

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 LAST DAY"

"Ye did run well; who did hinder you?" "This man began to build, and was not able to finish"; "All that which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." The record of any human life abounds with such passages as these, or with illustrations of the principle which these scriptures set forth. They mean that many people are better at beginning than at keeping on; that many are more skilful in making plans than in executing them; that the loyalty of many is as a fading flower whose age is but a day. They mean that human nature—by which we mean all there is of a man: his affections, his will, his conscience—is variable and unreliable.

But said Another, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again *at the last day*. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at the last day* . . . No man can come to me except the Father which hath sent me draw him: and I will raise him up *at the last day* . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up *at the last day*."

Thus our Lord pledges the continuance of His upholding grace even to "the last day". The saints "are kept by the power of God through faith unto salvation, ready to be revealed *in the last time*." Thus too the promise of God spans and undergirds all the requirements of the soul to the uttermost, even to "the last day."

In this, we observe the distinction between human and divine speech. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Only God can speak of to-morrow with certainty and authority. Other books must be amended, there must be new editions, deleting the obsolete, adding knowledge of the current date; but the Word of God speaks with the tone of immutability and finality. It gives us the last word about the Son Who was sent "last of all", and Who speaks of what He will sovereignly accomplish unto "the last day".

Herein lies the difference between human and divine achievements. Men litter the world with unfinished towers, and the road of life is bestrewn with fainting runners who have fallen out by the way. The history of every human life contains a page or two devoted to the story of the disloyalty of Phygellus and Hermogenes, and the rest of those of Asia who have turned away from their early love. But there is one Workman Who ends His account by saying, "I have finished the work which thou gavest me to do"; Who survives all faintings, surmounts all obstacles, and subdues all opposition; and in the end of the day cries, "It is finished".

Herein too is the difference between human life and divine continuance. Our buildings decay; our hopes crumble; our purposes fail; our strength declines; our sight becomes dim, our hearing dull, our taste vitiated; and in the end the human temple turns to dust. But there is One Who runs well, and is never hindered. Whose chariot knows no breakdown; who knows no intermediate inability, no medial defeat; but, with a long look to the far reaches of time, tells us it is the Father's will that He should raise us up in "the last day". That being so, we may endure the "light affliction which is but for a moment", the intermediate pain, and disappointment, and disillusionment, because we know that all will be well on "the last day".

What inspiration for hope, what an immovable foundation for faith, consists in this consideration! Our Lord endured the cross, and despised the shame, for the joy that was set before Him; the joy of ultimate achievement, of complete victory. Believers are always caused to triumph in Christ. We may well endure hardness, fight the good fight, press toward the mark, be counted as sheep for the slaughter, for His sake be killed all the day long, when we are sure the tables will be turned, and victory achieved on "the last day".

What have we read of the first day? Was it not this, "The evening and the morning were the first day"? From darkness to light, from chaos to ordered beauty, from death to life, from solitariness to society, from tears to tearlessness, from sorrow to felicity, from mourning to joy, from sunset to the sunrise of the last eternal day. This is God's programme of progress for the individual believer, and for a redeemed creation.

The Jarvis Street Pulpit

IS GAMBLING A SIN OR A SPORT? WAS PREMIER HEPBURN JUSTIFIED IN CALLING ONTARIO MINISTERS "HYPOCRITES"?

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

Preached in Massey Hall, Toronto, Sunday Evening, April 3rd, 1938

(Stenographically Reported)

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."—John 19:23, 24.

The questions involved in the subject announced for our consideration this evening are two. First, the opinion of the Premier of Ontario concerning ministers of the gospel whom he is pleased to call "hypocrites". The second question has to do with the ethics of gambling itself.

The first question is one of minor importance, and yet one which ought not to be ignored. Even that question naturally divides itself again: first, as to what Mr. Hepburn usually thinks of ministers in general; and then, what he thinks of ministers in respect to the matter of legalizing sweepstakes in Ontario, and of their opposition to him. It is not a matter of much importance as to what Mr. Hepburn thinks of ministers in general. Other ministers may speak for themselves: I should be a very happy man indeed if I had nothing of more serious import to trouble about than what Mr. Hepburn may think of me. So far as I am concerned, his opinion is of no consequence. He may think whatever he pleases, and say whatever he likes. He has said a good many things about me, and I have not troubled to reply.

Then why pay any attention to him? I was minded not to do so, but I received letters—one from a minister of the United Church, who paid me the compliment of saying that a good many people were waiting to hear the voice of Jarvis Street on this subject. Mr. Hepburn's attitude is of importance because it is symptomatic of a general drift of public opinion. There is a proverbial saying to the effect that a straw will show how the wind blows. I suppose it would be equally true of the chaff which the wind driveth away! For that reason I refer to Mr. Hepburn.

Twenty-five years ago public opinion would not have tolerated what it so readily allows to-day. If any man in official position had been guilty of saying and doing the things that Mr. Hepburn has said and done, a morally-minded public opinion would have buried him so deep that he would never have had a political resurrection. He would have been out of sight for ever. No public man would have dared a quarter of a century ago to outrage the public conscience as the Premier of Ontario has repeatedly done—and as he seems to delight in doing.

For example, Mr. Hepburn is reported to have said that he himself has been offered so many lottery tickets that if they were put together they would paper a house. Does anyone in Ontario believe that? Mr. Hepburn says that his correspondence shows that there are just as many

ministers of various denominations in Ontario who approve of his gambling proposal as there are ministers who are opposed to it. Of course, he does not publish the letters! Does any sane man or woman believe that he has received any such number of letters?

Then he says, "I do not mean all the ministers. I have a good many friends among the ministers, as my mail of the last few days shows." That is no compliment to the ministry in general. Rest assured, I am not included in the list! He says that among the protests received by him was one from a clergyman who continually approves of lotteries in his own church. That must have come from one of his Separate School friends! He had a letter from another clergyman who once had sought aid to cover up shortage on margin in stock market gambling! That must have been someone who has access to the purgatory racket! Still a third who asked a minister of the crown to arrange police protection under which he might operate a lottery. He gives no names, but he slanders ministers in general by saying that representatives of Jesus Christ are guilty of that kind of thing. If that be so, they are no friends of mine. Mr. Hepburn should name the men and not slander ministers in general.

You may blame Mr. Hepburn or me, as you like; but I say very deliberately that I am so constituted that I find myself devoid of capacity to believe anything that Mr. Hepburn says on any subject. That may be my infirmity! Of course, that does not mean that he does not tell the truth occasionally: very probably he does. The Premier of this Province has shown himself throughout his Premiership—and I state it mildly, and very moderately, without hyperbole—to be the friend and ally of the world, the flesh, and the devil; and the implacable enemy of everyone and of every institution opposed to that trinity of evil. It is a high compliment to the ministers of this Province that they should have incurred Mr. Hepburn's displeasure. I am glad to observe that the ministers of all denominations are now speaking in such a way as to draw the fire of the Premier.

But it is most regrettable that one holding the high office which Mr. Hepburn occupies, should take such positions as he does. One very forbearing minister says that Mr. Hepburn forgot himself: on the contrary, he only revealed himself. The fact that such a man holds office, shows a lamentable decline in public morals in the

Province of Ontario. When we read of epidemics in other countries, the flu or something else, our health authorities immediately advise us to take precautions against their spread in our country. There was a time perhaps when such a question as we are now considering would not have been so serious as it is to-day. But are we not observing every day how possible it is for a whole nation to become inoculated with a virus that sets millions of people mad? Can anyone suppose Germany to be a sane country? There are some Germans who are, but surely everyone must admit that we have an example there of seventy-five or eighty millions of people at the mercy of a mad man, with a large portion of them sharing his madness. Twenty-five years ago Hitler walked out of Vienna with all his worldly possessions tied up in a pocket handkerchief, and now ruthlessly dominates eighty millions of people!

Look at Italy—stark mad! Think of the madness of Spain, of the madness of Russia, of the madness of Japan. Has the devil acquired a new freedom, like a convict loosed from prison, and is he specially using his malignant powers to “deceive the nations”? Some strange political virus is at work like the bacillus of a deadly plague, and seems to be spreading over the earth. Such phenomena lends a sinister significance to Ontario's moral decline and to a similar political madness in Quebec—and to the epidemic of brain-softening in Alberta. Three out of our eight provinces are permitting men who seem almost to be unbalanced, to occupy positions of rulership. Are we simply to submit to it? Is there no one who will challenge these mad men? Shall we permit this kind of thing to continue, and wake up some morning to discover that we speak too late?

I am amazed that Mr. Hepburn should have obtained a following in the Legislature from the other side of the House. Someone is needed to go into the Legislature and clean it out. I had hoped that the Opposition leader in the Legislature would have proved to be immune to the contagion; but apparently he has fallen a victim to it. I hope the press representatives will quote me as saying that no moral leadership can be expected from anyone who supported Mr. Hepburn in that matter. All honour to the men who opposed him. If you Conservatives are going to change your leader, and look for a new one, get somebody with moral stamina, who will stand for righteousness and declare, “Here I stand, I can do no other; so help me God.” Get someone who will stand for righteousness in this day of moral declension. It is apparently useless to expect anything from Mr. Hepburn or from Mr. Macaulay; or from any one of the number that voted for the iniquitous Hepburn proposal. I refer to the leaders simply because they are symptomatic of the general drift.

Now as to the question itself, the right or wrong of gambling. I should impugn your intelligence if I assumed it needed discussion. Any man of active conscience knows that gambling is morally wrong. The gambler is a potential thief. Gambling is not even respectable: it is simply an expression of the desire to get something for nothing, for every time a gambler wins, others must lose. That is the principle of it. It is utterly wrong, and has always been recognized as such by people of moral sense. I shall not labour that.

I have been a Pastor in this city for twenty-eight years, and I should shock you were I to tell you of some

incidents that have come under my own observation of men—and women too—who have been wrecked and ruined by the gambling frenzy.

Do people think at all? A member of the church told me someone had asked, “Does not Dr. Shields approve of keeping the money spent on Irish sweepstakes in the country?” I strongly desire to keep a great many people out of the asylums and penitentiaries of the country. I am more concerned about that. A man must be seven-eighths of an idiot who thinks that the licensing of sweepstakes in Ontario would keep money in the country. Here is a beer-parlour, and a man goes in and spends some money for beer. Down the road there is another. Those two beer-parlours are not going to quarrel with each other. They know very well that each helps the other. Satan is never divided against himself. The man who takes a drink inflames his appetite, and is sure to drop in at the next corner. We were told that the beer-parlours would do away with the boot-legging dives, and make drinking respectable. Surely everyone knows that that has been demonstrated to be untrue.

Gambling has a mentally intoxicating effect. It inflames men's minds. Read the records of Monte Carlo and of other less notorious resorts, with their tale of murders and suicides. Gambling has ruined body and soul the world over through all ages. Don't tell me that such practices can be made respectable. People will buy tickets for sweepstakes in Ontario, and keep the money at home? Not at all. They are far more likely to send twice as much money to Ireland. It would not reduce the amount of money sent out of the country, but rather were it allowed by the Dominion Government, would stimulate the gambling mania. Such a thing is a menace to every honest individual, every commercial and financial institution.

Let me tell you of a case that came under my observation, of a man who had been gambling at the races. He had a store, but had wasted his money on the horses and was on the verge of bankruptcy; he was going to lose the fixtures of his store, and be put out of business. He came to me very penitent, actually professed conversion, saying he had given it all up. A good friend took him under his wing, and lent him five hundred dollars to pay a debt to someone who was demanding immediate payment. He said he was very grateful, that it would help him to keep his store open, and by going on with business he hoped to overtake his obligations.

But like the drunkard returning to his cups, it was not long before this fellow resumed his gambling, and was soon out of business. But being a good salesman, he soon found a position in a store carrying the same line of goods as he was accustomed to handle. But he had not been there very long before he stole a thousand dollars from his employer, to bet on the races. This time he was caught, and sent to jail. After he had been there some little time his wife came to see me. She had some papers in her hand, and I asked her what she wanted me to do. “I should like you to sign these papers.” “What for?” “I am applying for my husband's parole.” I said, “Did you know he was gambling, and that he took the money for that purpose?” “Yes.” “Did you approve of it?” “Not at first.” “But later?” “Yes.” “You encouraged him in it?” “Well, I thought

it might be a way of getting out of the hole." "You got into a deeper one, did you not?" "Yes." "And you want me to help to get your husband out of jail?" "Yes, if you please." "Let me tell you what I should like to do. If I had the power I would send you to jail to keep your husband company. You are both thieves. He stole a thousand dollars, and threw it away—and you knew he was doing it. Of course, he hoped to pay it back; but even if he had been able, someone else would have lost the money he gained." The whole business is immoral; it cannot be justified.

Not only that, but the results of gambling are appalling. Thank God we have some men in Ottawa who have more sense than the men at Queen's Park. Perhaps I am speaking too soon; but I think not. If this sort of thing were approved, it would make gambling respectable. The stories of men in positions of trust who have "borrowed" their employers' money will be multiplied. The man borrowed his employer's money. What for? To buy his wife a new coat? To give his children increased comforts? No! That would be bad enough, but it was not for that. What for? To gamble with. Someone says, "But he was not a thief. He did not intend to keep the money." He was a thief. He had no business to touch what did not belong to him. He failed to receive the return he had hoped for, and was caught and sent to jail. But public opinion would become increasingly tolerant of a crime which the Government deliberately encouraged.

I believe, in looking after the hospitals—but the hospitals do not want the sweepstakes. People say, "Let us have it so as to help the sick." Nonsense! It is the same old argument that betting on horse-races was necessary to encourage horse-breeding. The man who has the betting mania would just as soon bet on the slowest horse as on the fastest. He would just as soon bet on Barney Google's "Spark Plug" as on a winner of the Derby. The gambling mania, the passion to get something for nothing—seems to get into the blood, but in most cases they get nothing for something! It does not pay. I suggest to you that we ought, by every means in our power, to influence public opinion against this move, to awaken the public conscience to the dangers of it.

Mr. Hepburn seems to have become a little alarmed. He has held ministers of all denominations in contempt; now he has found it expedient to say that he did not mean all of them when he called them hypocrites. But there is a more serious consideration than that. I trust we are all concerned for people's material and temporal welfare, that people should live amid conditions that are wholesome and sweet. But I am more concerned that we should be rightly related to God; and there is no way of adjusting these things except by bringing people back to God. If Mr. Hepburn were only converted, really saved, given a new nature, it would solve a great many of our problems, a touch of the Spirit of God making a man a new creature in Christ, making him to feel his responsibility toward God, would do more for the public weal than any political movement. Then we might expect something of him, and of those associated with him.

I.

There is a story in our text, and I can do little but leave it with you, of PEOPLE WHO GAMBLER ON THE ROBE

OF THE LORD JESUS. "Let us not rend it, but cast lots for it, whose it shall be." There are religious gamblers too, people who gamble with a soul at stake, who run the risk of losing their immortal souls by committing their salvation to the realm of chance. Such a robe as was symbolized by that seamless robe of the Lord Jesus, all of one piece, woven from the top throughout—such a robe must you and I wear if we are ever to dwell in the presence of God. No robe made after earthly fashion, or fabricated in an earthly loom, will suffice to wear for presentation at His court. We must have such a robe as this to cover us, to cover all our deficiencies, so that we may stand at last in His holy presence without fault before the throne of God.

I do not care what Mr. Hepburn, or ten thousand other people may think or say about me, I am supremely concerned as to what God says about me. That is the great matter. We must be so arrayed as to be able to stand before Him. Yet there are some people who commit that tremendous issue to chance.

They gamble with their souls, and cast lots upon the vesture of our Lord, *who trust to a religion of proxy for their salvation*. "Someone else will pray for me. Some man will pronounce words of absolution. Some ordinance, some religious ceremony of one sort or another, I hope will fit me for heaven." But my dear friends, you cannot afford to be "hoping". You cannot afford to be uncertain. You cannot afford to admit any element of uncertainty into that consideration. Of that, we must be sure; for "the place that knoweth us shall (shortly) know us again no more for ever." "Ah", says another, "I am not so trusting. I am working out salvation for myself; I am building up a character; I am storing up a credit of righteousness; and I rather hope that when the day of reckoning comes, I shall find that I have made sufficient deposits yonder to cancel my obligations, and balance the books before God." That is a precarious course, dear friends. Are you saved? "I would not presume to say that, sir." "Do you know your sins are forgiven?" "I am not sure of that, sir." "Are you absolutely positive that your name is written in the lamb's book of life?" "I should not dare to say that." "What is your hope?" "I am doing the best I can, and I am really hoping to keep on the path, and that by and by I may be found worthy; but I should not likely to say it is settled now. I am not sure; no one can be sure."

If you and I had been able to keep the law with absolute perfection up to this hour, if we had no sin to our account, who of us would dare say that he may not stumble into some error to-morrow, and blacken and blast his hope of eternal life? If there is nothing more constant than your will, and nothing more steadfast than your determination to do right, are you not leaving your salvation to chance?

They gamble with their souls who postpone the settlement of the soul's salvation to a future hour. A man says, "Yes; I agree with all you say, sir. I am not presuming to build upon such precarious foundations as you have named. I believe the old gospel just as you do, and I believe if I am ever to be saved, I shall be saved by the grace of God, and through the cleansing of the blood of Christ." Then, I ask you, "Are you saved?" "No, not yet." "When are you going to settle the question?" "Sometime soon." Some time? Some

time? Sometime! "When?" "Sometime soon." "How soon?" "I do not know." "If this were your last hour, are you sure of your salvation?" "Oh no!" "If it were your last moment, are you ready now?" "No! No!" Yet you postpone that all-important matter to the chance of the future,—that somehow, somewhere, at sometime, you may be saved? You are gambling, taking a chance; a terrible chance, and that with an immortal soul at stake.

II.

IT IS UNNECESSARY TO BE UNCERTAIN ABOUT SALVATION. There is a robe that will cover all our defects and deformities, made after the heavenly pattern, approved—shall I say, by One Who sets the fashions in heaven? And to be arrayed in that robe is to be well dressed, as you walk the streets of gold, or as you appear in the palace of the King. Even the angels will envy us our splendid garments. We shall not be ashamed when thus arrayed.

"Ah, sir, it would cost a great deal." Yes; *it cost a great deal*. He who wore it was the Son of God, and He put off His garment and died, unrobed, in the midst of malefactors, as a sinner, in your place and mine. But the robe which He thus prepared is not subject to the lot. It is paid for. And it is offered to us as a free gift. You do not need to gamble for it. You do not need to work for it. You need only to receive it, and put it on—which is another way of saying that we need only to believe on the Lord Jesus Christ, and we shall be saved.

The Lord Jesus came in order that He might eliminate from this whole question of the soul's salvation the last vestige of chance. He came that you and I might have something of which we are sure. It is the only thing I have in life of which I am sure. I may not get home to-night; you may not get home. I might never leave this platform: I cannot be sure that I shall. If the Lord will, we shall do thus and so. We cannot be sure of anything in this life; but there is one thing that is surer, more steadfast than the earth beneath our feet, and that is, the oath of the covenant-keeping God; that as I trust Him, He will never let me down. Of that, we can be sure; so that we should be able to say, "I know Whom I have believed."

I have often put it so: let me do it again. I think—I am sure—there was something distinctive, unique, not alone about the person of Jesus Christ, but about His physical form. I am sure that, physically, He was the most perfect specimen of manhood this world ever saw. He had not a flaw in His character, nor had He a mark, a disfigurement of any sort, upon His physical frame. I do not know where that seamless robe was woven, but though it was of humble quality, I am sure that when it dropped from the shoulders of Him Who was Divine Majesty incarnate, every aspect of it was graceful, graciousness and majesty personified.

The soldiers took that robe from Him, and said among themselves, in effect, "It is a pity to rend it. Let us cast lots for it, whose it shall be"—and it fell to the lot of one of the soldiers. I have imagined I could see him as he put it on. I can imagine the others saying, "So and so, you look rather like Him with that robe on. It is very suggestive of Him." When the darkness was past, I can imagine the soldier—one of those who drove the nails; perhaps it was the very one who drove the

spear into His side—I can imagine I see him coming down from the mount, and someone who knows all about the terrible transaction of that day meets him, and is startled. "Is it He? I thought they crucified Him." "They did! He is hanging on the cross yonder." "Then who is that?" "A man wearing His robe. It covers all his deformities, and makes him look just like Jesus of Nazareth."

Some day—some day—oh hear me—some day we shall stand before God, and the angels will behold us. How shall we appear?—

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

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully, through these, absolved I am
From sin and fear, from guilt and shame.

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

"O let the dead now hear Thy voice!
Bid, Lord, Thy banished ones rejoice:
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness."

Let us pray:

O Thou Holy One, Thou art ever ready, in the infinitude of Thy mercy, to hear the prayer of sinners when they cry. We are sinful; we are foolish, every one. Some of us, by Thy grace, have been brought to a position of eternal security: some are still without Thy robe. As we bow in Thy presence at this moment, should there be one whose naked soul is filled with fear by reason of the brightness of the light of Thy holiness, help such an one to cry out to Thee, God be merciful to me, a sinner. Put Thy robe of righteousness about me; cover me with Thy feathers; help me, that under Thy wings I may trust. So shall I be saved to-night and for ever.

Lord, help us all so to pray, for Thy name's sake, Amen.

WHITHER IS BRITAIN BOUND?

We cannot help feeling the profoundest concern in respect to the foreign policy of the present British Government. Whatever the exigencies of the international situation, it cannot possibly be right to take the bloody hand of Mussolini or of Hitler in friendship. The latest dispatches suggest that Britain takes Mussolini's hand not only when it is stained, but wet with blood newly shed. A dispatch tells us that one of the terms of the Anglo-Italian accord is a pledge on Italy's part to withdraw all troops from Spain after the civil war is over, and not before.

To us, it seems very much like the police striking a bargain with murderous bandits. When the house has been broken into, the police arrive on the scene, and undertake not to molest the burglars in their work, but to prevent anyone's supplying the occupants with weapons for self-defense—and all on the understanding that when the burglars have completed their burglary, and have murdered all the occupants of the house, they will call it a night's work, and go home!

If we read the Word of God aright, and the philosophy of history as set out in that infallible Book, the Chamberlain Government is sowing the wind, and we shall all some day have to reap the whirlwind. We must wait to see, but we may well pray while we wait.

ABOUT THE JARVIS STREET BUILDING

As we go to press, the insurance matter is still awaiting adjustment. This does not mean that there has been any conflict of interest or of wills over the matter, but merely that the church was a very complicated structure, and that the only way to appraise the loss accurately is to go into every detail of the building that has been destroyed, and to arrive at the most careful estimate of the cost of replacement. Not an hour has been lost on this important work. We have had most happy meetings with appraisers and adjusters, but it is a task which requires a great deal of time for its execution.

We hope to be able to report a settlement in our next week's issue.

Letters of sympathy continue to reach us, now coming to hand from the British Isles, the British West Indies, and not a few are still reaching us from different parts of Canada. We were especially pleased to receive a most kind letter from Rev. Leandor Roblin, together with a gift for our new building from the Courtland Church. Courtland is one of our smaller churches, and it was most kind of them to volunteer help to their bigger sister in her time of need. We are grateful to Brother Roblin and to the Courtland Regular Baptist Church.

THE WEEK-END IN MASSEY HALL AND COOKE'S CHURCH

Saturday evening we had our second union prayer meeting of Cooke's Church and Jarvis Street. There was a large gathering, and a fine spirit of prayer prevailed. It would be difficult to name any leader of the meeting, for Rev. William Thomas of Cooke's Church, Rev. W. S. Whitcombe, and the Pastor of Jarvis Street, all had a little to do with it, sitting on the platform together; but it was one of those delightful meetings that need no human leader, because the Spirit of the Lord was present.

Sunday morning the weather was bright but cold. There was a good attendance at the Bible School, approximately a thousand; and a splendid congregation at the morning service. Another great congregation assembled in the evening when the Pastor preached the sermon appearing in this issue.

A LETTER FROM SCOTLAND

Some weeks ago we published an article entitled, "Baptist Confession of Faith", by Rev. John Shearer, M.A., of Dundee, Scotland, former President of the Baptist Union of Scotland. We recently received a letter from Mr. Shearer, in which he kindly gave us permission to make any use of it we desired. As a reflection of conditions beyond the sea, we publish the letter herewith:

13, Inverary Terrace, Dundee, Scotland,
2nd March, 1938

"Dear Dr. Shields:

"Many thanks for your kind letter of the 17th February. I am glad to hear that you appreciate The Baptist Confession of Faith and that you have given it a wide circulation in your magazine.

"The criticism of Ilico (Dr. Nathaniel Micklem, of Mansfield College, Oxford) in *The British Weekly*, and of Dr. Townsend in *The Baptist Times*, has helped it considerably and it is now in its second edition, a copy of which I enclose. You will see that nothing is retracted but there is an additional article in the Confession itself, No. 16. Perhaps you will be good enough to intimate that copies may be had from the Publishers, Jamieson & Munro, Stirling, Scotland, or from myself at the above address, at the rates indicated.

"I have read with the liveliest interest and thankfulness the story of your own struggles in contending for the Faith and honour you for your fearless speech in a time of deepening apostasy.

"I think things are worse with us than with you. The New Rationalism is now deeply entrenched in the leadership of our churches, in our colleges, in our magazines and literature generally and, saddest of all, in our great Missionary Society. Recent events have made it evident that many are prepared to admit the avowed Unitarian into our fellowship and ministry. It is an indubitable fact that Missionary candidates from Evangelical Churches are sent to Modernist Colleges where their faith is undermined. I believe this is sometimes done in perfect sincerity for it is held that the New Rationalism is that greater light which was to break forth from the Word and that he who refuses it has a mind hermetically sealed to truth. So subtle, persuasive and insistent is the influence of these Colleges that few of our students succeed in resisting it. It is most unpleasant to be stigmatized as old-fashioned, narrow-minded and bigoted. A young fellow loves to feel that he is in the very forefront of the battle; not a laggard retarding our advance. When he finds that his teachers and fellowstudents regard him with a pity that is often tinged with contempt, because he is simple enough to hold the faith of his fathers, he is sorely amazed and distressed. Rightly understood, the struggle that then ensues has in it an element of real and most painful tragedy. Few, I repeat, emerge victorious and the fatal consequence is that from these Colleges there is constantly going out a stream of deadly error, of men and women who no longer hold the Evangelical Faith.

"You are right in your surmise that we who stand for the true Baptist Faith have no favour from men of Dr. Glover's type. If you have read Dr. Townsend's articles in *The Baptist Times* you have seen that he holds me up to contempt as one of a "noisy few" who spend their time in hunting for 'mare's nests in Theology.' But you will agree that Unitarianism is not a mare's nest. It is a terrible reality and it is an ominous fact that in the Scottish Baptist Union we only with great difficulty succeeded in preventing the public establishment of the evil thing amongst us, and some who are reckoned undoubted Evangelicals, spoke warmly for the retention and recognition of the Unitarian.

"Most of the humble believers in our churches are ignorant of the far-spreading character of the Apostasy as our magazines are practically closed to conservatives. We have hardly any magazines on this side like THE GOSPEL WITNESS. 'The Baptist Confession of Faith' is a voice crying in the wilderness. But God's Remnant is hearing it. You may make what use you please of this letter.

"With every good wish,
I am, yours cordially,

(Signed) JOHN SHEARER."

MR. DUBARRY'S ITINERARY IN ONTARIO

It will be of interest to all friends of the foreign missionary enterprise of the Union to know that we expect Rev. Robert Dubarry in Toronto this week. Arrangements for twenty-six meetings have been completed for the first three weeks. We give a list of these meetings in order that our readers may follow his work with greater interest. This splendid itinerary has been made possible by the hearty co-operation of our

Union Pastors and Churches, and it augurs well for the success of Mr. Dubarry's visit to our churches.

Sunday, April 10th, a.m. Niagara Falls, p.m. Shenstone, Brantford; Monday, April 11th, Medina (?); Tuesday, April 12th, Hespeler; Wednesday, April 13th, Benton Street, Kitchener; Thursday, April 14th, Jarvis Street, Toronto; Friday, April 15, Maple Hill; Saturday, April 16th, Mount Albert. Sunday, April 17th, Baker Hill; 1st Markham, and Stouffville; Tuesday, April 19th, Long Branch; Wednesday, April 20th, Waverley Road, Toronto; Thursday, April 21st, Willowdale (?); Friday, April 22nd, Long Branch.

Sunday, April 24th, a.m. Orangeville; p.m. Alton; Monday, April 25th, Maple Grove; Tuesday, April 26th, Tottenham; Wednesday, April 27th, Orillia; Thursday, April 28th, Miner's Bay; Saturday, April 30th, Bobcaygeon.

Sunday, May 1st, a.m. Lindsay; p.m. Fenelon Falls; Tuesday, May 3rd, Scotch Line.

Bible School Lesson Outline

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

Vol. 2 Second Quarter Lesson 16 April 17th, 1938

THE RESURRECTION

Lesson Text: Matthew 28.

Golden Text: "He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matthew 28:6.

I. The Witness of the Empty Tomb—verses 1-7.

Each of the four evangelists gives an account of the resurrection of the Lord Jesus, and all the narratives must be read if we would know the various incidents which took place on that glorious resurrection morning. See Mark 16:1-14; Luke 24:1-49; John 20:1-23.

"The other Mary" who accompanied Mary Magdalene to the sepulchre was probably Mary, the mother of James and Joses (Mark 15:40), evidently the wife of Cleophas, and sister of Mary, the mother of Jesus (John 19:25).

The chief priests and pharisees seem to have secretly feared that Christ would rise again as He had said (Matt. 16:21; John 2:19), and they thought they had made the sepulchre sure and safe from intrusion from without or escape from within, by sealing the tomb and by setting a watch (Matt. 27:62-66). The sealing consisted in placing a cord or string across the stone at the entrance to the tomb, and fastening it at either end to the rock by means of sealing clay. Vain are all such human machinations against the power of God;

The stone and the soldiers would prove no hindrance to the risen Christ (John 20:19, 26), but as a testimony to the women and the disciples, God caused both barriers to be removed by supernatural means. The earthquake was the symbol of God's power and majesty (1 Kings 19:11; Matt. 27:54).

At the sight of the angel with gleaming countenance (Dan. 10:6; Matt. 17:2; Rev. 10:1) and glorious white robes (Acts 1:10; 10:30), the Roman guards became as dead men. They could not endure even a fleeting glimpse of the Divine glory (John 18:6). In grim silence they had stood on guard at the tomb where the crucified Saviour lay, but now that He had risen from the dead, they were superseded by a watcher from heaven who sat down as he performed his ministry. The stone of hindrance became the throne of glory for the angel, symbolic of the fact that Christ, the stone of stumbling and rock of offence to unbelievers, had become the precious corner-stone to believers (1 Pet. 2:6-8).

The angel sought not to allay the terror of the wicked men, but he tenderly comforted the frightened women (Heb. 1:14), answering their unspoken questions as to the meaning of these strange happenings, and conveying to them the glad tidings that their beloved Saviour rested no longer in Joseph's tomb, but that He had risen from the dead.

The angel bade the women enter the sepulchre and see the place where the Lord lay. They beheld the tomb, evidence of

His humanity, humiliation, death and burial. He had really been dead. Within the tomb they would see the linen bands which had been wound around the precious body, silent witnesses that Christ was God (John 20:6-8; Rom. 1:4), for they still retained the contour of that perfect human frame, like a chrysalis from which the enslaved butterfly has burst forth. Christ could not be held prisoner by death (Acts 2:24; Rom. 6:9), and the empty tomb was a token that the victory over Satan, sin, and death, had been accomplished (Rev. 1:18), and that God was satisfied with the sacrifice of Christ.

The believer may now be assured of his justification (Rom. 4:25), and of his sanctification (Rom. 6:4; Eph. 1:19, 20). Again, that opened grave is our hope and comfort as we stand beside an open grave. Because He lives, we too shall live, (John 11:25; 14:19; 1 Cor. 15:20). The resurrection of Christ proves the validity of His word; He had risen again, as He said Mark 8:31; 9:31).

There is profit in standing beside the empty tomb of Christ. The command "Come" precedes the command "Go". We must first be identified with Him in His death, and afterward in His resurrection power and ministry (Rom. 8:11). George Müller thus explained the secret of his power in prayer: "There came a day when I was brought to realize that George Müller must die."

The women were to go quickly and tell the disciples the message that Christ had risen, and that He would meet them in Galilee as He had said (Matt. 28:32). Notice the urgency of the commission (2 Kings 7:9).

II. The Witness of the Risen Saviour—verses 8-10.

Christ manifested Himself to the women as they obeyed the command of their Master (Lk. 17:14). Holy amazement filled and thrilled them as they beheld the Saviour, risen and glorified. He greeted them with the words, "All hail!" (Greek, "O joy"). Possibly they saw the print of the nails in those blessed feet as they held Him by the feet and worshipped Him as God (John 20:24-29).

The Lord sought to still their hearts before informing their minds (Compare Lk. 24:17, 27). He then repeated the commission given to the women by the angel, but spoke more intimately of His disciples, calling them "brethren" (Heb. 2:11-17).

The women believed the testimony of the angel, but in grace the Saviour appeared to them in person. We may imagine a mother receiving a message from the War Department that her son, formerly announced as missing and presumed to be dead, was alive. Though she might count on the message as true, she would be absolutely convinced if her son himself should come to her.

III. The Witness of the Hostile Priests—verses 11-15.

The members of the Sanhedrin probably met in informal session only, for we cannot imagine Nicodemus (John 7:50) consenting to the unscrupulous suggestions of the chief priests, who thought they must manufacture some explanation for the empty tomb, lest the people should believe in the resurrection of Christ as they had believed in His Messiahship (Matt. 27:64).

The soldiers knew that they had not been asleep and that no theft had taken place, and the lie they were asked to circulate was utterly unreasonable. Who would believe them if they said they had fallen asleep? If asleep, how would they know that the body had been stolen? If the failure of the guards to watch "be borne witness of before the governor", the priests promised to intercede on their behalf.

IV. The Witness of the Chosen Disciples—verses 16-20.

Before the Saviour returned to His Father, He met the disciples in Galilee, as He had promised (Compare Mark 16:15-18).

They who worshipped Him were commissioned also to serve Him, yet not in their own strength, since power for their labour would be provided by Christ, the Omnipotent, the Lord of heaven and earth (2 Cor. 3:5; Phil. 4:13). The sphere of their service extended to the whole body; they were to be witnesses for Him unto the uttermost parts of the earth (Acts 1:8). The nature of their duties was also defined: they were to make disciples of all nations, baptize them and teach them. In the person of the Holy Spirit (John 14:16), He would be with His own even unto the consummation of the age (Heb. 13:5).

NEWS OF UNION CHURCHES

COURTRIGHT AND WILKESPORT—*Pastor J. H. Watt.* An Ordination Council for Pastor J. H. Watt who has been in charge of this field for several years has been called. It will meet Friday, April 8th. Mr. Watt's ministry at Courtright and Wilkesport has been very fruitful and through his foresight and energy the work at Sarnia was established last summer.

Concerning these two churches Mr. Watt writes: "We have had a few make a public stand for Christ in our Sunday evening services. One young woman about a month and a half ago responded to the invitation and professed to accept Christ. She now wants to be baptized. A young school teacher came forward one Sunday morning and told me he had been saved three years ago but had never told it. He gave a public testimony. He, too, wants to be baptized. A family of three brothers will be baptized soon, and a 'teen age girl who wants to be a missionary and may come to Toronto Baptist Seminary to train in a year or two.

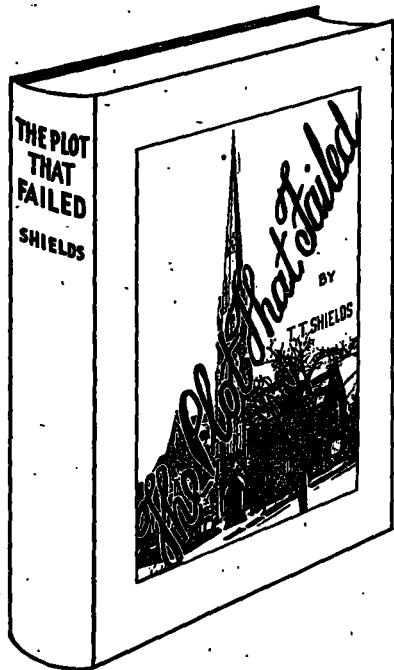
"The meetings in Courtright seem to be much brighter since better weather has come. The attendance has made a steady increase for some time. Wilkesport is still very much isolated by muddy roads. Another month should make a great change. I expect to go to St. Catharines for a couple of weeks' special meetings beginning April 25."

KIRKLAND LAKE—*Pastor J. B. Cunningham.* The Lord has blessed us recently in giving us contacts with many unsaved

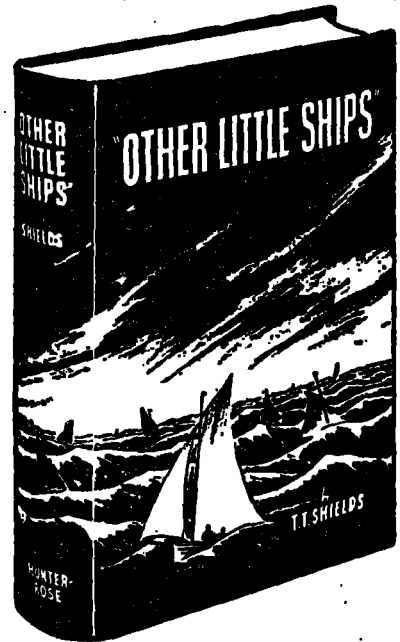
people whom we are seeking to win to Christ. The attendances at the services have been better lately, and we are having a number of strangers out. The Lord has blessed us recently in saving several souls. In all we have seen five coming to the Lord of late. We rejoice in this evidence of the presence of the Lord. We had a good day on Sunday (April 3). The people seem greatly encouraged now that the Lord has blessed in saving souls, and they are taking new interest. We had a goodly number of strangers out at night, and the Lord was with us in mighty power. We are looking for more fruit in the near future."

MAPLE HILL CHURCH.—"It was with regret that we learned of Pastor J. R. Armstrong's decision to accept the call to the Hespeler Baptist Church. Mr. Armstrong was with us for nearly four years and we are very sorry to see him go, also his dear wife who came here as a bride and endeared herself to us all. Many of us can testify to a great spiritual uplift through Mr. Armstrong's ministry here. He is a splendid Bible teacher and preaches the gospel in a masterly manner. His ministry among us will be remembered and treasured by us all.

A farewell was held at the home of Mrs. A. Knights on March 24th, when a happy time was spent. During the evening an address was read by Mrs. H. Knights, and Mr. and Mrs. Armstrong were presented with a little remembrance from their many friends at Maple Hill. We wish them God's richest blessing in their new field, and we ask the prayers of God's people in directing this church in His Way.



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