Matt. 27:31-34; Mark 15:20-23; John 19:16, 17.

After the Roman soldiers had cruelly mocked the King, robing Him in scarlet, placing a crown of thorns on His brow, and a reed in His hand, they took away the insignia of royalty, and led Him away to Calvary (place of the skull, Latin name for Golgotha), outside the city of Jerusalem (Heb. 13:12). At first Christ bore His own cross (John 19:17), but later Simon of Cyrene bore it for Him.

Our Saviour would not have us merely be moved emotionally at contemplating His suffering. We worship not a dead Christ, but a living Christ. It is possible to emphasize the human aspects of the agony of the Lord to such an extent that we lose sight of the significance of His death for us. The women were urged to weep because of their sins, and because of the judgment which was to come upon them. As dry wood burns more readily than green wood, when flame is applied, so that same Roman power which had condemned Him on a charge of rebellion would turn against Israel with more severe judgment in the time of their rebellion.

III. Christ Crucified—verses 33-49.

Compare Matt. 27:35-56; Mark 15:24-41; John 19:18-30.

The words of Christ on the cross were few, but how significant! They were words of love and forgiveness. The death of Christ exhibited the love of Christ to lost men (Rom. 5:8), and also His righteousness (Rom. 3:25, 26). He became sin for us (2 Cor. 5:21; 1 Pet. 2:24), and suffered, the just for the unjust, to bring us to God (1 Pet. 3:18).

The people were divided into two classes on the basis of their attitude to Him. They stood beholding Him; some, like the repentant thief, the centurion and His friends, believed on Him; while others, as the unrepentant thief and the soldiers, derided Him. The Gospel is still the savour of life unto life, or of death unto death (2 Cor. 2:16).

The darkness covering the earth for three hours was symbolic of the powers of evil (22:53; Eph. 6:12; Col. 1:13), and such darkness was fitting in a time when Christ, upon whom the sin of the world was laid (Isa. 53:6; John 1:29; 1 John 2:2), died a spiritual death, and in a manner incomprehensible to mortal mind, was separated even from God Himself (Psa. 22:1).

Christ died in triumph, shouting with a loud voice. He laid down His life voluntarily; no man could take it from Him (John 10:18).

IV. Christ in the Tomb—verses 50-56.

Compare Matt. 27:57-61; Mark 15:42-47; John 19:38-42.

Joseph, a rich man of Arimathaea, was evidently one member of the Sanhedrin who had not given his vote against Christ; he had dared to stand against the majority. He was the human instrument used to fulfil the prophecy that Christ was to be with the rich in His death (Isa. 53:9).

Those who loved Christ cared tenderly for His body, preparing it for burial and laying it in Joseph's new tomb, till the Resurrection morn.

A REAL THRILLER

Those who read the pamphlet *Preaching the Gospel in France* will find it a real "thriller". A supply of them has been sent to every pastor in the Union and we shall be glad to supply additional copies to all who request them. A careful reading of this booklet will set forth the principal parts about our new missionary work in France, and will make it possible to understand and appreciate subsequent reports of the progress of the work there.

There is an abundant supply of further information about the Evangelical Association of French-speaking Baptist Churches on hand in the Union Office, and we shall be glad to supply it to those who can make use of it in Sunday-schools or Missionary Societies.

Mr. Buhler has a set of lantern slides to illustrate his lecture on French Baptist work. This is also available on request. Mr. Buhler has already visited the following churches of the Union: Hespeler, Brantford, London (Briscoe St.), Court-right, Chatham, Essex, Windsor, Cannington, Sunderland, Maple Hill, Long Branch, Timmins, Willowdale. He has engagements for the following churches: Orangeville, Orillia, Fenelon Falls, Belleville, Verdun, Ottawa, Westboro.

Those who wish to have Mr. Buhler tell of our Foreign Missionary enterprise in their churches may address him in care of the Union Office, 337 Jarvis Street, Toronto.

No. 1

"THE PLOT THAT FAILED" - One Dollar

Bound in cloth—over 300 pages—postpaid to any address.

No. 2

"OTHER LITTLE SHIPS" - - - One Dollar

Reduced for Christmas Presents.

Many people grow weary, are all but tired out, before Christmas comes, trying to select Christmas presents for their friends; which must be, first, within their means; which will be agreeable to their friends' tastes, and so be to them a gift of real value; and last of all, which in some degree will reflect their own desire for their friends.

To those who are really believers, the further consideration will be added: whether the present will express the donor's testimony for Christ, and thus tend to further the spiritual interests of the recipient, and in the end be glorifying to God.

TO THOSE WHOSE MINDS ARE THUS EXERCISED

We offer the following suggestions:

Send "The Gospel Witness" to as many friends as possible for 52 successive weeks. Every week it will preach the gospel to the unconverted, edify the saints, and minister comfort to the shut-ins and the bereaved. We therefore make these

NEW CHRISTMAS-PRESENT OFFERS

No. 3 "The Gospel Witness" with copy of "The Most Famous Trial in History" to any address—\$2.00.

No. 4 "The Gospel Witness" to six separate addresses—\$10.00.

No. 5 "The Gospel Witness" to three separate addresses—\$5.00.

No. 6 "The Gospel Witness" and a copy of "Other Little Ships" or "The Plot That Failed"—\$2.50.

(Regular \$2.00 and \$1.00 respectively, or \$3.00)

Order your "Gospel Witness" subscriptions now, and we will mail on any date you direct. If you desire to use your own card of Christmas greeting, and will forward it to us, we will enclose with "Witness" or book; or, otherwise, we will provide the card and use as you direct.

ORDER FORM

THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto, Canada.

Please find enclosed \$..... for which send No. 1, 2, 3, 4, 5, 6, as per above advertisement (cross out number or numbers not ordered) to the following address or addresses:

Name

Address

.....

.....

.....

.....

.....

Signature:

Address: