

# The Gospel Witness

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

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

Editor: T. T. SHIELDS

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

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

Vol. 17, No. 13

TORONTO, AUGUST 4, 1938

Whole Number 846

## "Like Them That Dream"

We have dreamed of a great revival. But it has been wholly unlike the religious movements that have often been dignified by the name, revival. We have witnessed long preparations for a series of meetings: the most elaborate and detailed organization, expensive and often quite extravagant advertising—the building up, indeed, of a great human machine. But no lasting fruit remained. The meetings were held. There was a great deal of singing, usually more singing than preaching. And by and by the reaction, the spiritual inertia that made the churches' last state worse than the first. Not of such a revival have we dreamed. We have thought rather of the quiet, ordinary, but faithful preaching of the Word, setting forth the way of life, and all that follows in the lives of those who "gladly receive the word".

In our dream we have thought of the Spirit of God accompanying the proclamation of the gospel, so that people go home from church and seek opportunity to be alone with God. There, nominal Christians are genuinely converted; those who have lost their first love, restored to fellowship with God; others who were wholly irreligious have been quickened by the mighty power of the Holy Ghost. The next morning they go to their places of business, and the Lord is with them as He was with Joseph: in the store, in the shop, in the school, in the home, on the street, in the office—wherever they go, they quietly announce the fact that they have become Christians. In the beginning there were only a few, but the marvellous transformation effected in their lives challenged those who observed them to enquire into the reason for it. They, in turn, go to church; meet God; and are saved. They prove by the complete transformation of character that they are new creatures in Christ—and so the revival spreads, not so much by the testimony of the lip, as by the eloquence of regenerated lives.

Religion is no longer sneered at, or even discounted, by the multitude. It has become a mighty power in the land. Workers observe it in the changed attitude of their employers. They are dealt with more generously, or rather justly. Employers observe the change in their employees, who now put conscience into their work. Business of every sort feels the throb of the new power. Lying advertisements become a thing of the past. People tell

the truth, deal frankly with each other. Business men find they have fewer losses. Business becomes less expensive. People discover that a large part of the cost of doing business is occasioned by man's sin.

The new power affects the professions, the practice of law, and of medicine, and all others. It invades the realm of literature. Many magazines go out of business. The beer-parlours become bankrupt. Brewery and distillery stocks decline.

But the people go only where the gospel is preached. Modernistic ministers are awakened: their churches are all but forsaken. The preachers who had the root of the matter in them, but had drifted with the tide, are restored. The Bible is given its proper place in their ministry; they too begin to preach in demonstration of the Spirit and of power. Other ministers who never knew the Lord are converted, and like Saul of Tarsus, "straightway preach Christ, that he is the Son of God". Presently the colleges become affected. Professors are converted, and the voice of prayer and praise once again is heard in college halls.

Thus it touches all ranks and conditions of men. It manifests itself even among law-makers. Evil legislation is repealed: righteous laws are enforced—and multitudes continually turn to God.

Is the dream impossible? Not if the Bible be true. But it can be realized only by a divine visitation, only if and when God in some extraordinary manner shall pour out His Spirit upon all flesh. Let us pray that He may do so.

But where is such a revival to begin? Let us not care where it shall begin, so long as it begins. Let us pray that God may arise for His own glory. It may be through the testimony of a faithful preacher and his fellow-workers in some small church; it is nothing with God to save by many or by few. Or it may be in some large congregation in the city. But it really does not matter much where the fire starts. If the fire be from God, it will burn its way out into recognition, and command public attention. It will need no advertising. A fire advertises itself. Indeed, we may be suspicious of the genuineness of religious movements that need a great deal of publicity. A great surgeon once remarked to us that one need not trouble to investigate alleged

cures for cancer. He said, "If and when such a cure is ever discovered, it will need no investigation, and no advertising: it will advertise itself to the ends of the earth, whether it be found in America, or Europe, or far-off Thibet, or wherever it be. People will flock from the ends of the earth, to the place where help can be obtained."

So if, by the mighty power of the Spirit of God, an effective remedy for human ills is demonstrated, by the same Power it will spread itself as it did in apostolic days.

### "BESIDE OUR BEDS OF PAIN"

We called on some of the Lord's afflicted children in the hospital this week, and found the visit had a most salutary effect upon our own spirit. How few fully appreciate the priceless blessing of health until they lose it! Witnessing the sufferings of others, we felt that for anyone in health and strength to complain of anything must be a grievous sin.

The enemy of human souls declared, "All that a man hath will he give for his life." And that is true. How desperately people strive to regain their health, to continue in life, however poor their lot!

We reflected too upon the witness to God's grace frequently given in the sick-chamber. We found some of the Lord's children very ill, but manifestly happy in the experience of His presence and grace. It is when one's faith is thus tried with fire that its true value is revealed. How easy it is—or it ought to be—to sing praises to God when things go well with us! It is quite another matter to pray for one's enemies, like Stephen amid the falling stones; or to sing praises to God when one's feet are fast in the stocks; or to rejoice in the Lord while in bed in a hospital ward, on a very warm day.

But we reflected too on the task of those who minister to the sick, particularly the nurses. It is an arduous ministry at the best, sometimes requiring courage almost equal to that displayed upon the battle-field. And yet what a ministry! How helpless many of the victims of disease and accident, how completely dependent upon others' help! How much the professional nurse, particularly the hospital nurse, needs the presence and help of the Lord! Every nurse ought to be a Christian. We resolved we would daily pray for all nurses.

And what of the physician and surgeon? A doctor who had himself been ill once said to us, "I felt, as I was relieved from my intense agony, that no money could adequately reward a good doctor." The doctor was right. How we wish they were all Christians! What should we do without them? What a mighty power for good a Christian doctor has always been! We do well to pray for doctors. It pleases God, in His sovereign mercy, to employ instruments which are not wholly conscious of Him. The medical profession supplies one of the greatest of all temporal ministries.

We thought too, with gratitude, of many whose benefactions have made possible thoroughly equipped hospitals, and with it all, remembered that all such ministries are really the direct or indirect product of the religion of Christ; and we rejoiced that it is still true:

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

### SEMINARY NOTES

#### THE FIRST MILE AT THE END OF A NORTHERN ROAD

By Miss Leila M. Boyd

The writer of the following article is a recent graduate of the Toronto Baptist Seminary. The class in which she graduated was the first one which had the advantage of instruction in French throughout its whole course in the Seminary. As a result of her devoted application to French in the Seminary, Miss Boyd was able to respond to a call for a French-speaking teacher for the only *French-speaking Protestant* school under the Quebec Department of Education. We thank God for the French classes of the Seminary, and for this particular fruit of the gospel in the Province of Quebec.

With unbelievable rapidity and most varied experiences, the first term in our little Northern school house has come to an end. To tell its history would be to recount again the story of grace daily exhibited by our Lord to His servants and children up there.

Scholastically, I believe our year was at least moderately successful. The children of every age came last November with a varied and yet limited knowledge. Well-grown children of eleven and twelve started their first term at school. Some came with ideals of discipline drawn from Catholic school life; others came with no ideals whatever, I fear. All came with moral standards which were very evidently the harvest of long sowing of deceit and fraud by Roman teachers. We are far from being satisfied, but they have finished, we feel, their first year with a better foundation for future study, and, more important still, a standard of discipline and conduct based on God's own Word.

We hesitate to give any kind of report on spiritual progress, though that is our supreme interest there. We longed for much more. But some have come to know the Lord, all have had a daily testimony of the glorious Gospel and its claims upon their lives, and their special obligation and mission to their fellow French Canadians has been presented to them. With faith in Him Who called us there, we seek to keep the "God's-time view", and be faithful.

We are, however, only part of the result of a great work the Lord has done through the labours of others. It has pleased Him to redeem for Himself in the midst of great persecution and suffering a company of these French Canadian men and women in that far-off corner of Quebec. Their children have, thereby, been released to the teaching of the pure Gospel, and it is our privilege to teach them. The story of His grace in the opening of this work is a true inspiration for weary servants, but space does not permit me to recount it here.

May I take this opportunity of thanking the many friends of the SEMINARY, of THE GOSPEL WITNESS, and of our churches for their prayerful sympathy and kind interest in the work and trials which the year brought, all of which lightened and brightened its pathway. The ladies and Sunday School at Ottawa have eased the burden of the parents by the most generous supply of clothing for the children and others, and of school supplies. To one and all, many thanks!

The coming year looks much brighter. Once more our sovereign Lord has influenced hearts, and the Department has granted us a new school to replace our tiny room, has provided for suitable supplies to replace the home-made ones which offered us grumbling service last year. The school is well on its way to completion now. They also made it possible that I should spend this month at MacDonald College in further study of French, the language in which all my teaching must be done.

Through the kindness of the friends of the French Bible Mission in France, we have obtained a splendid supply of books which will reduce considerably the list of those subjects which must depend upon my poor efforts at translation and typing. By the way, does it not make you rejoice that we and our brethren and sisters in France can cooperate in this way and so get the Lord's work done so much more efficiently?

Do not forget us. According as our work appears more and more established, the opposition of the clergy and Catholics about us becomes more determined. Every new

(Continued on page 7)

# The Jarvis Street Pulpit

## THE VIEW FROM PISGAH'S MOUNTAIN

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

Preached in Massey Hall, Toronto, Sunday Evening, July 31st, 1938

(Stenographically reported)

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Ephesians 3:20, 21.

When God, designing to separate a people unto Himself, called Abraham, to leave Ur of the Chaldees, He planned to bring him into a new land, and to give it to his seed after him as their inheritance: "And they went forth to go into the land of Canaan, and into the land of Canaan they came." When Abraham's seed had been multiplied to the proportions of a great nation, God called them out of Egypt, and expressly declared His purpose to bring them into "a good land and a large", a land "flowing with milk and honey".

God always matches His negative with a positive. It is so in nature; it is so in grace. He never brings one out without graciously purposing to bring him in. The nation progressed toward Canaan's land, and when they came within view of it, and received, through the spies who had been sent to explore it, a report of its abundant fruitfulness, they could not believe that God had power to bring them in. I quoted a moment ago only a part of a verse: "I am come down . . . to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." But He continued to say that it was a land inhabited by "the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." It was abundantly fruitful, but was inhabited by enemies. They might have the fruit only if they were ready for the fight. But they did not believe that the Lord could bring them in, so they rebelled and turned back again into the wilderness wherein they wandered forty years.

In due time, God brought them again to the boundary of the promised land, and Moses desired to go into the land. He prayed the Lord, saying, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But the Lord forbade him. He said, "Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

Moses had shared the forty years in the wilderness with the people, but he was not permitted to enter the land of promise. Not Moses but Joshua was to lead them into it.

We have New Testament warrant for regarding Canaan as being typical, not of heaven, but of the heavenly places in Christ Jesus. God's people had but little fighting until they got to Canaan; after they entered the promised land, the real war began. You soldiers who are here this evening have had your full share of war. Surely we none of us want to do any fighting

in heaven. When we get there, our fighting will all be over. Obviously, therefore, these things respecting Canaan and the people's pilgrimage thereto—which "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come"—obviously, I say, Canaan was typical of something other than heaven, a type of the heavenly places wherein He hath "blessed us with all spiritual blessings in heavenly places in Christ."

It is in heavenly places we do our fighting. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (heavenly) places." When we get over Jordan and really seriously address ourselves to the possession of our full inheritance in Christ, we shall find the spiritual Canaanites, and Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, disputing every foot of the way. It is our privilege, to climb to Pisgah's summit, and to survey our inheritance, to have some idea of why we were called out of bondage into liberty, and out of darkness into His marvellous light; why it pleased God to save us—not, I believe, that we might live at the "poor dying rate" at which many live: He had a higher and holier purpose than that. I call you this evening to Pisgah's summit, even on this warm evening to engage your thought in contemplation of your inheritance in Christ, that we may know what God wills to do for us. But we may not only behold it: we are of Joshua's company, and are privileged to possess the land of promise by faith.

Charles Wesley, in one of his hymns, has exactly expressed it, and it is wholly scriptural:

"Oh, glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagle's wings;  
It gives my ravished soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings.

"Rejoicing now in earnest hope,  
I stand, and from the mountain-top  
See all the land below:  
Rivers of milk and honey rise,  
And all the fruits of Paradise  
In endless plenty grow.

"A land of corn, and wine, and oil;  
Favoured with God's peculiar smile,  
With every blessing blest;  
There dwells the Lord our Righteousness,  
And keeps His own in perfect peace  
And everlasting rest.

"Oh that at once I might go up!  
No more on this side Jordan stop,  
But now the land possess:  
This moment end my legal years,  
Sorrows, and sins, and doubts, and fears  
A howling wilderness.

"Now, O my Joshua, bring me in!  
Cast out Thy foes; the inward sin,  
The stony heart remove;  
The purchase of Thy death divide;  
And oh, with all the sanctified;  
Give me Thy perfect love."

In the epistle to the Ephesians, the Holy Ghost, through Paul, has thrown wide the door, to show us something of what God has planned for us, and having surveyed the prospect, in an ecstasy of delight and expectation Paul exclaims: "Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

## I.

There is for us available A POWER THAT TRANSCENDS ALL HUMAN THOUGHT. Men have devised instruments for the measurement of physical energy, such as wind, water, steam, electricity; but that which God has planned for you and me is entirely beyond our mental reach. If we try to visualize it, "imagination's utmost reach in wonder dies away." Yet here is a promise of what all the world needs this very hour, Someone Who is "able to do". How much we need in our day men, or a man who is "able to do"! It is true of the individual. Even as I speak to you, I can see a procession of individuals coming to me, coming to others, each with his burden, each with his temptations, each with his insoluble problems, each at his wit's end, asking in effect, Can you tell me of anyone who is "able to do"?

Oh the thousands of men in this city this evening, even among those who valiantly turned back the armies of the aliens in the Great War, men who knew no fear, who were filled with courage, but who yet are themselves beaten, and are in need of someone who is "able to do" for them what they cannot do for themselves. I need not labour that: I have only to suggest it, and you will think of a weary world filled with men and women who need to be introduced to someone who is "able to do" the thing they especially need to have done for them. Yes, to obtain the mastery of life itself, "able to do" for this poor weak mortal what he cannot do himself.

That is true of our domestic affairs, of that organization of life roundabout us that we touch every day, here in Toronto if you like—not only far off in Europe, but here. We need someone who is "able to do."

Last night I drove up Jarvis Street after the prayer meeting. How I longed for someone who was "able to do" something then. I mean, not the burned church: that is the least of all the tragedies of Jarvis Street; for I can find there drunken men and women who are being burned up—with no one "able to do" anything for them. It seems to me that that street which was once one of the finest residential streets in the city, at its lower section at least has become one of the worst rivers of iniquity to be found in Toronto. Curses upon the men who have made it so, unless indeed they repent. Oh that we had a power "able to do" what ought to be done to clean up these places. I tried it, but I cannot do it.

Others have tried it, but it is beyond men. Blessed be God, my text tells me of Someone Who is "able to do".

It is true nationally. Tell me where there is a nation on earth that is not in need of some outstanding leader who is "able to do". We need one badly in Canada. What a wreck we have managed to make of this favoured land! What a blight man's sin has brought upon it! A land flowing with milk and honey in a very literal sense, that ought to be one of the most favoured lands on earth, plunged into debt, led almost to ruin by man's folly and sin—and no one "able to do" anything for us, to lift us out of the morass, so far as human leadership is concerned. Perhaps our potential leaders fell in Flanders' field, I do not know; but we see not many now.

That is true of nations. It is true of England. It is true of the Empire. It is true of every nation of Europe, and of every nation of Asia. We need someone who is "able to do" what needs to be done.

Take the wide view of the whole world, sunken in iniquity, wrapped in darkness, torn with strife, stained with blood, filled with the noise of the chains and shackles by which men are binding themselves—and no one is "able to do" anything!

But here is Someone. This power of which my text speaks transcends *our thought*. It sets up standards that are not human. Have you thought of the significance of the great scripture which says, "As the heavens"—not the stars, but the heavens wherever they are—"are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Here is a power then that *exceeds even our asking*. It is not difficult to ask for impossibilities. Never a day passes but I wish I had power to do things. I think if I had millions of dollars, I could spend them without wasting a dollar. So many people come and say, "Can you do something for me?" One man wants employment, another wants the settlement of some personal problem in his own life, still another wants someone who has ability to straighten out a domestic tangle. They come with impossible requests, saying, "Can you help me?" More than half the time I am compelled to say, "I would if I could, but I am not able to do so. It is beyond me. You have asked something I am not able to do."

The same is true of governments. People on the street talk about what the government ought to do. They ought to be an aggregation of wizards, to be able to turn stones into gold, and pay dividends without labour. I do not know what people expect of governments in our day. Some governments might be greatly improved, no doubt, but no matter how you improve them, you will still find that those who knock at official doors, come with impossible petitions, asking the government to do things which are beyond human power.

It is not difficult to ask the impossible. But here is something that not only transcends our asking, but our thinking. I spoke to you last Sunday evening of those who said, "When the Lord turned again the captivity of Zion, we were like them that dream." Something happened to them that was as rosy as their most extravagant dreams, and they said, "Can it be true?" But it was true!

We can think a great deal beyond our asking. As you go with a request to someone, you say to yourself, How far shall I go? How much shall I ask? I know how much I need, but I had better not ask so much. Thus the petitioner's thought outruns his speech. He

says, "I could ask for a great deal more than I am going to be allowed, so I will keep within reasonable bounds."

How readily we can think of the things we should like to do, and like to have! What a prayer you and I could make if there were anyone to whom it might be presented! Summarize the sum-total of life's requirements—how you could think, and think, and think, and then say, "I will add this", and again, "I will add that. What else do I need? I will add that as well. I need this for myself; I need certain things for my wife and family; and then something for when I am gone. I wish I could ask someone for all I need." How he would enlarge his prayer, adding one thing to another, if he allowed his thought to run on. Paul says, "I tell you of Someone Who can, not only outdo your asking, but He can outdo your thinking. He will do your thinking for you." And some little man says, "You must not ask me to believe that which I do not understand. You must not expect me to accept anything of which my reason does not approve." When God, Whose thoughts and ways are as much higher than ours as the heavens are above the earth, when God would fain plan something for him, thinking out a future for him, the man says, "I will do my own thinking." Will you?

I knew a man who came from England and was entertained in New York. Someone took him to one of the big hotels, and as they sat at the table in the main dining-room, the waiter handed him a menu-card that was almost as large as a newspaper. The Englishman put on his glasses, saying, "And what is this?" The waiter replied, "That is the menu, sir; order what you like." "My word! It would take me a long time to read that." Turning to his host he said, "Do you know what all this is about?" "Oh yes, in general." "Then order for me." "But what would you like?" "Anything at all; you order for me."

When the Lord takes me to dinner, I like Him to handle the menu-card, and to give my order. I know He can exceed my asking, or my thinking. That is the way God deals with such as believe. You cannot imagine what God has planned for you. Let Him order your life.

And not only so, but He is able to do "exceeding abundantly above all that we ask or think." How the Word of God rebukes our unbelief! How the Word of God lays a foundation for our faith, so that we have something upon which to stand! "Timid, timorous soul, weak and weary", says the Holy Ghost, "I will give you something upon which to stand: now unto him that is able to do"—not to promise, but to perform—"exceeding abundantly above all that we ask or think." That is the God with Whom we have to do. Why be so impoverished? Why do we ask so little? Why do we live so meanly, as Christians? Why do we go around in overalls? Why are we afraid to live our religion on Monday as well as on Sunday, as though it would spoil like our Sunday clothes? Why have we not learned that we are children of a King, and that He is able to do in all realms—not only spiritually and morally but materially—"exceeding abundantly" above our most daring thought? The religion of Christ is for the whole man, spirit, soul, and body; and whatever be the character of your need, He is able to do "exceeding abundantly above all that we ask or think." That is the power that is available to every one of us.

## II.

But this power that transcends our thought IS YET EXERCISED IN CHRISTIAN EXPERIENCE, because it is "according to the power that worketh in us". God has done something for us. He gave His Son to die. The cross has its objective value: "The blood of Jesus Christ, his Son, cleanseth us from all sin." He did something for us, and apart from us, magnifying the law, and making it honourable. But He desires to do something *in* us. This immeasurable, unimaginable power is to flow through the life, and He fulfils His plans for us "according to the power that worketh in us".

It is a *power of regeneration*. I said just now that the individual needs someone to do something for him. God is able to do that, and He is able to do something *in* us. His power worketh in us. I do not know any other way of curing the ills of life, I do not know any other way by which men may escape from the thralldom of their own record, of their own sin, but by God, coming in, and making them new creatures in Christ. This immeasurable power comes to work *in* us, making us new creatures.

There may be a man here this evening who says, "I have a violent temper." Very probably. Some other man is the victim of another sin—an unclean tongue, a polluted imagination; he may carry around a world of iniquity from which he cannot separate himself. Fashioning his chains at the devil's forge, he drags them about with him wherever he goes. Here is a power that worketh *in* us. Let us understand that, that the Christian religion is something vastly more than an ideology, more than a mere ideal, a standard we set before us toward which laboriously we are to move. We need—and we have—a power that worketh *in* us; and it is available for our regeneration, and for our *sanctification*, for the illumination of our understanding, for the enlargement of our hearts, for the quickening of our consciences, for the re-enfranchising of our wills, so that as God dwells in us we who were weak shall be able to say, "I will", and do the thing we promised to do. We need a power that can make a hero out of a Peter; that can bring John Mark again into the path of duty. We need a recognition of the truth that the power of God is available, not only for our justification, but for our sanctification, so that we may "grow up into Christ in all things"; a power that will clothe us, and make us useful, enabling us to do something. Poor instruments I know we are, very poor tools all of us; and yet in the hands of the Almighty that power may work in us, and accomplish the impossible. I tell you, the religion of Christ is a supernatural religion. It is a religion that puts all the resources of Deity at the command of the believer so that He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

## III.

And it is all FOR WHAT END? That God may be glorified: "Unto him be glory." We need often to rebuke ourselves, and to recognize that the servants of God are in their proper place, in their right mind and properly clothed, only when they sit at the feet of Jesus Christ. Can anyone, for instance, imagine that God has anything to do with that performance recently carried on in Quebec known as the Eucharistic Conference? Can anyone see the slightest resemblance between the Pope's

representative enthroned, crowned, and carried about, and anything in the New Testament? It is as anti-Christian as it can be. More than that, there are forms of Protestantism that are no better. They exist apparently for the glory of man, and not for the glory of God.

I listened to the radio for a few minutes this afternoon, and heard a service in connection with the celebration observed in the city the last few days, and I was glad to hear one of the speakers exhort the men of the Canadian Corps to remember that the service was not designed to be a show, but a tribute to Almighty God. It ought to be. That is why we come here. That is what the church is for. That is what all these powers of which I am speaking are for, that they may give all glory to Him.

There are many evangelicals who are just as unscriptural in their practices as our Roman Catholic friends. Until I turned my radio this afternoon, I had not turned it for months. I had grown weary of it, and of many of the religious services. So much glorifying of man, one becomes weary of the extravagant boasting one hears. Magnifying man! No! No! You can be sure of this, however orthodox an institution may be in profession, when it begins the exaltation of man, or of men, the Spirit of God is not there. That is not the mission of the Holy Ghost, to glorify man—any man, I care not who he may be.

In the early days of his ministry some godly man came to Mr. Spurgeon when he was but a youth and said, "Young man, be assured of this, that if before God we ever get a foot above the ground, we are just one foot too high." What does God require of us but that we do justly, love mercy, and walk humbly before our God? I would that we could have services where people would forget everything but the one great matter, that God is here. "Unto HIM be glory." That is the work of the Holy Ghost—to give glory to God.

"In the church." What is a church for? I read reports of certain conferences, plans for enlarging the church, for magnifying the church. The church has only one reason for existence, that it may be God's instrument in the carrying on of His purposes, so that in their achievement God shall be glorified. "Unto him be glory in the church." That is what the power of God is for. God is to be glorified in the church.

"By Christ Jesus." Let me appeal to you Jarvis Street people. It is well that we should be loyal to the Church as an institution, and so long as it is subordinated to the higher loyalty and thus kept in its proper place, it is legitimate as a means to an end. But our supreme duty is to see that only one Person is crowned, that only one Person is glorified. "Unto him be glory in the church." "In the church"! Did you hear it—"IN THE CHURCH"! "UNTO HIM BE GLORY IN THE CHURCH." Any church, every church, the church everywhere. Jesus Christ is to be glorified in His church. His church is to live such a life, to exercise such a ministry, that it will be like the Holy City of which it is said, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it", and when they have all done so the sun pales, and the stars go out, and the "glory of God doth lighten it, and the Lamb is the light thereof" That is our mission "in the church". God is glorified when His immeasurable power works in us, "in the church"; when the church becomes the workshop of the Holy Ghost, when its life is characterized by fruits which only God Himself can produce.

You remember what is said of Joseph?—"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Did you ever see a fruitful branch over a wall, laden with fruit—grapes, or apples, or whatever it may be, away up out of reach, just over the wall? There never was a boy who passed a tree like that who did not wish he were on the inside of that wall! And one always wonders who cares for such a tree or vine. "Herein is my Father glorified, that ye bear much fruit." When a church is such a fruitful vine that the fruit hangs over the wall—down in the office, in the home, in the market-place, men will say, "There is a great power working in that man, doing something for him that no one but God can do. I wonder where that man goes to church?" "Unto him be glory in the church."

I do not believe there is any way for our God to be glorified save as His power works in us "by Christ Jesus". He is the Lord of the house, the Saviour, the Master. He ought always to be put in the foreground.

#### IV.

Then this word. I was half-minded to make this my sermon, but did not know how to get at it without covering what I have already given you. How long is this to last? "Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN."

There are some people who seem to think they have found a solvent for every difficult problem. They are fond of parroting the phrase that if you would "rightly divide the word of truth" you must know the relation of the Jew and the Gentile and the church of God. How weary I have become of it! How sure I am that it is an error of the worst sort! The church of God—what is it? It is made up of all the redeemed, the multitude that no man can number of every nation, and people, and tongue, of all dispensations if there are many dispensations. It is said of the Old Testament saints, "These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. . . . These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

All who believe are the children of Abraham. The "multitude that no man can number" is the spiritual race of which I read this evening. The Jews are not a prolific people. There are only about sixteen millions in the world to-day. God said to Abraham, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." The spiritual children of Abraham are "out of every kindred and tongue, and people, and nation", and continue throughout all ages: "Unto him be glory in the church by Christ Jesus throughout all ages." Not for a part of the time. God will derive His revenue of glory from His redeemed people, all of whom without a single exception if they are in Christ are in the church.



What did He promise? There are some people who do not want a revival. There are others who do not expect it. There are some who have a naturalistic religion: they do not believe in the possibility of such supernatural power. There are others who say, "I believe in the inspiration of the Book, and in the mighty power of God, but"—But what?—"The days of revival are over. God must not be expected to do that now. Do you not know that the world is going to the devil?" And some of them seem to say, "Hallelujah! I am glad it is going." It is a most pernicious attitude of mind. It is bound to work injury. Next to Modernism itself, that attitude is doing more to paralyze the church to-day than any other single thing, this deadly dispensationalism, so-called. I believe the Scofield dispensationalism is extra-Biblical. "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you"—and, for how long?—"and, lo, I am with you always, even unto the end of the world", the consummation of the age "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

There is no biblical ground for believing revival days are over. I believe God is going to send to this old stricken world a great revival. I do not believe that things will be permitted to go on as they are now going. "What about the coming of the Lord"? someone asks. The Lord will come in glory, I believe in the personal, visible, audible, coming of the Lord Jesus Christ; that He Who was here once will come again. But when He comes, the period of grace will be for ever ended. He will come in judgment. In judgment! If there are any of you advanced and pronounced premillennialists present, let me tell you what to do. Take your Bible—do not tell me I do not believe the Bible: I do! To me the Bible is the inspired, infallible, and therefore supremely authoritative word of God! Never mind what Mr. Darby says, or Dr. Scofield. Put your Scofield Bible on the shelf as a commentary if you want to consult it; but in the name of God, let the Lord speak to you. Never mind what men have said: read the Bible for yourself. If you do, you will find there is not the shadow of a shade of a ghost of support for much that passes for evangelical orthodoxy in our day. There is to be glory in the church by Christ Jesus "throughout all ages". And this age is one of them. The Holy Ghost is still here. The Holy Ghost comes to quicken you and me, to dwell in us, to energize us, to make us His instruments.

God has His own times, and just as surely as He has His times and seasons in the natural world, so has He in the spiritual. He has his set time to favour Zion. He lets men go on in their own way that they may demonstrate to themselves their inability to do without God; and when men have got to the end of themselves, and everything is at the lowest ebb, He arises, and His enemies are scattered. He has done it before: He will do it again. When I heard that great service in Riverdale Park this afternoon I said, "It is not impossible for God, by the might of His Spirit, by a power that transcends our thought, so to turn the hearts of His church, the multitudes who profess and call themselves Christians, back to God, that there would be no place anywhere large enough to contain the people who would desire to sing as they sang to-day—and I sang with them as well as I could:

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

"Under the shadow of Thy throne  
Thy saints have dwelt secure:  
Sufficient is Thine arm alone,  
And our defence is sure.

"O God our help in ages past,  
Our hope for years to come  
Be Thou our guard while life shall last,  
And our eternal home."

There is no other help than that. There is no help for individuals, or societies, or nations, or for the world, apart from God. It is possible for us to view from Pisgah's mountain the wide stretch of our inheritance in Him. Let us go in and possess the land! Let us resolve that we will be yielded to God, that He may derive from these poor lives of ours such a revenue of glory as will bring honour to Him "world without end".

Let us pray:

O Lord, we thank Thee that Thou hast disclosed Thy purposes to us. We thank Thee for the prospect of faith, for the wide expanse of our inheritance, for the unimaginable reaches of divine grace which in all the ages to come Thou wilt show to us through Thy kindness toward us in Christ Jesus. Make us dissatisfied with the poor life we live. Inspire us all to desire to climb the heights, to dwell in the heavenly places, to take possession of the promised land. Bless all who are present this evening in this house of praise, and if there is one of the mixed multitude among the children of Israel, if there is one who knows not the Lord, we pray that such an one may become a partaker of Thy grace, that Thy power may make him a new creature in Christ, that so together we may march forward to the land of promise. We ask it in the name of Jesus Christ our Lord. Amen.

#### Seminary Notes

(Continued from page 2)

conquest in the Lord's Name calls forth fresh onslaughts by those who hate His cause and His servants. We beg you to be faithful in prayer, that new converts, driven from home, the object of every imaginable attack, may be established and sent forth to win others. Pray that we who seek to labour and who grow weary may "faint not".

#### NEWS OF UNION CHURCHES

GERALDTON—*Pastor G. B. Hicks.* It is good to read encouraging news such as the following from a pioneer cause in the North that is only fifteen months old. A healthy and growing Union baby!

"Our new Bible School in Geraldton is just five weeks old and is growing weekly. We hope to see many more of the children in town attending our school before winter sets in. If all had come whom we have invited, we should have filled the hall. That is what we are aiming to do, but better still we are seeking to fill their little minds with the Word of God and lead them to Jesus Christ.

"Our Bankfield Bible School (in a mining settlement some miles outside Geraldton) is in a healthy condition and is larger in attendance this month than it ever was. We are somewhat handicapped at present by being without a pianist for all of our services except one. We thank the Lord, however, for good lungs and a voice and most of all for the melody He has put in our hearts."

Pastor D. S. Dinnick in Strasbourg, Saskatchewan.

Mr. Dinnick's fellow-students of Seminary days will be glad to know that his boundless energy and unfeeling cheerfulness have not deserted him in the pastorate. In spite of crop-failure and financial disappointment such as the West has never before known, the Strasbourg Church under Mr. Dinnick's leadership have erected a new church building. The following excerpts from Mr. Dinnick's letter tells the story:

"Some of the older pioneers have longed to see a Church erected here, and now, thank God their secret prayer is being answered. Would you be kind enough to put in THE GOSPEL WITNESS a sincere expression of gratitude from the pastor and people of the Strasbourg Church to all those pastors and Sunday Schools of the Union who have helped us in this great work of erecting our new building.

"Just after we had ordered our carload of lumber, we found we needed 127 bags of cement for the basement. I remember what I had been taught in our Pastoral Theology class, to strike while the iron was hot. I told our people exactly what we needed and that in three weeks' time we would take up an offering to cover the cost of the cement. This was on a Wednesday evening. The following Sunday I announced that in three weeks' time if the people would all return they would see an offering of \$100.00 on the plate toward our foundation. Let me say that most of my people are not well off. We have the poor with us, especially during a year of crop failure. Some said it was impossible—there was no money, etc., etc. Well, I do believe this is God's work and it will go on. So after my announcement, I got busy to see what I could do. I wrote several of my friends, but heard from only two before the day of the special offering. Well the Sunday of our special offering came. In the morning service, after the offering was counted we had \$98.43, and before the day was done our offering soared well over the hundred mark. I wish you could have seen some of the faces of our "mothers in Israel".

"Well, everybody is more than busy, and we are all looking forward like a bride and groom to our new Church home. Pray that the blessing of the Lord will rest upon it. You will be glad to learn that everything up to date has been paid for in cash, and we have just a small surplus.

"Our meetings (especially our open air meetings) are well attended, and we have a fine spirit of fellowship manifested in the place."

JAMAICA—Mr. Samuel Black, a recent graduate of the Seminary, is now back in his native Jamaica, from whence he writes the following note: "Last Sunday at Clarksonville special welcome services were held in my honour. The building was packed to its utmost capacity at all three services, and an impressive address drawn up by the church was presented to me. Yesterday we had other welcome services in my honour at Mt. Moriah. All the services were well attended, and two addresses of welcome were presented to me on behalf of the church. Next week I shall be going to Tweedside to receive the welcome of the friends there. Mr. and Mrs. Knight, as well as all the children, are keeping very well."

With Mr. Black's arrival in Jamaica, there are now five graduates of the Seminary labouring in that needy land.

## Bible School Lesson Outline

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

Vol. 2 Third Quarter Lesson 33 August 14th, 1938

### THE CHURCH AT ANTIOCH

Lesson Text: Acts 11.

Golden Text: "And the disciples were called Christians first in Antioch"—Acts 11:26.

#### I. Peter's Ministry to the Gentiles Vindicated—verses 1-18.

The Jewish Christians at Jerusalem strove against Peter for having fellowship with the Gentile Christians, particularly in the matter of eating with them at the table (Acts 10:23, 28; Gal. 2:12). The Jews did not understand that Christ came to fulfil the law, and to exemplify in His life and teaching the fact that man's relation to God and to his fellowman was based upon spiritual principles, rather than upon cardinal ordinances (Matt. 23:23). The Saviour Himself was criticized for eating with publicans and sinners (Matt. 9:11).

Instead of being offended, Peter gave an account of what had preceded his fellowship with the Gentiles. He rehearsed to them in detail the revelation which God had given him, and his personal experiences in giving the Gospel to the

household of Cornelius. It stands to the credit of the Jews that when Peter explained the circumstances to them, their criticism ceased, and they attributed praise to God for His dealings with the Gentiles.

Peter's actions and attitude were vindicated by God the Father, God the Son, and God the Holy Spirit. The Holy Spirit had come upon the Gentiles in the house of Cornelius as He had come upon the Jews on the Day of Pentecost, manifesting His presence with signs (Acts 2:1-4; 10:44-46; 15:7-9). The word of the Lord Jesus to the apostles was fulfilled in the experience of Cornelius and his house, showing that the Gentile Christians were to be identified with the apostles, so far as this promise was concerned (Acts 1:5). God the Father showed His approval by bestowing upon them the gift of faith (Eph. 2:8), and the gift of the Holy Spirit (Acts 2:38, 39). To refuse to receive those whom God had accepted would be equivalent to hindering Him (Acts 5:39; Acts 15:10).

#### II. The Disciples' Ministry at Antioch Blessed—verses 19-30.

Older boys and girls will be interested in locating on a map the places mentioned in these lessons. They may like to draw an outline map of the countries visited by the Apostle Paul, using the maps found in a Bible as their copy. From week to week they could mark the location of the places mentioned in the lesson.

Two cities by the name of Antioch figure in the ministry of Paul: Antioch of Syria, and Antioch of Pisidia, in Asia Minor. Antioch in Syria is the one mentioned in this chapter.

The Church at Antioch owes its origin to the preaching of the Gospel on the part of Christians who had been persecuted and forced to flee from Jerusalem after the martyrdom of Stephen (Acts 8:1, 4). The Jews, and also the Greeks, heard the word of the Lord, believed, and turned to the Lord in large numbers.

Barnabas, "a good man, full of the Holy Ghost and of faith" (Acts 4:36, 37), recognized that the flourishing condition of the Church was the result of the grace of God. If men were more ready to give glory to God, He might more frequently vouchsafe to them revival blessing.

After encouraging the believers to remain faithful and steadfast (Acts 2:42; 1 Cor. 15:58), Barnabas sought for Saul as one who could teach the young believers the ways of God. Barnabas had great love for his companion in the Gospel (Acts 9:27).

Those who had been born again spoke of themselves as "believers", "saints" or "brethren". It may have been because they were so numerous at Antioch that they were called "Christians", a word of Latin form denoting "the party of Christ" (Compare the name "Herodians"—"the party of Herod", Matt. 22:16). It has been suggested that the name may have been applied to them first in ridicule. At any rate, we who hear the name of Christ should so act as to bring glory, not shame, to that sacred name (1 Tim. 6:1; 2 Tim. 2:19).

God revealed His purposes for the future to prophets in New Testament times as well as in Old Testament times (Acts 20:22, 23; 21:10, 11; 1 Tim. 1:8). The famine predicted by Agabus took place in the fourth year of the reign of the Emperor Claudius in 44 A.D. It was especially severe in Judaea and Jerusalem. The Greek word translated "world" means the "inhabited earth", and was frequently used in contemporary literature to indicate the territory of the Roman Empire (Luke 2:1). It is probably used in that sense in verse 28.

The elders or presbyters were the guides or overseers of the churches, and were identical with the bishops (Acts 20:17; 21:8; Tit. 1:5, 7; 1 Pet. 5:1).

#### BOOKS BY DR. SHIELDS

"Other Little Ships" - - - - -	1.00
"The Plot That Failed" - - - - -	1.00
The Gospel Witness (52 issues) - - - - -	2.00
The Most Famous Trial in History - - - - -	.50
Address on Separate Schools - - - - -	.10; 12 for 1.00
The Roman Catholic Horseleach - - - - -	.05; 25 for 1.00
The Papacy in the Light of Scripture - - - - -	.10
The Baptist Message - - - - -	.05
Is So-Called Close Communion Scriptural? - - - - -	.05
The Anti-Christian Cult of Russellism - - - - -	.10
Oxford Group Movement Analyzed - - - - -	.05; 25 for 1.00