

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 RULERS TAKE COUNSEL TOGETHER"

While there may be few who would publicly say so, we think it is probably true that no item of news could bring such gladness to the whole world outside of Germany and Italy, or to millions within those two countries, as the news of the death of the world's two most execrable murderers, Hitler and Mussolini. Probably never since the death of Napoleon Bonaparte has any individual in the world proved such an unmitigated curse to the peoples of the earth as either of these men. They must stand out in the view of every person who is possessed of even a modicum of ethical sense, as being so like the devil himself that even a John Dillinger or a Red Ryan would appear almost as a saint in comparison.

Yet these are the men with whom Premier Chamberlain proposed to treat, and for the hope of whose friendship Anthony Eden was sacrificed. The Scripture admonishes us to forgive a trespasser even unto seventy times seven, but we have never found any scriptural justification for the folly of trusting unto seventy times seven a man who has already been proved up to the hilt a hundred times over to be an incorrigible liar.

The "scrap of paper" incident once shocked the conscience of the world. It would seem that since then the world's conscience has been seared as with a red-hot iron to the extent of being rendered incapable of being shocked by anything. Premier Chamberlain admitted yesterday in the House of Commons that the official assurances of Germany respecting her intentions toward Austria were destitute of factual foundation. We venture to believe that no one in the world ever believed Hitler's professions respecting Austria, with the possible exception of Premier Chamberlain.

Candour, trustfulness, the charity that thinketh no evil but believeth all things, are commendable qualities; but for an example of stone-blind optimism, and incorrigible credulity, we have never read anything to surpass two paragraphs in the article by *Watchman* in *The British Weekly* of March 3rd—of *March the third*, we repeat! Here it is:

The Rising Tide

"The more one views the landscape o'er, the more cheerful one becomes. In what paradoxes does the truth of things appear amongst us! 'When we are weak, then we are strong!' How foolish? How absurd? Not at

all! Dr. von Schuschnigg may well have been scared to death, not for himself as a man, but for himself as sole trustee for Austria, when in Hitler's own house at Bertshesgaden he was asked to sign his name over a dotted line, with Goering and Ribbentrop and other formidable persons hovering around! That was not the true, neither was it the final, Dr. von Schuschnigg. No more was he the true Simon Peter who in momentary terror—for it was night and all seemed lost—denied his Master. The true Simon Peter later announced himself. When next he appears upon the scene he has recovered himself. He has found courage to go beyond himself. 'We must obey God rather than men!' he said, looking in the eye the powers that be! So has it been with Dr. von Schuschnigg! The other day in the Austrian Parliament he uttered some words which have given him a place in history! His words have gone round the world, provoking new life, reminding us all of a language of the soul which we had almost lost, though, thank God, not lost completely.

"And what is the result? What is at least one result? At this moment, Austria is safer, surrounded as she is by enemies, open and concealed, than she has been any time during the last twenty years! What nation now would see Austria over-run or further bullied, without a movement to help her, or without shame at its own inactivity!"

Next we may expect some one to tell us that Hitler's annexation of Austria insures the peace of Europe and of the world!—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Earl Baldwin, as Mr. Baldwin, won the everlasting gratitude of the Empire for the consummate skill with which he conducted the abdication negotiations and conclusion. He ought perhaps also to be credited with having courageously launched Britain on a campaign of rearming. He may have done many other good things, but we fondly hoped there was no lower depths of humiliation to which the British people could be led by any Government than it was led by the Baldwin Government in its conduct of Foreign Affairs. We supposed that Anthony Eden was himself the protester and compromiser *par excellence*. But apparently what we hoped was the bottom of the pit was little more than the beginning; and Premier Chamberlain, in the short time he has been Premier, has brought to the British Empire a greater degree of humiliation and shame than I believe it has ever suffered before in its history.

Nor is that the worst of it. The British Foreign pol-

icy which has accomplished nothing but enormously increase the prestige of the world's two worst tyrants has, by that very fact, gone far to neutralize the value of Baldwin's rearmament programme. We are proud of British traditions: we are inexpressibly ashamed of the vacillation, shortsightedness, and we had almost said, inanity, of Britain's present Foreign Policy. We expressed these views in the address delivered the last Sunday evening we worshipped in the church which now lies in ashes, and which was published in this paper March 3rd. Subsequent events have justified everything that we then said. We still believe that Britain is Britain, and that her unconquerable spirit will soon reassert itself, and rid herself of the pilot who has so nearly steered us to the place of utter ruin.

Has Anglo-Catholicism, which is Romanism disguised, secured control of British policies? What "blindness in part" has happened unto Britain that she should officially favour Franco at the expense of the regularly constituted Government of Spain? We believe if Britain and France, to use the American phrase, had "called the bluff" of Hitler in the Rhineland reoccupation, and the bluff of Mussolini in the Ethiopia affair, they would have achieved a victory for righteousness and the liberties of the world without fighting, comparable to that which Hitler and Mussolini have now achieved for themselves and their people.

One looks upon Europe as upon a building on fire, and cannot but feel that nothing short of divine interposition can save Czechoslovakia from being absorbed by Hitler. And when Franco has won in Spain, and Mussolini has established himself there, France will be in almost as dangerous a position as Czechoslovakia is now.

We can see but one gleam of hope. When Mussolini and Hitler professed such mutual regard, Hitler lived in another part of town. Now that he has made himself Mussolini's next-door neighbour, and established himself in the Brenner Pass, it is barely possible that their friendship will soon be somewhat strained. But one thing is certain: the totalitarianism of neither of these tyrants has ever conceived of his absorption by the other; and just as some animals and insects that nobody likes are necessary to preserve the natural balance, so it may prove that the world is better off with two dictators than only one. When Israel entered Canaan, the Lord promised that He would not cast out the nations before them immediately, but only little by little, "lest the beasts of the field increase upon thee." That principle may possibly explain the providential allowance of the existence of Hitler and Mussolini. We may yet see the proverbial spectacle of the impact of an irresistible force upon an immovable object. It may be that the tiger and the leopard may fight each other to the extent of inflicting upon each a mortal wound, and so rid the world of both of them. We can only wait and see.

MESSAGES OF SYMPATHY

Since our issue of last week we have received additional communications from the following churches and organizations, and ministers and other public men, from Toronto and outside points. We are most grateful to all for their very kind expressions of sympathy, to every one of which we shall reply at the earliest possible moment.

We have published only the names of churches and

organizations, and of public men. It would be impossible to give a list of the messages received from hundreds of people not in public positions. We shall, however, take the earliest opportunity of acknowledging each one. In the meantime we trust all our friends will recognize that our hands are fairly full in keeping our work going in our new quarters. Following is the list of churches and ministers:

Toronto Churches and Organizations—High Park Baptist, Hillcrest Church of Christ, The Protestant Covenantors' Association of Canada, Toronto Baptist Brotherhood, St. Clair Avenue Baptist, The Women's Missionary Society of Regular Baptists of Canada, The Yonge Street Mission, Indian Road Baptist Church, St. John's Evangelical Church, Ministerial Association of the United Church in Toronto, Castlefield Avenue Baptist, Christie Street Baptist, St. Matthew's Presbyterian Church, Baptist Ministerial Association.

Toronto Ministers and Church Officials—Dr. C. H. Schutt, Superintendent of the Baptist Home Mission Board; Rev. Anderson Linton; Rev. Harold J. Baldon; Rev. Caleb Harris; Rev. J. A. Cranston, President Ministerial Association of the United Church in Toronto; Mr. R. D. Warren, Treasurer of the Baptist Convention of Ontario and Quebec; Rev. Carl V. Farmer, Rev. Wilkinson.

Out-of-Town Churches and Organizations—Trinity Baptist Church, Detroit, Mich.; The Philpott Tabernacle, Hamilton, Ont.; Alton Baptist Church; Lorne Park Baptist Church; First Baptist Church, Grundy Center, Iowa; Galway Baptist Church, Galway, N.Y.; Cannington Baptist Church; West Oneonta Baptist Church, N.Y. State; Norland Baptist Church; Central Regular Baptist Church, Winnipeg; Shedden Baptist Church; Baptist Mission, Val d'Or, Que.; West Point Grey Baptist Church, Vancouver, B.C.; Calvary Baptist Church, Ottawa; Niagara Falls Baptist Church; Hughson St. Baptist Church, Hamilton, Ont.; Medina Baptist Church; Stouffville Baptist Church; Baptist Mission, Tottenham, Ont.; Benton Street Baptist Church, Kitchener, Ont.; Fort William Baptist Church; Zondervan Publishing House, Grand Rapids, Mich.; West Vancouver Baptist Church, Vancouver, B.C.; William Street Baptist, Lindsay.

Out-of-Town Ministers and Public Men—Revs. Jas. Hall, Ottawa; F. R. Vine, Detroit, Mich.; P. W. Philpott, D.D., Hamilton; John Hunter, Alton; R. F. LeDrew, Port Credit; David Alexander, Grundy Center, Iowa; John Greening, Galway, N.Y.; W. Lempriere, Cannington; J. A. Graydon, West Oneonta, N.Y.; F. E. Vaughan, Norland; Roy Hisey, Brownsburg, Que.; Lorne Hisey, Westboro; H. E. Buchner, Shedden; C. S. McGrath, Bourlamaque; Wm. Fraser, Houston, Texas; T. J. Hind, Vancouver, B.C.; J. F. Dempster, Niagara Falls; Melchi Henry, Hagersville; Grahame Reeve, Tottenham; Clarence M. Keen, Kitchener, Ont.; H. S. Bennett, Hamilton; W. L. McKay, West Vancouver; W. N. Charlton, Lindsay; and Senator J. J. Hughes of Prince Edward Island.

FROM HUNDREDS OF INTERESTING LETTERS

We have received numberless letters from friends all over the Continent, some of them containing contributions toward our Rebuilding Fund. For every one of these, whether containing contributions or a kindly ex-

(Continued on page 7)

The Jarvis Street Pulpit

GOD'S CHIEFEST QUALITY

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

Preached in Massey Hall, Toronto, Sunday Evening, March 13th, 1938

(Stenographically Reported)

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

I saw an item in one of the Toronto papers to this effect, "Fundamentalists will be puzzled to understand why Jarvis Street Church was destroyed while the beer parlours remain." I am sometimes rather afraid of the name, "Fundamentalist", because so often associated with it are a great many vagaries and extravagances with which I, at least, have no fellowship. But I know what it means in this connection: it simply means, evangelicals, people who believe the Bible. Next Sunday evening my subject will be: WHY DID GOD PERMIT THE DESTRUCTION OF JARVIS STREET CHURCH, WHILE THE BEER PARLOURS CARRY ON?

I have one illustration in this week's issue of THE GOSPEL WITNESS, of the steeple of Jarvis Street Church wrapped in flames, taken from an angle which shows a wretched den, a beer parlour, in the same photograph, just across the street. We will not run from the beer parlours: we will make them run away from us before we cease fighting. If people ask that question of you, invite them to come to Massey Hall next Sunday evening when I shall discuss the subject.

The evening text is a very familiar one, in the fifth chapter of the epistle to the Romans: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

I have a Friend Whom I have known with some degree of intimacy for a number of years, and I have discovered that He is frequently misunderstood and misrepresented. His character is often painted in colours which do not represent the truth. He is sometimes pictured as being arbitrary, and concerned almost exclusively with His own interests. His acts, His conduct, are generally misinterpreted. All kinds of evil are charged against Him, and He is denied all credit for any benevolence He shows. His word is often questioned; His veracity impugned; and nearly every word that He has spoken is misconstrued. It grieves me always when I hear people thus speak of Him, and I find in my heart a great longing that other people should know Him as I know Him. I lose no opportunity, publicly or privately, to endeavour to correct the mistaken conception which many entertain concerning my Friend. Without irreverence, and with deepest gratitude, I tell you that that Friend is God.

"He was in the world, and the world was made by Him, and the world knew him not." That is true of the attitude of men toward God. Not liking to retain God in their knowledge, they have lost all memory of what He is like; and, left to themselves, they change "the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things". My purpose this evening is to endeavour, as the Spirit of God shall help me, to introduce Him to you, and to show you that He is not what

men have supposed Him to be; for I am sure that could men know what God really is, they would run to Him, and covet His favour above all else in the universe.

I.

Our text tells us that IT HAS PLEASSED HIM ESPECIALLY TO EXHIBIT FOR HUMAN APPRAISAL, ADMIRATION, AND ACCEPTANCE, THE SUPREME QUALITY OF HIS NATURE, WHICH IS LOVE. God commends, He exhibits, He introduces to us the chief of all His qualities, that which is of His very essence, the love of God. Oh that men would believe the love that God has for them!

God might have been pleased to exhibit, instead of His love, His wisdom. He might have displayed the wisdom of the Eternal Mind, and blinded us with the glory of it. How proud men are of their little wisdom, from the little child at school to the great professor. If a man is able to lay claim to a wisdom superior to his fellows, quite frequently he assumes that it will compensate for all his defects, even though they be of a moral character. "There are many things we do not admire about the man", says someone, "but he is very wise." What if God had been pleased to manifest His wisdom? Even with the glimpse of it He has given us, little gleams of the eternal majesty, inspired one to cry, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

The astronomer boasts of his skill, of his ability to penetrate the infinite spaces—but let him boast of his wisdom. What if God had been pleased to lay the emphasis there, Who by His wisdom made the heavens, the stars, and all the host of them? "The heavens declare the glory of God: and the firmament sheweth his handy-work." The geologists would unlock the history of the unwritten past, and tell us something of the ages of the rocks, but what if He were to speak Who laid the foundations of the earth, Who gave to the sea His decree, that the waters should not pass His commandment; Who weigheth the mountains in scales, and the hills in a balance, and Who taketh up the isles as a very little thing? How could we have endured a revelation of the full-orbed wisdom of the Almighty?

Ah yes, had He spoken in wisdom only, then verily the voice of the Lord had been upon the waters; it had been full of majesty. The voice of the Lord had broken the cedars; yea, the cedars of Lebanon. He had made them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord had divided the flames of fire, and shaken the wilderness; even the wilderness of Kadesh, and discovered the forests: had He revealed only His wisdom we must have been blinded by the splendour of it.

Solomon was counted wise because he spake of "the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall". But if He Who made all

things, Who was the image of the invisible God, the Firstborn of every creature, by Whom all things were made, and without Whom "was not anything made that was made", had spoken in his wisdom, then surely we had been humbled in the dust. We must then have reckoned ourselves to be as the moles and the bat; and with all sincerity have said with Jacob, "I am a worm, and no man." But God has something of greater value in His estimation to exhibit to the wondering gaze of men: hence "He commendeth his love toward us."

What if He had been pleased to lay special emphasis upon a *revelation of His truth*, for truth is with Him. "All things are naked and open to the eyes of him with whom we have to do." I heard someone playfully say some years ago that a drug had been discovered that was perfectly harmless, but that when administered as a very small pellet in a cup of tea, would make a man tell all that he had ever thought. Another man who was present quite solemnly remarked, "Then I shall not accept an invitation to that tea party!"

How people boast of their ability to tell something unknown to others! They have a little secret, unknown to the multitude; to use a colloquialism, they "have something on" someone. And because they know something, that someone is terrified. If the God of truth, Who is without iniquity, just and right, had been pleased specially to commend His truth to men, to let the full blaze of His omnivident, penetrating knowledge shine upon the lives of men, who of us would not covet the very darkness of death if it could but hide us from Him? Instead of that, He "commendeth his love toward us".

What of *His justice*? People seem sometimes almost to clamour for an exhibition of divine justice. They look abroad upon the evils of the world and say, "Why does not God speak? Why does He allow iniquity to rise to a flood, and keep silent? Why does not the God of justice strike?" Blessed be God, He wills to show us something other than His justice!

"Thou the patient Heaven upbraiding,
Spake a solemn Voice within;
Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for His thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime."

"Couldst thou boast, O child of weakness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?"

* * * * *
"Oh, by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

Evil abounds, but there is enough of it in your heart and mine, dear friends, to make us afraid of the justice of God. Well is it for mankind that God commendeth, not His justice, but His love, toward us.

What if He were like His human creatures, and were chiefly determined to exhibit His power? What a lust for power men have! How they delight in exhibiting their physical prowess! I do not understand why, but I

know that when there is a wrestling match, or a boxing match, a trial of human strength; physical strength—brute strength—our streets are thronged with cars, and people go by the thousands to witness it. Delicate women, women who lay some claim to refinement, go to witness these brutal exhibitions. Why? Because they have some admiration for an exhibition of power. If God had willed to wrestle with men, if God had willed to show His power, what then? "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" How well He might have exhibited His power had He willed to do so!

I said, men seem to be possessed, especially in our day, with a lust for power—for the power of money. There are men who could not spend what they have if they lived to be as old as Methuselah. "Their eyes stand out with fatness: they have more than heart could wish." Yet they seem to have a passion for more—more—more. Why? Not because they want money: it is simply because they lust for the power which the possession of money gives them; because they can dominate men if they have money; they can buy their way almost anywhere if they have money.

Political power! What men will not do in order to become possessed of a little brief authority! And when they are possessed of it, how they magnify their office! Today we have an exhibition that perhaps surpasses anything the world has ever seen before. We think of Alexander, and Charlemagne, and Caesar, and Napoleon, as men who were consumed with a passion for power, who would wade through blood in order that they might wield a sceptre. What have we to-day? Behold these men—who are not men—who seem to be superhuman, possessed of a satanic power, in Russia, in Germany, in Italy, in Japan, and elsewhere! How terrible that a puny man seeking for power would go to such lengths!

But what if God were to do so? What if He were to put almightiness upon exhibition? What if again He were to open the windows of heaven and break up the fountains of the great deep? What if once again He were to loose the lightnings, and send forth His chariots and the horsemen thereof? What if the Lord of hosts were to mobilize His army, and say to the sons of men, "I will show you what power is"? Then verily the inhabitants of the earth would be but as grasshoppers before Him. But instead of that, "God commandeth His love toward us." What a God He is, to show us how He loves us!

What is His love? What do we mean by the love of God? In Him alone is that love exemplified that "suffereth long, and is kind", that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Love is the supreme quality of the Godhead.

Did I speak of His wisdom, His truth, His justice, His power? I might have enumerated all the elements of Deity—His constancy, His faithfulness, His righteousness; but they would all be combined in this one great quality, for they are all in the love of God; and He

exhibits His love, commends His love, that we might learn to say,—

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide:
O receive my soul at last!"

I tell you that the Creator, the Preserver, the Ruler, the Judge, the Proprietor—call Him what you will, all are merged in this one character; and He chooses sovereignly to be known as the supreme Lover of the universe. "God commandeth His love toward us."

II.

Very especially the characteristics of that love—no, I will use a stronger word: that has to do with externals. THE ESSENTIAL QUALITIES OF THE LOVE OF GOD ARE REVEALED BY THE CHARACTER OF THOSE TO WHOM IT IS EXHIBITED. "God commendeth His love toward us . . . while we were yet sinners." That is the marvel of it. It is not hard to love anyone who loves you, even though there be no natural affinity between you. If you have reason to believe there is a real affection cherished toward you, you cannot help feeling kindly toward one who feels kindly toward you. But that is not the story of my text. This is a love exhibited to those who are sinners, people who are *hostile to God in their very nature*. There are many people who are not consistently sincere. They flatter with their tongues; they fawn upon people. They use honeyed words which have no significance—and the majority of people like to hear them, even when they have some question as to their sincerity. But suppose you knew of someone whose heart you were able to read, and suppose you discovered that that person, in his very nature, in the very warp and woof of his being, all there is of him, was hostile to you, to everything you desire, to everything you believe? Suppose you knew that the man was not only an enemy outwardly—he might not even be so, but an enemy at heart, could you love him? It would be well nigh impossible so to do. You might hope for the best if you knew only the externals, but if it were possible for you to know all there is in a man, and you knew someone who are not only had no affection, but was absolutely hostile toward you, filled with hatred toward you, it would be difficult for you to love such an one.

But that is what God does: "While we were yet sinners", sinners in His sight, enemies in our minds "by wicked works", the carnal mind "enmity against God", in opposition to Him, down deep in the heart cherishing a distinct antagonism toward God—but in spite of that, God loves us.

"While we were yet sinners". That means *the outward expression of the sin within*; while we were transgressors—and we all have been such: are now or have been, deliberate, defiant transgressors of God's law, hating His very rulership. But He loves us notwithstanding.

There is to be a conference of Free Thinkers soon in London, people who are called infidels, who call themselves so—who say they do not believe in God, do not want to believe in God, hope there is no God, believe there is no God. Look at Russia with her anti-God campaign. You have heard of the cartoon following the fall of the Czar, in which a workman was portrayed as ascending a lad-

der? He had in his hand a great hammer, and he was represented as saying, "We have disposed of the earthly Czar: now we will dispose of the Heavenly One". Blasphemous? Yes, but not more than the tens of thousands of men we meet every day, people who do not want God, who wish there were no God, who try to persuade themselves there is no God.

I do not wonder that Germany tried to get rid of God and Christianity. I do not wonder that Ludendorf became the protagonist of a new paganism. I do not wonder at the anti-Christian attitude of official Germany to-day. Why? Because she could not do what she is doing to-day, nor Italy, nor Russia, if she or they believed in God. They do not want God. Hence they have tried to blot Him out. Yet notwithstanding that attitude—we see it in the life of these nations, and altogether too much of it in every unregenerated heart—"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us".

"Yet sinners". If a man has wronged you, and he repents of his wrong, comes to you saying, "I am sorry; I did you an injury, but I am sorry. Forgive me", even if you are not a Christian, if you are only a decent man, you will take his hand and say, "I am glad to have the past wiped out." But if you know, not only that he has plotted your overthrow, not only that he has spent years seeking your injury, but if you know he is doing it now—*now*—if you know that in that respect, in his relation to you, he is *yet* a sinner, can you love him?

That was a marvellous exhibition of the love of God when there came one into the garden and, approaching the Man of Nazareth, said, "Hail, Master", and kissed Him. Our Lord said so quietly, so kindly, "Friend, wherefore art thou come?" But He knew "from the beginning . . . who should betray him". Yet no word of censure escaped His lips, and as Judas lifted his foot to step over the precipice into hell, our Lord made His last appeal, "Judas, betrayest thou the Son of man with a kiss?" That word was divine! Had I no other proof than that, I should be persuaded that Jesus is the Christ, the Son of the living God. No one but God could do that, but "God commendeth His love toward us, in that, while we were yet sinners"—He does not even wait for us to repent. Plunged into the lowest depths of iniquity, hearts hardened in sin, while obdurate, determinedly set in the way of evil—still He "commends His love toward us".

III.

THEN ESPECIALLY AND SUPREME: WHILE WE WERE YET SINNERS, "CHRIST DIED FOR US". "Christ died for us"! Did you hear it? "Christ died for us." I wish I could set that ringing in your hearts like a bell that will not be silent: "Christ died for us."

Who was He, this Christ? Who was He Who died? He was the Maker of all worlds. He was the Jehovah of the Old Testament, for the Jehovah of the Old Testament is the Jesus of the New. "The Word was made flesh." The second Person of the glorious Trinity, one with the Father and the Holy Ghost, God. I speak it not in the past tense, Jesus Christ *is* God. I say, He *is* God. We know no other God. God has never spoken to the world save through Jesus Christ, whether in the Old Testament or in the New. The Father has spoken through the Son. Christ is the God-Man, the One Who was Himself God, with all the capacities of the Godhead. He in

Whom it pleased the Father that all the fulness of the Godhead should dwell: it was He Who died for us.

Jesus Christ came as the Revealer of God, and the Revealer of man. There is a terrible story in the Old Testament which I dare not relate to you in its entirety. There came angels to Abraham's tent. One of them was different from the others. He was the Son of God, the Angel of the covenant. He said to Abraham of Sodom, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." He went down to Sodom. Wonder of wonders, mercy of mercies, the God of all the earth went down to investigate the wickedness of a city whose sin cried to Heaven for judgment: He went down to see whether "they had done altogether according to the cry of it".

You know the story. We draw the veil. They proved in the presence and would have proved in the person of the Son of God their terrible sinfulness. Jesus Christ came, and walked among men, saying, "He that hath seen Me, hath seen the Father", "the image of the invisible God". As though He would say, "I am God—how do you like Me? I am God; will you receive Me, obey Me, worship Me? I represent God, I am the likeness of God upon His throne." Do you know the answer of human nature to that question? They took Him to the cross; they nailed the Son of God to a cross. They said, "That is our estimate of Him. We do not want Him. We would drive Him from light into darkness, and chase Him out of the world"—"He came unto His own, and His own received Him not."

Men love God no more, by nature, now than they did then. That cross was made from a tree which grew in your garden, from your planting. That crown of thorns that was put on His brow was made of the briars which grew from your sinful sowing. Those nails which they drove through His hands were forged and fashioned in the fires of your lusts. Those hammers were of your making. That spear that was driven to the heart of Deity bore the mark of your sin and mine upon it. It was we who nailed Him to a tree. And yet, by His very death, by the exercise of His sovereign will, in His death He expiated the guilt of those who slew Him; and when the awful deed was done, and the world had murdered its King, ere He gave up the ghost, He said, "Father, forgive them; for they know not what they do." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Let us pray:

We stand amazed, O Lord, to-night as ever, in the presence of this great mystery; when we think of the love which God has for us, unworthy as we are—nay, more: sinners, rebels at heart—we have to confess we cannot understand it. It is high: we cannot attain unto it.

"O, for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak!"

Is any heart hardened against this love of Thine, O Lord? May it be softened to-night! May the Divine Spirit take of the things of Christ and make them effectual to salvation in the experience of many in this house! This we ask in the name of Jesus Christ our Lord. Amen.

NEWS OF UNION CHURCHES

We have been compelled to hold over a page of Union News until next week.

JARVIS STREET CHURCH CARRIES ON SUNDAY SERVICES

THE GOSPEL WITNESS readers, we are sure, will be anxious to know how we are at present carrying on. Last Sunday we had a great day in Massey Hall. We were able to secure the basement of that great building for use by our Intermediate, Junior, Primary, and Beginners' Departments. Many of our chairs were salvaged from the Sunday School Building, and more than a thousand were taken by a storage company to their warehouse. Hundreds of them, we fear, will be useless, because they were fished out of the water in the B.D. Thomas Hall, where the water stood between three and four feet deep after the fire. Eight or nine hundred of these chairs have been put into the basement of Massey Hall, and last Sunday morning we had 1,048 in the Bible School, which, considering the general disorganization, and the fact that Massey Hall is in another district at least three-quarters of a mile removed from us, we thought was very good.

Morning and evening services were attended by great congregations, and all services were occasions of blessing. We shall hold all our Sunday services in Massey Hall until further notice.

Week-Night Services

The Minister and Session of Cooke's Presbyterian Church most kindly offered us accommodation in their magnificent building for our week-evening meetings. We are therefore holding our Bible School conference on Tuesday evening, our mid-week preaching service Thursday evening, and our Saturday evening prayer service, in Cooke's Presbyterian Church, corner of Queen and Mutual Streets.

We hesitated to impose upon good nature, and we feared that so large a family might become a nuisance to any other church, and that our presence might interfere with the ordinary operation of their church life. But it so happens that our services, falling on Tuesday, Thursday, and Saturday, do not conflict with the Cooke's Church services. They have one considerable service on Tuesday evening which they accommodate in another part of the building; so that they have kindly placed the great auditorium at our disposal for these three evenings, for as long as we may need it. We have no words with which to express our appreciation of this hospitality.

Rev. William Thomas, M.A., the minister of Cooke's Church, is a north of Ireland Presbyterian, who believes in the divine inspiration and supreme authority of the Bible as the word of God. He believes, indeed, what Evangelical Presbyterians have always believed: and their great church stands as a unit in support of his great ministry. We are thankful for the use of the building, but are still more thankful for the fellowship we find with all the friends of Cooke's Presbyterian Church.

For the information of our Overseas friends we may say that this is the church that was served for a number of years by the famous John MacNeill so long known as the Scotch Spurgeon.

NEXT SUNDAY'S SERVICES

One of the papers suggested that the burning of Jarvis Street Church while the beer parlours remained presents somewhat of a theological problem. We therefore announced last Sunday that our subject next Sun-

day evening will be, "Why did God allow Jarvis Street Church to be destroyed while permitting the beer parlours to carry on?" This address will appear, D.V. in next week's issue of THE GOSPEL WITNESS.

The service of praise was led last Sunday by a large choir and orchestra and two pianos. Since then, the Robert Simpson Company have offered us the use next Sunday of a Hammond organ which will be used by the Mendelssohn Choir this week. We have gladly accepted the offer, and if it proves satisfactory and practicable, we shall hope to secure the use of one for future services. Next Sunday the service of praise will be led by Mr. Hutchinson, with a large choir, a large orchestra, Mr. Penney at one piano, and Miss Ruth Wicksey at the other; together with the Hammond organ played by Mr. Burg.

PHOTOGRAPH OF JARVIS STREET CHURCH

Among the things salvaged from the office of the burned church was a box of photographic postcards in perfect condition, bearing the photograph of the church exactly like that on the front page of last week's issue of THE GOSPEL WITNESS, but of course in postcard size. These postcards were produced some years ago, not to make money, but to oblige those who had asked for them; and inasmuch as they were not produced in very large quantities we found it necessary to charge 10c to cover the cost. Now many people want a photograph of the church as it was before the fire, and this is an announcement that these postcards may be procured at the Jarvis Street Office at 10c each.

LAST WEEK'S WITNESS

Believing that many friends might want to have copies of last week's issue of THE GOSPEL WITNESS so that they might preserve an authentic record of the great fire, we printed a large number of extra copies. We repeat, it was a very expensive issue, and not a few friends have expressed their appreciation of the edition. These copies can be procured at the church office for 25c each, or five for \$1.00 post paid; send in your orders at once. Address as usual: 130 Gerrard St. East, Toronto, Canada.

THE REGULAR WORK MUST GO ON

Nothing, unless it be war itself, could be more demoralizing than a great fire. It is so spectacular that it challenges everybody's attention. Nor would we divert the attention of any of our friends from this great calamity which has befallen Jarvis Street Church and its consequences. But we would remind our friends that we have only two more Sundays to the end of our fiscal year.

Even when there is a great fire, though meals may be late, the children must be fed. We fear that our SEMINARY FUND, our GOSPEL WITNESS FUND, and our ANNUAL THANKOFFERING FUND, may be forgotten. We would beg those who usually come to our help in such matters not to forget us, and thus give us additional anxiety. The Editor is thankful for physical health and ability to carry on even with the extra load; but he would be most grateful to all friends who will endeavour to limit the extra burden by sending us their annual contribution to these funds.

We still need a great deal for the SEMINARY; we need not a little for THE GOSPEL WITNESS; and a large amount for the JARVIS STREET ANNUAL THANKOFFERING FUND. The Pastor would urge all members of Jarvis Street Church and friends of its work to help us immediately with a substantial gift to the THANKOFFERING FUND; and those of our SEMINARY supporters to whom we have

written, from whom we have not yet heard, will greatly help us if they will let us hear at the earliest convenient date. Please remember our beloved Zion is in ruins. We are a homeless flock. And while the ordinary expenses of the church continue, we have additional expenses in the rent of Massey Hall and other matters which will make it difficult at best to close our year with a balance. Let us hear from you.

THE VISIT OF REV. CHARLES FISHER, M.A., TO NEW ZEALAND AND AUSTRALIA

Rev. Charles Fisher, M.A., of Lansdowne Hall, London, is well known to the readers of THE GOSPEL WITNESS. Mr. Fisher, a graduate of Cambridge University, was for some years an Anglican clergyman, who came to Canada on a visit from Birmingham some years ago. He later gave up his charge in one of the suburbs of Birmingham, and it was this Editor's privilege to baptize him in Jarvis Street Church. He served with great acceptance in the pulpit of Jarvis Street Church for a couple of months during one of our continental tours, and we have been the warmest of friends ever since. It has been our privilege to visit Mr. Fisher in Lansdowne Hall, and to preach for him on several occasions.

Mr. and Mrs. Fisher are going on a tour of New Zealand and Australia, and on hearing of this we asked Mr. Fisher to provide us with a list of the places he intended to visit, so that any of our ministerial readers in the countries which Mr. Fisher will visit, or others, who desire to communicate with him, might know where to find him.

Mr. Fisher is a Director of the Regions Beyond Missionary Union, a Trustee of the Mildmay Mission to the Jews, a lecturer at Mount Hermon Bible College, and Pastor of Lansdowne Hall, West Norwood, London, where Pastor Fuller Gooch exercised his great ministry. We should like to emphasize the fact that Mr. Fisher's itinerary was supplied us at our request, and we asked for it in order to afford our friends an opportunity to profit by the ministry of this great English preacher. If any of our ministerial readers of New Zealand or Australia are able to secure Mr. Fisher for one or more services, they will be most fortunate. Following is the itinerary:

March 31, leave London by N.Z. Shipping Company's *Rotorua*; *April 15*, arrive Curacao; *April 18*, arrive Panama; *May 11*, arrive Auckland, N.Z.; *May 11-17*, Auckland and District, including Rotorua: (Correspondence to c/o Dr. Hodges, Baptist Tabernacle, Auckland); *May 18-21*, Wellington (Correspondence to c/o Miss Lambert, 19, Todman Street, Brooklyn, Wellington); *May 21-June 8*, Christchurch and District, with probable visit to Dunedin (Correspondence to Mr. R. Howell Fountain, 135, Rugby Street, Christchurch); *June 13-18*, Sydney, N.S.W. (Correspondence to Rev. J. P. Harrison, Calvary Conference Centre, 2, King Street, Ashfield, N.S.W.); *June 18*, sail from Sydney on Orient Liner *Oronsay*; *June 20-21*, Melbourne (Correspondence to Rev. W. G. Pope, 87 Warringal Road, Oakleigh, Melbourne, S.E.13); via Colombo and Suez, due back in London on July 28.

Correspondence about meetings or visits should be addressed direct to the persons whose names are given. Personal correspondence for Mr. Fisher to be addressed to him in their care.

FROM HUNDREDS OF INTERESTING LETTERS

(Continued from page 2)

pression of sympathy, we are grateful; and to all the writers we say, Thank you. But no letters interested us more than the two which we print below.

The Boys' Home is situated on George Street, running south from Gerrard Street East, directly opposite the east end of the building, so that the fire could be watched from the windows of that Home. This very kind letter we received from the Superintendent, and speaks for itself:

339 George St., Toronto.
March 8th, 1938

"Dear Dr. Shields:

"Wesley Turner, four years old, and the baby of our large family, brought the enclosed three coppers to me with the request that I send them to the 'poor church that got burned'. Wesley, with others of our small boys, watched the fire from our windows, and was afterward taken to see the ruined building.

"We all wish to express our deepest sympathy to you and your congregation in the loss of your beautiful old church.

Sincerely yours,

(Signed) Margaret M. Armour,
Superintendent."

We are sure that Wesley's three coppers for the "poor church that got burned", with the blessing of the Lord, will be greatly multiplied by the publication of the generous impulse of his little heart. There are some who will read this who could send us \$3,000.00 to add to Wesley's three coppers; others could send us many hundreds—but we publish the letter as a suggestion.

The second letter is from Rudy Bauman. Rudy's father and mother are honoured members of Jarvis Street Church, and came to us from Switzerland, from one of the churches belonging to the Evangelical Association of Baptist French-speaking Churches, of which Pastor Dubarry is the President. We are grateful to Rudy, and are sure the Lord will bless his generous gift. At one of our great services on March 6th, Rudy pledged \$5.00 toward the Building Fund. That explains his reference to his pledge in the letter:

15 Lee Ave., Toronto,
March 10th, 1938.

"Dear Dr. Shields:

"The 28th of February, four days before the fire in our church, I had my seventh birthday. I got \$3.07 for my birthday which I am sending you to rebuild the church. I will send the balance of my pledge as soon as I can, but not later than my next birthday.

Lovingly yours,

(Signed) Rudy Bauman."

Bible School Lesson Outline

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

Vol. 2 First Quarter. Lesson 13. March 27th, 1938.

CHRIST TEACHES HUMILITY

Lesson Text: John 13.

Golden Text: "By this shall all men know ye are my disciples, if ye have love one to another."—John 13:35.

I. The Humble Servant of Jehovah—verses 1-17.

The five circumstances mentioned in verses 1 to 3 shed light upon our Saviour's action in washing the disciples' feet. (1) The hour of His departure was at hand. His last acts would have a peculiar significance, and would likely long be remembered. (2) He loved His own unto the end. The phrase "unto the end" (compare 1 Pet. 1:13) signifies that His love was complete and that it was everlasting. He loved them to the uttermost. Love prompted the display of humility. (3) The supper was ended. That supper was a memorial supper (1 Cor. 11:26) picturing Christ's suffering and death, His humiliation and obedience unto death (Phil. 2:8). (4) The plans for the betrayal of Christ were soon to be carried out. His loving service included even the man who plotted against His life. (5) Christ came from God and was departing to God, yet His equality with God was not regarded as something to be grasped at (Phil. 2:6, 7). Humility, like mercy, is "mightiest in the mighty". Christ the King (Isa. 9:6, 7) was also Christ the Son of man (Isa. 42:1, 2).

The menial task of washing the feet of guests was usually assigned to servants. Such ablutions are necessary to the comfort of travellers in Eastern lands where hot, dry sand prevails, and where sandals are worn. It would seem that our Lord performed the service at this time, not because it was necessary, but because He desired to teach His disciples certain lessons.

Peter deemed himself unworthy to receive the service of the Lord (compare Matt. 3:14), but was reminded that the one not washed by Christ with the washing of regeneration did not belong to Him. Peter desired to be wholly His. Our Lord replied: "He that is bathed needeth not save to wash his feet, but is clean every whit" (Revised Version). The Greek word translated "bathed" is a word used of washing or bathing the whole body, while the word translated "to wash" is used in reference to washing a part of the body, such as feet or hands. The one who has been regenerated by the washing of water by the word (John 3:5; Eph. 5:26; Tit. 3:5; 1 Pet. 1:22, 23), whose sins have been forgiven on the basis of his faith in Christ, needs only to be cleansed from the defilement of sins day by day (Psa. 51:7; John 15:3; 1 John 1:9), in order to be pure from sin. We do not need to be saved over and over again. When cleansed once for all from the penalty of sin by faith in the blood of Christ, we must go frequently to Him in confession to be cleansed from its defilement.

All of them were not clean, for the heart of Judas was unregenerated.

The disciples received from their Lord and Master an example (1 Pet. 2:21) of humility, a grace which was becoming in their attitude one to another (Eph. 4:2; Phil. 2:3; 1 Pet. 5:5), but the deeper meaning of His symbolic act is evident from His conversation with Peter. He had given them a picture of the service of restoring the sinning saint. It is our duty as Christians to assist one another in getting rid of the sins which mar our fellowship and communion with God and with one another (Gal. 6:1; Jas. 5:16).

Knowledge of the will of God must be followed by obedience (Matt. 7:24-27; Jas. 1:22; 4:17; 1 John 2:3). It is not sufficient to call Him Lord; we must also obey Him as Lord (Matt. 7:21; Luke 6:46).

II. The Ignoble Tool of Satan—verses 18-30.

The manner of the betrayal of Christ would prove that He was the Messiah. The Scripture prophecies concerning Judas (Psa. 41:9; Zech. 11:12) were literally fulfilled. Also, Christ's knowledge of the future actions of Judas showed that He was God.

John the Beloved was the one who received the information as to the identity of the betrayer. Intimate, loving fellowship with Christ is necessary if we would know the secrets of God (Psa. 25:14). Love is the key to spiritual knowledge.

The doctrines of Divine foreknowledge and of human free will are complementary to one another (Acts 2:23). Though Christ knew what He would do, Judas was responsible for his own wickedness. Satan put the thought into his heart (verse 2), but Judas was to blame for entertaining and giving welcome to that thought, and for surrendering himself to perform the will of Satan.

It is possible that the words of Christ to Judas recorded in verse 27 indicate that He was endeavouring to dissuade him from the evil he had planned by intimating that his design was known. When Judas went out, it was indeed night for him. He had rejected the light of the world, and must henceforth walk in darkness.

III. The Boastful Disciple of Christ—verses 31-38.

The departure of Judas meant that Christ was one step nearer the cross of death, and hence one step nearer the crown of glory. He would soon glorify the Father (John 12:28), and the Father would soon glorify His Son (John 12:23; 17:1-5).

In the fulness of time, the Saviour would return to His own children, and would share with them His glory (John 17:22-24). During His absence they were to obey His instructions to love one another, even as He had loved them (1 John 3:23; 4:11). Such high and holy esteem for our fellow-Christians is the supernatural fruit of the Spirit of God (Gal. 5:22), and hence one of the ear-marks of the child of God (1 John 2:5; 3:14; 4:7, 20). Love is the badge of our discipleship.