

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.

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

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"IN DUE SEASON"

Christian service is never at any time easy. Notwithstanding, it may always be delightful. But there are times when the weather, literally or metaphorically—*or both*—is unpropitious; when winds are contrary, and when there is little in the present view to encourage or inspire.

There are certain climatic conditions in some countries which make Christian work more difficult at some times than at others. In Canada, the summer season is relatively short; and the extreme heat we must often endure in contrast with the extreme cold of winter, inclines people to attempt to intensify their enjoyment of the open spaces while the brief summer months will permit. So it happens that during the summertime the large cities are emptied of a great part of their population.

Perhaps some Christian people might make conscience of the holiday habit more than they do, but in families where there are a number of children, it is not surprising that parents should desire to get them out of the city as soon as schools close, and keep them out until they reopen. This effects a great diminution of Sunday School attendance and interest. Many Sunday Schools, indeed, close altogether for the summer. But in Jarvis Street, even through the extremely hot weather, with the handicap of holding Sunday School in the basement of Massey Hall, we have managed to keep our attendance roundabout the six hundred mark—and part of the time, nearly eight hundred.

But Christian people who would be always about the Lord's business must learn how to take seasons and circumstances as they come, and, making the best of them, just keep on. There is of course the routine work of sowing the seed, taking each Sunday as it comes, doing one's best to secure the attendance of children at Sunday School, and people generally at the public services of the sanctuary, and teaching and preaching as well as we can, in reliance upon the vitality of the Word, and the fructifying power of the Holy Spirit. But as the summer Sundays come and go, there may be little to report. Indeed, sometimes the patch of ground we cultivate may seem like certain lawns when the occupants of the houses have gone to the country, and left their gardens to take care of themselves. We may often feel that the ground is hard, there is no moisture, and little promise of return for our sowing.

In these circumstances weary workers are sometimes disposed to make some effort toward the application of a stimulant. But the better plan is just to keep plodding along, and as each day's labour begins, to seek the help of God to be faithful, and when the day is finished, in simple faith to commit it to Him Who only can give the increase.

Rather a humdrum business, is it not? So, often, is the mother's care of the children, the housewife's care of her household, the nurse's ministry to her patient. How monotonous it sounds when the doctor has called a dozen times, and there seems to be but little progress, although there is no relapse or retrogression, and he says as he leaves, "Simply continue the medicine as usual"! Under such circumstances one could almost wish the clocks would stop. There is no relief from the monotony of doing over again the thing that was done yesterday, or last Sunday, as the case may be.

But that obtains in all walks of life. Business men of all sorts have their ups and downs; salesmen, their good days and their "off days". There is but one way of getting out of it all—and that is, just to keep on.

But shall we emerge from such circumstances? Are such conditions interminable? No! There is a "due season". "*In due season* we shall reap, if we faint not." We know little of farming except by observation, but while the plowman may take pleasure in plowing a straight furrow, there is really nothing particularly enjoyable in turning over the soil from morning until night, if there were no prospect of reaping. It is the reaping that counts. It is for the reaping we labour—and that awaits us "in due season", on this condition, "If we faint not." After the land has been tilled, and the various fruits are imperceptibly growing toward maturity, there are a great many intermediate duties which, if neglected, would either destroy or reduce the harvest. The fences must be maintained; in some crops the weeds must be kept down; in other cases, the trees or shrubs must be sprayed with some form of insecticide. Thus the waiting time must be spent in the performance of duties that are peremptory, for, the ultimate reward depends upon our "fainting not" during the waiting time.

That means that we must be faithful in the discharge of our duty during the summer. We must take advantage of every opportunity, if we are to experience the full and overflowing joy which is possible in harvest time.

INTERESTING LETTER FROM EGYPT

Dr. T. T. Shields, D.D.
130 Gerard Street East,
Toronto 2, Canada.

15th July, 1938.

My Dear Brother:

I was very sorry to hear about the destruction of your beautiful church by fire. I am sure that this sad news did not bring sorrow to the members of the Jarvis Street only but to all the lovers of the truth, specially to those who are blessed and inspired by your God-given messages. I thank God for your faith and for your courage in facing such a terrible calamity. Certainly the Lord has been glorified in the attitude which you have taken in such a great loss and in your determination not to allow Satan to hinder your great and blessed work.

The loss of your church will be a means of rejoicing to the modernists who are the enemies of the Cross. But according to Rom. 8:28 out of the seeming calamity the Lord can work many wonders which we cannot even think of. Since He has called us, He will strengthen us to fight for His cause. Our enemies oppose us in vain, because he is stronger than all our enemies.

I am very sorry that I will not be able to help you financially towards the building of the new church, but I assure you of my sincere prayers, I am sure He will make it possible for you and raise up those who will help you in building the new church. I heard you preach twice when I was a theological student in England, I was so much inspired with your messages that I will never forget them at all. Since then I have wished to be under your ministry to hear your instructive messages. Although I am not there at Toronto to hear your messages, and I am so far from your church, but I am one of those who share your ministry with the Jarvis Street people through the printed pages of THE GOSPEL WITNESS which has been a constant inspiration to me. Your evangelical sermons and your doctrinal sermons instruct and encourage me, and your fighting sermons against the delusive teachings of modernism fill me with a greater desire to fight for His cause.

I admire, dear brother, at your great courage in preaching the truth without any compromise, at the same time at your great stand for the Faith. I am very sorry that we have not even one like you among our people (Armenians) to fight against modernism as you do. I am praying to God so that He may raise up from among our people men like you to stand for the Faith. I have got your photo hung on the wall of my study-room just opposite my desk, I keep it always before my eyes, to ask the Lord always to fill me with the same courage as He has filled you.

I thank you ever so much for sending me "THE GOSPEL WITNESS" free, I shall be very grateful to you if you could continue to send it free. I would have sent the subscription fee gladly if I could have done it, my church is so poor financially that they can hardly support me. So I am sure you will do this great favor for me. I love THE GOSPEL WITNESS, I would not part from it for anything.

Assuring you dear brother of our sincere sympathy, thanks and admiration, we unite with thousands of God's children all over the world in praying that God may keep you against too great physical and mental strain in this time of great loss, and bless you and all your efforts in His cause and make your ministry more powerful than before.

Thanking you again, I remain,

Your's in His Glorious Service,

REV. THEODORE Y. DAGHLIAN.

P.S. After this kindly send "THE GOSPEL WITNESS" and any letters to the above address, that is:—American Mission Building, Cairo, (Egypt). My former address was, 15, Sharia Ibrahim, Heliopolis, Cairo. (Egypt).

NEWS OF UNION CHURCHES

BAPTISMAL SERVICE IN THE KAPUSKASING RIVER. "We had an ideal day for our baptismal service yesterday," writes Rev. R. E. J. Brackstone. "The service was held in the Kapuskasing River, about one mile and a half from the town. Though it was a very hot day, and the distance great, about two hundred and fifty people of different races and

faiths gathered on the grassy slope of the river to hear the message of Life, and to witness the beautiful ordinance of baptism. The confession of faith in Christ Jesus of two former Roman Catholics sounded out across the waters to the congregation. Happily and courageously this husband and wife, in spite of persecution, submitted to the claims of Christ to repent and be baptized in the name of the Triune God. After the service the wife gave me her rosary as a souvenir, praising God for the deliverance He had granted from all that the trinket symbolized.

"Another source of blessing was the visit of eighteen friends from the Timmins Church. Their fellowship and assistance were an inspiration.

"A week ago the elder daughter of these parents who were baptized, came to the Saviour. Last Sunday, before the congregation, she publicly gave her testimony. Such events as these encourage us and recompense us for all our disappointments and opposition. We are going to purchase a Communion set so that we shall be able to observe the Lord's Supper.

"On Tuesday nights the Teachers' meetings are held; a gospel service is held in one of the homes every Wednesday night in the adjacent community, and on Thursday evening the regular meeting for prayer and Bible study is held. We praise God for His continued goodness and earnestly solicit the prayers of God's people everywhere, not only for Kapuskasing, but for every pioneer cause in Ontario and Quebec."

WINDS OF FREEDOM IN JAMAICA. "Mr. Samuel Black reached us early in June after having been at the Seminary for nearly four years," writes Rev. J. W. Knight. "Every one was glad to see him back, and the welcome services were largely attended. He is sharing in the work here for the present, and is a very acceptable preacher from whom we look for good things in the future.

"It is just one hundred years ago the first of August since full emancipation came to the then slaves in Jamaica. What a day of rejoicing that was! Here is an account of how the new day dawned at a great meeting in one of the Baptist Chapels: 'A service was held lasting till a few minutes before midnight. There was a great stillness while the clock struck twelve. Then William Knibb cried: "The monster is dead, the negro is free." The congregation rose as one man and burst into shouts of praise. "Never," said Knibb, afterwards, "did I hear such a sound. The winds of freedom appeared to have been let loose. The very building shook at the strange yet sacred joy." In the grey hours of the dawn some of the monster's effects—a slave whip, a chain and a collar—were buried in a specially prepared coffin, and the Union Jack was reared over the spot.' Under God, the Baptist missionaries working here at the time played a leading part in the bringing about of that freedom which has been described as a 'triumph for the gospel we preach'. Freedom was immediately followed by a revival which resulted in the spiritual freedom of thousands the next three or four years. The number of Baptist church members at that time was approximately the same as to-day, after one hundred years! This year the Centenary is being celebrated in all the Baptist churches in the Island.

"We thank God, that as a result of the services held the first Sunday at Clarksonville, two backsliders came out a few days afterwards. On the second Sunday at Mt. Moriah, eight were baptised and ten others made profession of faith in Christ during the services of the day.

NEWS FROM THE FRENCH BAPTIST EVANGELICAL ASSOCIATION. Mr. William H. Frey, pastor of the church at Biemme, Switzerland, wrote the following account of the opening services of the new church at Court, specially for THE GOSPEL WITNESS. This was one of the last services Mr. Frey attended in his native land before leaving for Toronto, where he will take Mr. Buhler's place as student-professor of French.

On Sunday the tenth of April, the church at Court (Switzerland) had the great joy of dedicating their new chapel. The writer of these lines was present on this joyous occasion, and is grateful for the honor of giving a short résumé to the readers of THE GOSPEL WITNESS. These friends know, perhaps, that the church at Court is, in many respects, one of the most important of the French Evangelical Association.

(Continued on page 7)

The Jarvis Street Pulpit

"ABLE TO KEEP YOU FROM FALLING"

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

Preached in Massey Hall, Toronto, Sunday Evening, August 14th, 1938
(Stenographically reported)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."—Jude 24, 25.

The Epistle of Jude constitutes a very dark chapter. It carries us back to a prehistoric event, referring to "the angels which kept not their first estate". Then it summarizes the progress of evil from then to its exemplification in the mockers of the last time. Jude draws a very black picture of human nature as it really is. One cannot read his epistle without feeling that it would be very easy for anyone to go wrong, to go radically wrong, utterly wrong, amid such circumstances. But, having thus sketched the progress and prevalence of evil up to his time—and to "the last time"—in contrast therewith, he addresses his readers with an exhortation to build up themselves in their most holy faith, "praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

We sang a few moments ago, about amazing grace—and it is amazing grace which makes salvation possible amid such conditions. Jude closes his brief epistle with this ascription of praise: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." What a triumphant—a prophetically triumphant—conclusion!

In the Epistle to the Hebrews we read of our Great High Priest that He "is able to save to the uttermost"—not from the uttermost, though that is true; but that particular text has a forward reach—"wherefore he is able also to save them to the uttermost"—completely, forevermore—"that come unto God by him, seeing he ever liveth to make intercession for them." The salvation of God's elect, of those who believe on the Lord Jesus Christ, is commensurate with the life of the Lord Jesus Himself. He said, "Because I live, ye shall live also"; and because He ever liveth, He is able to save forever, completely, to the uttermost.

That is a comfort. It is a blessing to know that we are safe in Christ. As I tried to show you last Sunday evening, we are "shut in" by divine power. But there is something more than mere eternal duration in the salvation that is in Christ. The text I have selected for this evening tells us something of what is involved in being saved completely, forevermore; something of the content of salvation, something of the plan and purpose of divine grace.

I.

TO BE SAVED IS TO BE KEPT FROM FALLING. He "is able to keep you from falling." "He is able"! Two weeks ago we learned that He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." We have the same expression here. It is a text which speaks of the divine ability, of something that God is "able" to do.

He is able to do everything, of course. We speak of Him as being almighty, omnipotent, all-powerful. There is no limit whatever to His power. But these words are too big for us to understand. God is able to do many things. Jesus Christ said in His day that "God is able of these stones to raise up children unto Abraham." God is able to deal with a heart that is as hard as a stone, as cold as a stone, as dead as a stone, as utterly unresponsive as a stone—God is able to take away that stony heart, and to give an heart of flesh, and raise up children of faith, even of the stones. He can create all things, can create a people for His glory; and He Who made the ruby, and the opal, and the topaz, and the emerald, and the diamond, and all precious stones, can convert a piece of common clay into one of His most glorious jewels. Our God is able to do whatever He wills to do.

But our text tells us of *something we need to have done for us*: we need to be kept from falling. The idea here is not to be kept from falling away, though that is true. God is able to save His people from falling away utterly from Him, but that is not what the text means. "Unto him that is able to keep you from stumbling", just stumbling in the path, tripping over something, walking irregularly, injuring one's self by so doing. He is able to teach us how to walk. He said to Abraham, "Walk before me, and be thou perfect." God is able to teach His little children how to walk, so that they will not stumble, but will know how to lift their feet. "Immediately his feet and ankle bones received strength." When Peter said to the paralyzed man, "Rise up and walk", he leaped up and went into the temple, "walking, and leaping, and praising God." Our God is able to teach us how to walk without stumbling.

That is a very necessary lesson to learn in our day, for it is very easy to stumble in the things of God. The very gospel itself is so far beyond our natural capacity, the truths therein revealed so far exceed the utmost reach of our imagination, that the lesson may easily be too hard for us. We stumble mentally. We are inclined to say, "That is an hard saying, who can hear it?" There are a great many people who find occasions of stumbling in the gospel. They say, "I cannot walk that road. I cannot believe that. I cannot understand it; it is beyond me." You remember how the disciples of John came to Jesus saying, "Art thou he that should come, or do we look for another", and our Lord answered, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them"—and our version has it, "And blessed is he, who-soever shall not be offended in me." Literally, "Blessed is he who shall find no occasion of stumbling in me."

Blessed is he who can accept My programmé. Blessed is he whose mind is enlarged, so that he can receive the revelation of God through Me. Blessed is he who can climb the heights and ascend into the heavenlies without stumbling, going from strength to strength, every one of them appearing in Zion before God."

There are hard things in the Book. Peter declared that to be so. He said, "Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." There are things in the Word "hard to be understood". We are like a little child in school, at his arithmetic lesson. He has solved a few of the minor problems, then he comes to a harder one and says, "I cannot do that; I do not understand it." He works away at it, but he has a dreary morning. He stumbles in the problems that are too big for him.

Let no one suppose that the gospel is simple. People talk about "the simple gospel". The gospel—the gospel—the full-orbed gospel, in its full and infinite content, is the disclosure of God in all His purposes of grace. So deep is it that no human mind can fathom it, so high that no intellect can scale the heights. Do not be laughed out of your faith in the gospel, by those who suppose themselves to be intellectually superior. Here is wisdom, here is knowledge: in Him of Whom I speak to you to-night "are hid all the treasures of wisdom and knowledge." And before you have learned all the lessons that may be learned from Him, and in Him, you will find many occasions where it would be easy to stumble. But He "is able to keep you from stumbling", able to enlarge your understanding, to illuminate your mind, to enable you to say, "Amen, so let it be", to acquiesce in heart and intellect to God's last word. He can enable us to do that, as he has enabled others. The world's greatest minds have bowed at the feet of Jesus Christ.

It means, too, that He "is able to keep us from stumbling" in a very practical sense, able to keep us on our feet, able to keep us from falling into the pitfalls that have been prepared for the feet of the unwary. "Surely in vain", saith the Wise Man, "the net is spread in the sight of any bird." Meaning that birds have more sense, when they see the fowler spread his net, than to fly into it. He must spread his net when the birds are not around, and keep it hidden. But alas, alas! men are so foolish that they fall into the net spread openly for their feet. Blessed be God, He "is able to keep us from falling", to keep men true and honest and sober and pure and upright, able to keep us—not only to lift us up after we have fallen, but to keep us from falling, to keep us even from stumbling as we go, and to walk upright before God, our steps being ordered of the Lord. That is the kind of salvation we have.

There may be some man here this evening who has thought of salvation as a kind of ticket for heaven: "There you have it; go and look after yourself." He says, "I would be glad to be assured of heaven, but what about to-morrow? How shall I conduct myself as a Christian?" That is not half the gospel. The whole evangel, the whole gospel, is a promise that God will not only put us on our feet, but will keep us from falling, and help us to walk the hardest and most difficult road without stumbling.

How does He do-it? He does not carry us. There are some people who imagine the grace of God makes automatons of men, that God superimposes His will upon man's. There are those who imagine, when they are wrought upon in some excitable meeting, and experience some great emotional upheaval until they have all but lost their senses and do not know what they are doing, that they have the Holy Ghost. Nonsense! Nonsense! The Holy Ghost never stultifies a man's intellect. God does not treat us as machines, but as men. When the lame man at the Beautiful Gate was healed, Peter took him by the hand and lifted him up, but he did not say, "Come on, John; let us carry him into the temple." By God's grace, he put strength in him that enabled him to walk. God keeps us from stumbling by teaching us how to walk.

I read the other day of the launching of the new *Mauritania*, a great ship, not as great as the *Queen Mary* or the *Queen Elizabeth*, but a great ship. Have you booked your passage on her yet, to or fro? Oh no; she is not seaworthy yet. All that has been done has been the building of the hull, and the putting in of such large members of her furnishing as was necessary in the building. After that, the ship has to be furnished, the great boilers have probably been put in, but the engines must be put in order, until by and by that ship will be made ready for the sea, by putting power within her to face any storm, or plow through any gale. By and by the captain will take his place on the bridge, the bell will ring, the gang-plank will be taken up, and the proud ship will set her prow to the open sea.

Conversion is only the launching of the ship, the beginning of the Christian life. After that, God takes possession of the soul, and by the operation of His grace within, co-ordinating all the faculties of the soul, making them all work in glorious harmony like that marvellously fabricated ship moving majestically, leisurely out to sea. Thus God comes into the regenerated soul and enlightens the understanding, engages the affection, cleanses the conscience, informs the judgment, empowers the will. He puts, so to speak, a moral dynamic, a dynamo inside the man. Whereas before, he was helpless: now he can walk without stumbling, by the grace of God and the power of the Spirit within him.

No one can grow to the full stature of a man or a woman in Christ without labour. There is an education of the soul of which this text speaks which follows upon its new birth. Sanctification is just as important as justification. Justification gives us standing before God; sanctification develops the whole man until he becomes ultimately a man full-grown, "unto the measure of the stature of the fulness of Christ". We read it this morning—let me quote the text: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. . . . From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Try your brain on that text; if you think the Bible is simple, find out the height and depth and length and breadth of such a verse as that—and that is the gospel. The salvation that is in Christ is able to keep us from falling.

He keeps us from falling through the instruction of His holy Word. "Wherewithal shall a young man cleanse

his way? by taking heed thereto according to thy word." Our Lord Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", or, from the evil one. Applying the principle, we may say our Lord petitioned, "I do not ask that every difficulty and every stone and every pitfall be removed from the man's path. I pray only that his eyes may be opened, and that the Word of God may dwell in him richly, so that when he comes to some evil he will say, 'I cannot go there, I cannot do that.'" He will avoid temptation, and shun evil because the Word of God will teach him. It is by letting the Word of God dwell in us, by listening to the precepts and principles of the gospel, that we learn how to walk. Walking becomes instinctive. You do not think about it, nor think how you do it. You do not remember when you learned to walk, but as you came upon some obstacle in the path, you stumbled; you fell over it. Why? Walking was a new experience. Now it has become instinctive; it is second nature to you—no, first nature, automatic. How can we keep from falling? By so receiving His Word that its precepts and promises, and the implications and widely-ramifying principles of the gospel, become our guide in life. Just as the book-keeper takes a page of figures—I have great respect for him. I marvel at the human machine. I am no good at it—and I lay the blame on an early mathematical teacher! But watch the accountant run up a column of figures—what does he do? Does he say, Twice two are four, and twice four are eight? No! No! He is an animated multiplication table; he is himself an adding-machine, for every possible combination of figures has passed through his mind until, like an adding-machine, they are photographed on his mind, and he runs up the columns with lightning speed without an error. How did it come about? By long and continuous practice, absorbing the principles that inhere in those figures.

We need always to seek explicit direction, but as the Word of God dwells in us, and becomes a part of the moral and spiritual fibre of the man, at last he is kept from stumbling because his feet and ankle bones have received strength. God is in the man. He says of these lesser things, "My heart refuseth joys like these, since I have known the Lord." Therefore, ascribe we praise "unto him that is able to keep you from falling."

Of course it means *the direct application to the soul of divine energy*. We have not only the precepts of the gospel, but we have the promises; and by "the exceeding great and precious promises" we are made partakers of the divine nature, "having escaped the corruption that is in the world through lust." God the Holy Ghost dwells with His people, illuminating their understandings until they say, "I ought to do so-and-so; and if I ought, I can." The Spirit of God makes possible to the man a course of conduct that otherwise would be impossible.

There occurs to my mind a story that I heard Dr. Frost of the China Inland Mission once tell. He said a preacher was preaching in the open air in China, and a Chinese scholar on the outskirts of the crowd addressed the speaker and asked if he might ask a question. "Certainly", said the preacher, "what is your question?" "I want to know, sir, whether I have understood you correctly. Do I understand you to say that a man, by your religion, is enabled to do what he ought to do? In our ethical philosophies we have the 'ought to' on one side, and the 'want to' on the other. The man knows what he ought to do, but he does not want to do what he ought

to; and with all our ethical systems we have never been able to bring the two together, so that a man will want to do what he ought to do. Do I understand that your religion will make a man want to do what he ought to do?" "Yes; it does that." "Then you have the only religion that is worth anything, the religion that all the world needs." This is the religion that is "able to keep you from stumbling".

II.

HOW FAR? Able to "present you faultless before the presence of his glory with exceeding joy." Able to keep us from stumbling until we reach Jerusalem the golden, with milk and honey blessed, of which we sang this evening, until we get to the end of the road. There is to be no intermediate falling out; able to keep us from stumbling, and to present us at last before His throne. Do not be afraid of that doctrine.

I used to have a man in my church in London rather a peculiar saint, but a saint notwithstanding. One day he related a remark he had made to a doubting soul. He said, "I met a man the other day, Pastor, who was greatly troubled about his soul; though a professing Christian, he was afraid that he might miss the end of the road after all. I said to him, 'Are you an Englishman?' 'Yes.' 'Were you born on the other side of the sea?' 'Yes.' 'Then you must have crossed it?' 'Yes, I did.' 'Did you have a good crossing?' 'No.' 'Were you sick?' 'Terribly sick.' 'Uncomfortable all the way?' 'Yes.' 'Sea pretty rough?' 'Very rough!' 'You had your ups and downs, did you?' 'Indeed I did.' 'But you did not have your ins and outs?' 'No, I stayed in the ship.' 'And that is why you are here. God's children have their ups and downs, but if they are really His, they do not have their ins and outs.'"

Noah had his "ups and downs", but not his ins and outs. God shut him in. So will He do with us: He will present us before His throne.

How? "*Faultless*." That is a stupendous statement. Is it possible that you will ever be faultless? Or I? Some cynic will look at me and say, "You have a long way to go, Mr. Preacher." I admit it—and return the compliment. We are all full of faults; but some day He will present us "faultless". I do not understand that. It is beyond me. How it is to be done is the problem, but it is part of the process of sanctification—removing our faults, giving us grace to overcome, and ultimately conforming us to the image and likeness of Christ.

Some day we shall be *faultless*. Not a little less faulty, but *faultless*, no faults at all. We shall not need rouge and lipstick one of these days. We shall feel no necessity for dressing ourselves up. He will look after us, and present us "faultless". He will teach the liar how to tell the truth; He will make the thief honest; He will purify the mind of the debauche; make the drunkard to be sober, the selfish man kind, taking away, by the operation of His grace, all these manifestations of the fleshly, carnal nature, and making the fruit of the Spirit to abound until by and by He will have finished the work, and we shall be "faultless".

Some man says, "I do not think that is so very wonderful: I am nearly there myself." I have met with some faultless people, people who were faultless in their own estimation, who could see no fault in themselves. Surely they must live in houses without mirrors—otherwise, they could not escape knowing their flaws. Really, I have

almost admired some men. I have said to myself, Would it not be comfortable to have such a good opinion of one's self as that? To sit down and imagine that I have attained, with nothing else to be desired? It depends upon what company you keep. It depends upon the standard by which you estimate your spiritual stature. It would not be hard to be superior to some people. Read this dark chapter, and you might well say, "I could compare favourably with such sinners." But how shall we measure our stature?

I wonder if there is a man here this evening who says, "I am not a professing Christian. I dropped in this evening merely out of curiosity. I have little respect for religion. I think I am just as good—and perhaps a little better—than some people who are called Christians." Measure yourself by others, my friend, and you must be very much of a dwarf if you can find no one nearer the earth than yourself. But we are to be presented in the full blaze of His glory, when His full glory shall be revealed, when He comes with all his holy angels with him "in power and great glory"—"before the presence of his glory", where everything is seen as God sees it. He will present us "faultless" there and then. It does not matter what people say of us now, but it is extremely important that we should be faultless then. That is the promise of the gospel, that we shall be without fault "before the throne".

The tree will need much pruning, the diamond will need a good deal of polishing, the child will need careful training and teaching: Only a divine teacher could ever promise such a thing. The fond parent says, "Mary got eighty per cent." Some teacher, proud of his pupil, says, "He got five firsts." But here is a Teacher Who says, "I have a class that is an innumerable host. It is a multitude that no man can number of all nations and people and kindreds and tribes and tongues, ten thousand times ten thousand, and thousands of thousands. They are all my scholars. I am teaching them all, and when the great examination-day shall come, every one of them is going to have one hundred per cent, all firsts." "Faultless before the presence of his glory."

"With exceeding joy." "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "For the joy that was set before him." What is the joy? The joy which supported Him as He endured the cross, and despised the shame? This is it: the joy of presenting His redeemed people in the presence of God's glory, without fault. "There is my recompense," said He. An artist looks at his masterpiece, and finds satisfaction in the production of his brain and of his hand. Have you ever seen the author of a successful book? He fondles it. He says, "It is mine. It is my brain-child. I produced it. It is worth something. It is good. People say so. It is accepted by the multitude." He finds "exceeding joy" in his work. The architect conceives a great building, and at last it is finished. He looks at it and says, "I did it; it is mine."

Some day the great temple, the Holy City, New Jerusalem, will come down from God out of heaven, and all the redeemed people of God will be without fault before the throne of God—oh, to estimate the Redeemer's joy as He sees at last, at long last, of the travail of His soul—and is satisfied. What a salvation!

III.

Very well. "Unto him . . . to the only wise God our Saviour, be glory."

The miracle of salvation is the work of "the only wise God our Saviour." What wisdom is revealed in the gospel! "O Lord, how manifold are thy works in wisdom hast thou made them all." But of all His works salvation is the greatest, here the infinite wisdom of God is chiefly and fully displayed.

And how enrapturing the contemplation—our God is our Saviour and our Saviour is our God! The God Whom we offended, Whose laws we transgressed, Whose Son we slew, has made Himself our Saviour! And our Saviour Who has promised us forgiveness and eternal life speaks with the authority of the Highest—He is God!

Unto him . . . be glory." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." That is what I am continually trying to get into your hearts; that it is all of grace; it is all His doing. The only contribution you and I have made is our sin. We have sinned to the depth of hell, and He has redeemed us to the loftiest heights of heaven. "Unto him . . . be glory." Always glory. His is the credit, not ours.

"And majesty." What a King He is! "And majesty." We do not know yet what His glory is. On the mount, of which I read to you this evening, He withdrew the concealing veil, and allowed the glory of His Deity to shine through; in the light that was above the light of the sun, the disciples fell on their faces. But He said, "Be not afraid." Some day we shall be able to endure the blaze of His glory, when we shall see Him in His majesty.

Do you remember the story of Saul the son of Kish, when he was found hiding among the stuff, and Samuel, pointing to him, said, "See ye him whom the Lord hath chosen, that there is none like him among all the people." As they looked at him, the people saw him in the splendour of his perfect manhood: "When he stood among the people, he was higher than any of the people from his shoulders and upward"—and "all the people shouted, and said, God save the king." When Jesus Christ shall be revealed, when He comes to be glorified in His saints, and admired of all them that believe, when we see Him in His incomparable majesty, the majesty of His divinity, the majesty of His symmetrical manhood, the whole universe will recognize Him as the King. "Unto him . . . be glory and majesty."

"Dominion and power." In the beginning, when man was created, God spread the whole creation before the view of the newly-created man, put a crown upon his brow, a sceptre in his hand, and said to him, "Have dominion; rule over the earth." The Bible says, "Thou madest him to have dominion." Do you know the meaning of the eighth Psalm: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings, hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and

honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"

"Thou madest him to have dominion"—"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Now His work is complete, and all authority and power is in His hands, for He reigns until all enemies are under His feet, and His saints stand faultless in the presence of His glory. "Unto him . . . be glory and majesty, dominion and power." He is the realization of God's ideal of manhood, a redeemed race crowned in Christ Jesus. All dominion and authority are His.

"Both now and ever, Amen." Is that a salvation worth having? Is that a gospel worth preaching? Is it worth believing? Worth living for? Worth contending for? Suffering for? Dying for, if need be? That we may at last stand before Him.

"Believe on the Lord Jesus Christ, and thou shalt be saved." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

It comes to me at the moment, let me tell it to you. I heard a theological professor, a very able man, a great scholar, who believed the gospel with all his heart, preach on that text years ago. He was a tall man, with long arms and long fingers. I remember his explaining that last phrase—"Is passed from death unto life." He said, "From death—how shall I describe it? That word stretches the great arms of its meaning"—he stooped over with his long arm—"down to the grave, down to the abyss, lower, lower, lower, down to the bottomless pit." Then in a hushed tone, he said, "Death! What is death? The wages of sin. But the believer is passed from death unto life. How shall I describe life?" He stretched his great arms upward, saying, "Life? Unto life! That word, too, stretches the arms of its meaning, lifting the soul up, up, up into the presence of God, above the heavens, above the angels, sharing the glory with Father, Son, and Holy Ghost. He who hears God's Word, and believes on Him that sent Him, is passed from death into life."

Let us pray:

O Lord, we thank Thee for the all-wise God our Saviour. We know no other God than the One Who is our Saviour; we know no other Saviour than the One Who is our God. Help us to throw wide the door of our hearts to the reception of Thy gospel in all its fulness. For Thy name's sake, Amen.

NEWS OF UNION CHURCHES

(Continued from page 2)

Its activity extends to at least five other localities in which regular meetings are held. The excellent spirit which reigns in this church, and the serious and deep teachings given to the members, many of whom are young people, makes of it one of our most promising causes.

Thanks to the grace of God, to the devotion of many friends, and in particular to the "widow's mite", fruit of the spirit of sacrifice among the members, the church was able to realize its desire in erecting this chapel. The building itself is an eloquent testimony to the whole village.

From early morning of that day, many friends from Switzerland and France crowded into the fine, comfortable chapel which would henceforth replace the old room, now too small. A spacious apartment, built above the Assembly Hall, affords a fine home for the family of the pastor. The interior arrangement of the chapel shows much common sense and good taste.

Rev. Henri Weber, the active and distinguished pastor of the church, expressed the gratitude of all to the Lord and spoke of those who, in the beginning, had prayed, struggled and united themselves under the influence of the gospel. He recalled how two young ladies, drawn to the Saviour, felt the need of a deeper Christian life. They were guided into the truth by a brother who had been converted and baptized some time before. Other friends were won and joined themselves to them, and soon a compact little group was formed. Brethren who held the same views living elsewhere, were invited to preach the Word. The work grew little by little both in depth of spiritual life and in size, and a church was organized in 1910. Years passed, bringing them new members and new experiences of the faithfulness of God. Who kept them in a sane conception of ecclesiastical and religious matters.

The pastor also spoke with gratitude of the collaboration of the brethren at Tramelan and that of many other friends elsewhere. Among them let us note Mr. Saucy, a lay pastor established now in America, whose daughter, formerly a missionary became the helpmeet of Mr. Weber.

It is of special interest to note that the pastor, Mr. Weber, was converted through the ministry of the church which he has now served as pastor for ten years. Converted at the age of fifteen, he heard the call of the Master and studied Theology in Switzerland, at Nîmes (France) with Mr. Dubarry, and at London, England.

Following Mr. Weber's message, Mr. Bonijoly, former principal of a school at Nîmes, spoke on behalf of the French Bible Mission. His texts, "This house which I have built", and "Except the Lord build the house they labour in vain who build it", reminded the hearers of the love and eternal purposes of God on the one hand, and on the other of the necessity of building on the sure foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone.

Other brethren from the churches at Mulhouse, Montbéliard, Tramelan, Bienne and Péry voiced their wishes and pointed out the privileges and responsibilities of the Christian, the temple of the Holy Spirit. Thus came to a close a day which will leave to all its participants the best of memories.

The baptistry of the new chapel was dedicated a little later, when a sister and three brethren publicly confessed their faith by scriptural baptism. May the Lord ever bless this church!

Bible School Lesson Outline

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

Vol. 2 Third Quarter Lesson 35 August 28th, 1938

PAUL AND BARNABAS SENT FORTH

Lesson Text: Acts 13.

Golden Text: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

I. Paul and Barnabas Separated by the Church—verses 1-3.

The first section of the Book of Acts comprises chapters 1 to 12, and gives an account of the ministry of the apostles, chiefly of Peter and Philip. The second section commencing with chapter 13, recounts the missionary labours and travels

of the Apostle Paul. The thirteenth and fourteenth chapters describe his first missionary journey.

The church in Antioch of Syria (Acts 11:19-30) was rich in spiritual leadership, eminent prophets and teachers, of whom Barnabas and Saul were the chief, resided there at that time. In apostolic times God gave to His servants extraordinary spiritual gifts, such as those of healing, tongues and prophecy, in order that the Gospel message might be vindicated and spread as quickly as possible. Later, these gifts disappeared. The prophets revealed God's will to men. They did not always foretell the future, but they had the power of uttering divine truth with the authority of inspiration (Acts 11:27-28; 1 Cor. 11:4; 14:24-31).

Lucius of Cyrene (Luke 23:26; Acts 11:20), may be the Lucius referred to in Romans 16:21. Manaen seems to have been the foster-brother of Herod the tetrarch (Matt. 14:1), brought up at court with Herod and his brother Archelaus (Matt. 2:22).

The word translated "ministered" in verse 2 is a word used of the temple service of the priests (Heb. 10:11). The members of the church of Antioch were evidently engaged in a holy united service of worship when God communicated to them His desire that they separate Barnabas and Saul unto Him. We are not told whether God spoke to them through one of the prophets present, or through special revelation. As prophets and teachers were gifts of the risen Lord to the church, it was appropriate that He should use the church as His instrument in separating these individuals unto Himself for the propagation of the Gospel. When we meet as churches in united prayer and humiliation, God may honour us in like manner, laying it upon our hearts to consecrate this one or that one for the work to which He has already called them to Himself. The church should be in constant communication with its Head.

In obedience to God's command the church solemnly consecrated the chosen missionaries, and through the laying on of hands on the part of the elders ordained them for their holy service (1 Tim. 4:14; 5:22; 2 Tim. 1:6).

II. Barnabas and Saul Sent Forth by the Spirit—verses 4-13.

Sailing from Seleucia, the port of Antioch, the missionaries first ministered in the island of Cyprus, the native country of Barnabas (Acts 4:36). John Mark accompanied them as assistant (Acts 12:12).

From Salamis, on the east coast of Cyprus, they sailed to Paphos, situated at the western extremity of the island and noted as being the residence of the Roman Governor.

Sergius Paulus, the Governor, possessed an enquiring mind, and like so many Romans of his day, had become interested in the philosophies of the teachers from the east, many of whom were impostors, claiming magical powers. He is described as "prudent" or intelligent, possibly because he discerned the falsity of the Jewish sorcerer, and was dissatisfied with heathen doctrines. He had a love for the truth. Elymas was the representative of Satan (John 8:44) and Saul was the representative of God. Sergius Paulus was a spectator of one of the conflicts between God and Satan, between good and evil. Severe punishment came to the one who was attempting to frustrate the work of God in the heart

of the Roman Governor. The physical mist and darkness were symbolic of the spiritual mist and darkness already blinding his soul.

For the first time, the great missionary, known hitherto by his Hebrew name Saul ("the longed for"), is called by his Roman name Paul ("the little" 2 Cor. 10:1). It has been suggested that the exclusive use of the name Paul in the record from this time on is connected with the victory for the Gospel in the conversion of the Governor Paulus. Again, the Roman name would be more appropriate as the apostle to the Gentiles journeyed in spheres of Greek and Roman civilization, himself a Roman citizen.

John Mark departed, seemingly because he lacked courage for the severe trials of a pioneer missionary (Acts 15:38).

III. Paul Preaching at Antioch in Pisidia—verses 14-43.

Upon leaving Cyprus, the missionaries travelled north to Asia Minor, preaching in the great commercial centres of that region.

Paul attempted to prove to his Jewish audience in the synagogue in Antioch of Pisidia that the Messiah whom he preached had been the subject of Old Testament prophecies. He reviewed the history of the Jewish people, showing how God had prepared the way for the Deliverer. King David specifically mentioned the coming Messiah. Inasmuch as the dwellers and leaders of Jerusalem had not recognized Him, the message was now being preached to the Jews of Antioch. His Messiahship had been fully attested by His resurrection.

The key-verses of Paul's sermon are verses 38 and 39, in which he emphasizes God's plan of salvation through faith in Christ. The New Covenant of grace fulfilled and superseded the Old Covenant of the law (John 1:17).

IV. Paul Expelled from Antioch of Pisidia—verses 44-52.

Paul's reference to the universality of the Gospel, which afforded peace and forgiveness to every one who would believe in Christ (Acts 10:34, 35, 43), angered the Jews. The separation between Jew and Gentile was not merely religious, but also social, and was similar to the race barrier existing to-day in Palestine between the Jew and the Arab. Since the Jews repudiated the message and the messenger, they were given no further opportunity at that time (Matt. 10:14; Luke 19:44).

When Paul declared he was turning from the Jews to the Gentiles, he referred to the local situation at Antioch. He was evidently not announcing any intention of ceasing to preach to the Jews as a whole, for, on reaching Iconium, the next place visited, he went first to the synagogue (Acts 14:1). Though God had appointed him to be the apostle to the Gentiles, it seems to have been his settled policy to preach "to the Jew first" (Acts 17:1, 2; 18:4; Rom. 1:16; 1 Cor. 9:20).

The Jews had no power of themselves to expel the missionaries, since Antioch was a Roman colony. They stirred up influential women (women who were proselytes), probably the relatives of leading citizens. These women persuaded the magistrates to get rid of the preachers. Thus does Satan ever seek to find someone through whom he may oppose the progress of the truth, but our God will be victorious.

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