

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The Jarvis Street Pulpit

### THE GRACE OF SALVATION

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

Preached in Massey Hall, Toronto, Sunday Evening, October 16th, 1938

(Stenographically reported)

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Ephesians 1:7.

Before his conversion, Saul of Tarsus had one special aversion, and that was the name of Jesus Christ. Above all other things in the world he hated that name, and believed it was his duty to do everything possible that was contrary thereto. After his conversion his entire outlook was changed, and his whole life inverted. That which he had specially hated, he came now passionately to love; and wherever he went, and to whomsoever he spoke, he had but one theme, Jesus Christ and Him crucified.

In that, he was in harmony with the whole scheme of divine revelation as set out in the Holy Book; for it is to that end every writer in all ages has spoken. The whole Bible is a temple in which the Lord Jesus is magnified. Indeed the Book of God is like the heavenly city in this respect, that it has no need of the sun nor of the moon to shine in it, it is not dependent upon created light, or upon creature effort, for "the glory of God doth lighten it, and the Lamb is the light thereof". The one task, the one responsibility and privilege, of every Christian is to magnify Christ, to make Him known—not to get on in the world, not to seek the applause of men, but so to live that his life will contribute to the praise of the glory of His grace.

The preaching of the gospel consists in the preaching of Christ—not the setting forth of the value of any sort of institutional religion, though we hear much of that to-day. "How much the world needs the church!" "How much men need the church!" If the church fulfill its proper function, if what is called the church is a church after the New Testament pattern, it has a very clear and distinctive ministry to men; but that ministry is a very simple one, to make Jesus Christ known. They do not preach the gospel necessarily who magnify the church, nor its ordinances, nor its ministry, nor in an abstract way, even its teaching. The gospel is more than an idealism, more than a scheme of behaviour. The gospel is

simply the story of Jesus and His love; and as often as we preach it, whatever aspect of the infinitely varied truth we may present, it must all lead to this one end, that Jesus Christ be made known.

That itself is an important consideration, that the preacher, as often as he rises to speak in the name of the Lord, and wherever he may be so privileged, must always preach Christ only. Every public service, to those who are there, ought to be like that occasion on Tabor's mount when the three disciples saw "no man save Jesus only". That, of course, is the subject of the chapter from which we have read—as of this epistle, and of all the epistles, and of the Book as a whole—for the reason that "none but Jesus can do helpless sinners good."

It is a commonplace to say that salvation is in Christ—but it is! And in Him alone. We are not worshippers of a man in a book; we do not bow down to a mere historic figure; we are not followers merely of a great teacher, or reformer, or philosopher, who lived in the long ago; we are disciples, if we are Christians, of a living Person; for Jesus Christ is just as truly alive to-day as when He walked this earth in the days of His flesh. It is not only as easy but easier for men to come into contact with Him to-day than when He was upon earth; for He Himself said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He has come. Oh that we could recognize Him this evening, that whoever else may have found it inconvenient to attend this service, the Prince of life is with us:

"Speak to Him, thou, for He hears, and spirit with spirit can meet;  
Closer 's He than breathing, nearer than hands or feet."

He is here.

"His touch has still its ancient power,  
No word from Him can fruitless fall"—

He can, and I believe He will—

"Hear in this solemn evening hour,  
And in His mercy, heal us all."

"In whom we have redemption." Three simple things. Simple, did I say? Yes, infinitely simple, and simply infinite; as profound as God Himself, as high as heaven and as long as eternity. Redemption through blood, forgiveness of sins, salvation by the riches of His grace.

### I.

Such as are saved, then, are REDEEMED THROUGH BLOOD. What do we mean by redemption? It is a very interesting word. It has the significance of releasing, of separating, of divorcing one from something. We speak of redeeming something that has fallen into other hands. You pay a price to bring it back into your possession. I hope you have not had to do it, but I have heard of people who leave something in a certain shop that is usually adorned with three brass balls. By and by, when times are better, if it be possible, they redeem it by going and paying a price for it; they buy it back again.

The principle of redemption enters into our salvation: we are *redeemed from the curse of the law*. That is to say, we have fallen under its condemnation, and it holds us in its relentless grip, like an officer of the law, whose strong hand is laid upon one who has done wrong. We have been taken into custody, and the sentence of an outraged law has been passed upon us. We are not only like captives in jail awaiting trial: we are like men upon whom sentence has been passed, "condemned already". The curse of the law rests upon us.

I know there are many who fail to understand that. The man may say, "I have done nothing very wrong, sir. I am not a thief, a libertine, a murderer. I live an upright life. Why do you say I am under the curse of the law?" Suppose some man, feeling slightly indisposed, were to consult his physician to-morrow. He is not dangerously ill, it would be absurd to suggest to him that he needs hospitalization. He says, "I am just a little out of condition: I think I will run in and see my doctor." "What is wrong, man? Have you broken your leg?" "No." "Dislocated your arm?" "No." "Any wounds about you?" "No." "Any know disease?" "No. I am a little below par. I do not know what is wrong. I am going to call in and see the doctor." When the doctor examines him, he renders a very serious and alarming verdict. The man says, "That cannot be." It may be, for instance, the doctor says, "You have tuberculosis: you must give up everything, and go to a sanatorium." "But we never have had anything like that in our family. My blood is clean. It cannot be that I have tuberculosis."

Do you know what happened? Somewhere, at some time, that organism had failed in its proper correspondence with the environing laws upon which its health was conditioned. In other words, the organism, the body, had become a transgressor of the law, and already it is under the curse. But the man says, "I did not know it." No! You did not know how sensitive those laws were. You had no idea how inexorable they were in their operation. But that is the fact, man.

The difficulty is, natural men are not cognizant of the sensitiveness, the infinite sensitiveness, of the moral order. They have no idea of the quality of the divine

standards. The man who, among his fellows, holds his head high, and walks like one who may rightly command the respect of all his fellows, in the sight of God may be a sinner of the deepest dye. "Oh", the man says, "I did not intend to offend against God." The fact is, my dear friend, you did not even think of Him. You ignored Him. You have spent the greater part of your life as though there were no God. With every breath you were doing violence to His law. "All have sinned, and come short of the glory of God." "He hath concluded all under sin." There is no exception. From that curse of the law we must be redeemed by a restoration of the moral equilibrium, by the balancing of the divine books somehow. It were useless to go to jail and demand that prisoners be let out: there is a reason why they are there. No one can release them from captivity while the law says, "That man is mine." That is our situation.

We are said to be *redeemed also from our "vain conversation"*, from our manner of life. A man needs to be released from his manner of life, his habits of life, the record of his life. You have in mind someone who has become openly a transgressor. He may be indolent; he may be throwing away his opportunity for betterment; he may be addicted to certain carnal lusts; he may be a man of appetite, a drunkard of some sort. Years have gone on until at last the man has settled down to a certain condition of life. You think of him and say, "What a pity. I should like to give him a new start." It would do no good. He would be the same sort of man to-morrow. You know what I mean, for you have seen multitudes of men who are just as much bound by the long course of life they have lived, by the habits they have formed, the general manner of life that has characterized them, as though they were dragging chains after them; by the habits of mind—every kind of habit—until the man has become what he is by long practice.

You ask, "How can he be released?" I have seen some bright young fellow whom I coveted, and have said, "He will be a fine man one of these days." But he disappointed everyone, father and mother, and everyone else. He had no will to work, to make the most of himself, until by and by at a comparatively early age people said, "What an utterly useless man he has turned out to be!" "How much would you give for him?" "I do not want him around. I would give nothing—unless it be to keep him out of my way." He has settled down to become a useless character with whom no one can do anything.

Oh for power to redeem a man from his record! It may be a short one, it may be a long one. I do not know where it is written, in Canada or elsewhere, but wherever it be, everyone of us, just as truly as though someone were writing down every act and thought, is writing a life-record. I mean to say that the life we live, leaves an indelible impression, and we cannot divorce ourselves from it. The man takes his miserable self with him. Oh for power to redeem him from that, and allow him to begin all over again!

That is what the gospel means when it tells us we are redeemed from our "vain conversation"—not only from the penalty of sin as objectively demanded of the law, but redeemed from the subjective effects of it in our own lives, from our manner of life. We need thus to be redeemed.

We need *the redemption of life's estate*. I have heard of men who have inherited wide acres, and some ancestral castle in which men lived in years gone by; but those

who preceded him squandered much of the resources of the estate. When the man came to nominal ownership, and perhaps to a title which went with it, he said, "The whole estate is mortgaged. I am given a castle, but I cannot keep it up. Tell me all these acres belong to me, miles of property? But it is owned by someone else." That is why an impoverished scion of a noble house sometimes crosses the sea, in the hope of alliance with some rich family through one of their daughters, hoping thus to redeem his estate that has gone.

Life's estate is mortgaged to the hilt. The houses in which our spirits dwell, these earthly houses of our tabernacle, are old and out of repair. "We that are in this tabernacle do groan, being burdened." What a croaking, groaning, generation we are! No freedom. The whole of life's estate—and the world at large—shares in that incumbrance. That is true of every country; it is true of the earth upon which we walk; it is infested with thorns, cursed for man's sake. "The whole creation groaneth and travaileth in pain together until now." This old earth needs to be allied with someone who is very rich, to get out of that trouble. Someone will have to be possessed of vast resources to pay off that mortgage. He must be a mighty prince who can come to the help of a world that "lieth in the wicked one."

And such a Prince have we as our Saviour, for His redemption contemplates nothing less than that: the release of the spirit, the regeneration of the whole personality, the reclamation of this poor body, until it shall be fashioned like unto His glorious body; and the redemption of the whole creation—"waiting for the adoption, to wit, the redemption of our body." The regeneration, not of the individual only, but of the whole earth: nothing less than that is contemplated in the divine scheme of redemption. And then some modern preacher says, "If you follow Jesus, you will have a new economic system!" I do not say we should not. We may have some day. But what a pitifully small conception of the function of the gospel, to suppose that it has no larger purpose than to give us a little more butter on our bread, better houses to live in, and a few shorter hours to labour! The gospel is bigger than that. "In whom we have redemption—through his blood."

I think we shall not be wrong if we take what some would call a mechanical view of things. They tell us that, the idea that the blood of Jesus Christ paid a certain price is a mechanical view of the divine economy, as though God weighed our sin in one scale, and the value of the blood of Christ in another. Call it mechanical if you will. I am prepared to accept the criticism, and abide by the Scripture: "Ye are bought with a price." Redemption is effected by a price, a price that was paid. The value of a slave was estimated by the number of years which should intervene between the time of purchase and the year of jubilee. If the jubilee year had just passed, and the man should have nearly fifty years of service before him, if then a new master might obtain a lease of his service, the price would be great. If it were but thirty years, the price would be less; and if it were but a year or so before the return of the jubilee, the price would be very little, because at the jubilee his period of servitude would end.

We were bought back from the service of the law we had violated. We were the slaves of the master to whom we had sold ourselves. We had committed ourselves to an everlasting servitude, and only an infinite price could

redeem us from the law. Indeed, the principle was a life for a life. "The life of the flesh is in the blood", and the blood was equivalent to the value of a life. It represents more than everything else besides to have secured redemption through His blood.

But what life was it? The life of the Son of God. The devil said, "All that a man hath will he give for his life." And that is true. Why would a man endeavour to retain anything if he must forfeit his life? His life is his most valuable asset. If he were worth millions and could prolong his life by the payment of that price, he would pay it rather than lose his life! for with the loss of life he would lose all. When Jesus Christ gave His life, He held nothing in reserve. He gave all that He could give, all that God could give. I say it reverently, that neither in this age, nor in any age to come, can God Himself do more for the redemption of a sinner than He has already done; for in the life of the Lord Jesus, God Himself has expended all His wealth. We have our redemption through His blood, the payment of the price demanded by an outraged law, in order that our souls might be liberated.

The blood is a *releasing, a resolving agent*. I do not know whether I can explain it to you or not. There are so many things in the Word of God that are inexplicable, beyond human understanding.

"He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood avails for me."

His blood not only effects the remission of the penalty we have incurred by its transference to the Son of God, but as we sing sometimes, "There is power in the blood." If you can conceive of a man's being bound with chains that were made of some kind of steel that would respond to no sort of tool, that cannot be melted by any kind of torch. The man is bound in iron. Then if you can think of some powerful chemical that could be applied to his shackles, until they are dissolved, and the man cries, "I am free"—such is the blood of the Lord Jesus Christ. His blood divorces a man from his record, separates him from the past, redeems him unto God. "In him we have redemption—through his blood."

## II.

"THE FORGIVENESS OF SINS." That is the basic thing. You and I need to be forgiven of our sin, every one of us. Do not sit back with a superior air and say, "You cannot frighten me into being a Christian, sir, by talking of hell and of punishment to come." I shall not try to frighten you. If I were to close my Bible, and talk to you about natural law, I think I could show you that the hell of science is just as terrible as the hell of theology. You never saw a man who did not reap what he sowed. Postulate the immortality of the soul, and the survival of personality beyond the grave, and the perpetuation of life into an unmeasurable and illimitable future in which the seed sown in this life will bear fruit in the life that is to come, and even if it were not written in the Book, the future of such a soul would be so inexpressibly terrible that it would almost drive a man out of his mind to contemplate it. Law is universal, and God is not mocked. "He that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Unless there be some divine interposition to stay the natural progress of evil that is in us, if all the fires of

hell were extinguished, there is enough sin in every human heart here this evening to rekindle them. There is a penalty for sin; there is a punishment for sin; and there is no escape unless God Himself interpose—as He has done in the person of His Son—unless it be true that He bear our sins in His own body on the tree.

Having done so, it is possible for Him to forgive our sins. Blessed be God, to those who look to Jesus Christ, there is no fearful looking for of fiery indignation that will devour the adversary.

But *forgiveness means more than the remission of a penalty*. A man has lived irregularly in some way, and has brought himself under the condemnation of society. He may not have fallen into the hands of the police, but he has been an evildoer, and everyone knows it. No one proposes that he should be hanged, or that he should be put in the stocks. The penalty for some reason or another has either been remitted or postponed, but as the man moves among his fellows, he knows very well, that others know what he is. He feels that society has not forgiven him. He is introduced to someone, and the man says, "Mr. So-and-So, did you say?" "Yes." "Where do you live?" "So-and-So." The man lifts his eyebrows, chats a moment only and says, "Good day, Sir." What happened? The first man's record flashed before the eyes of the other man and he said to himself, I want nothing to do with him: He does not propose to inflict punishment upon him, but the fact is, the man is not purged from his sin; he is really not forgiven.

It is one thing to escape hell: it is an entirely different thing to be made worthy of heaven. There could be no heaven for any one of us without that free and full and deep forgiveness that brings us into right relationship with God, so that we shall be at last at home with God and the angels: "In whom we have redemption through his blood, the forgiveness of sins."

David gloried in the multitude of His mercies, then prays, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Again he said, "Wash me thoroughly from mine iniquity." Thoroughly; cleanse me within; forgive me, and purge out this inner vileness, that I may be at ease and in comfort in the presence of the Holy One. That is a beautiful word in the Song of Songs which is Solomon's, where the spouse says to the beloved, "Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me: they made me the keeper of the vineyard; but mine own vineyard have I not kept." She felt herself unworthy to be the consort of such an one, but in due time he says, "Thou art all fair, my love; there is no spot upon thee." She had his heart's approval. Oh to be sure that we are forgiven our sins in the sense that when we get to heaven we shall be all fair in the eyes of Him Who is fairer than all the children of men, to be sure there will be no spot upon us, but that we shall be without fault before the throne of God!

But forgiveness of sin means more than that. Some man says, "I did wrong, and I am forgiven; but I shall never forgive myself." "The forgiveness of sin." Do you know what it is to be conscious of your own defects, so that you cannot forgive yourself? To feel a sense of moral unworthiness, a sense of short-coming, scarcely able to lift up your head? But the blood of Jesus Christ purges our consciences. Sometimes I have almost envied some men, their self-complacency.

But some are easily satisfied. Men have a good conceit of themselves. I used to know a man who, in violation of every grammatical principle, had a favourite expression for the characterization of certain forms of human conceit: with infinite scorn he would say, "What did you expect? He does not know enough to know that he don't know nothing." A little knowledge is a dangerous thing.

There are people who are strangely proud of themselves; "perfect" people! They need no forgiveness! But any spiritually sensitive person must have his times in the valley of humiliation, and cry like Isaiah: "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." In such case one may feel his situation is hopeless. That he is not fit for heaven, not fit for the company of the saints." The forgiveness of sin involves, through the blood of Christ, a ministry to the human conscience which makes the soul supremely satisfied with Christ, and, by grace, ultimately God will make us satisfied with ourselves. Said the Psalmist, who often complained, "I shall be satisfied, when I awake, with thy likeness." We shall be happy in heaven because heaven will be in us; and unless you get heaven inside of you, it is no use your trying to get inside of heaven. But all that is made possible through the forgiveness of sins."

### III.

And all this is "ACCORDING TO THE RICHES OF HIS GRACE." Sometimes we read of very rich men—some men who have more money than sense, who indulge certain hobbies. It may be that one man is fond of horses; another man, like Lipton, wants to win a yacht race. He is a hobbyist. There is not much in such hobbies, but one would not complain if a man of vast wealth spent his fortune for the benefit of his fellows, who would help everyone he possibly could. Will you understand me if I put it this way: that salvation is God's hobby? That is almost irreverent. I put it that way only for the sake of the parallel. Salvation is God's specialty, the one thing in which He is supremely interested; and all His resources are utilized to effect it. "We have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Not only according to His grace. Grace in itself would be enough. One says, "If I had a million dollars I should not need any more." Are you sure? It is a great deal of money, and if you know anyone who has a million to give away, introduce me to him. I would go to see him to-morrow morning. Again we hear of a man who has many millions; not one million, but many, a hundred million. There are actually men who have ceased to be rated as millionaires: they are billionaires. I do not know what that is; it is beyond my reckoning. There are men whose riches are beyond computation, who are inestimably rich, to whose wealth there is no limit.

All the "riches of his grace" are definitely—I was going to say, consecrated; yes, that will do—consecrated, devoted to the task of redemption. It is all according to the riches of His grace. I wish I knew how rich He is, and yet I cannot be sure. I said just now I could not understand what is meant by billions, and I cannot. I cannot understand what is meant by hundreds of billions, or by the term, multibillionaires.

Nor can I understand what is meant by that wealth that is described as belonging to Jesus in the passage, "He hath made him heir of all things." I wish you could see, poor soul, that Jesus Christ is infinitely rich, beyond all ability of the human mind to estimate.

Three simple things. He must be rich to contemplate such an enterprise as redemption. What sort of store do you go shopping in? I do not go shopping at all, but when I am out of town I do my shopping at the five and ten cent stores. They are my size. I am not paid for that bit of advertising! But I have seen people looking into the window of a jeweller, at something that would cost a fortune to buy. I never stop and look in a jewellery-store: I cannot afford to do so. I should like to, but I go to the store that is within my competence. There are some things that are excluded from your contemplation. You cannot afford to entertain the idea.

How rich must He be Who, before the foundation of the world, could contemplate the work of redeeming the whole world! Is that not too expensive? No! The riches of His grace are sufficient for that.

How great must be His wealth as shown by the achievement of His purpose! He did redeem it, and has given us the "earnest of our inheritance, until the redemption of the purchased possession". How lavishly He expended the wealth of heaven in effecting the redemption of the race! God emptied Heaven's exchequer. He paid out, if I may so say, His all when Jesus Christ counted down the precious ruby drops, the price of our redemption. In that He taxed even the riches of His grace.

I was at Atlantic City some years ago, and a friend said to me, "Will you have lunch with me?" I had no engagements, so I accepted. He named a place, and I found it to be one of the largest hotels in the city. As soon as I stepped into the place I knew it had been built to relieve wealthy people of their money, people who have more money than sense! You could not cross the hall without paying for it. We sat down for luncheon, and my host passed me the menu. "Celery—fifty cents"! He asked me what I would have, and wisely I think, I asked him to order for me! He did. It was a simple sort of lunch, but I really believe his bill was not far short of ten dollars. He handed out a tip of a dollar to the waiter! He had plenty of money—and people expected him to spend it. When he entertained me on that scale, I did not say, "Let me tip the waiter; let me have a share." I was his guest. According to the riches of his grace—and I let him pay, because I could not; it was beyond my ability; but for once in my life I felt as though I were someone! It was his grace, not my money, that paid for it.

How foolish it is for spiritual paupers, in rags and tatters, brought into the banqueting-house, to think that such as they can help pay for what can be only a gift! It is all by the riches of His grace.

There is this wonder too. How rich He must be Who promises to carry it on for ever! I have seen many a house that represented some man's ambition, that he never occupied. He built it, and then was forced to say, "I cannot live in it. I have not enough money left to maintain it." The Lord Jesus Christ planned something that He was able to carry out. They are building a mansion for us over there, and He can keep it up. There is no scarcity there. Many of our

friends have already arrived there. "Part of the host have crossed the flood, and part are crossing now." You will never get to the end of His wealth.

Do you know why we are saved by grace? Listen: "By grace are ye saved through faith: and that not of yourselves: it is the gift of God." He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus"—what for?—"that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Forever entertained by the Prince of glory! He will "shew the exceeding riches of his grace", and it will not be a vulgar display. I heard of a newly-rich man who called in some friends for dinner, and was impolite enough to say, "Have some of those grapes. They are very fine. They are imported; I paid two dollars a pound for them." One of his guests cynically said, as he passed his plate, "All right; give me another dollar's worth." He had wealth, and wanted to make a display of it, but succeeded in displaying it vulgarly.

Certain women would not enjoy their new clothes if they did not look as though they cost a great deal of money. Why they do not leave the price-tag on and be done with it, I do not know. But He will "shew the exceeding riches of his grace", and we shall enter into the enjoyment of it—and shall continue in that enjoyment through all the ages to come. For in His grace "he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory."

I tell you frankly, I did not feel like preaching to-night. I thought I should like to have someone else preach. But I said, I must find a text somewhere that will make it easy for me to magnify the Lord Jesus. That is all I have been trying to do. Do you love Him? Do you trust Him? Is He worth having as your Saviour to-night, to-morrow, and forevermore? If so, trust Him; and He will save you with an everlasting salvation.

### THE CONVENTION NEXT WEEK

Jarvis Street Church is looking forward with pleasure to next week's Convention meetings. While we have no building of our own in which to welcome the delegates, we can assure them of a cordial welcome at Cooke's Church. On Tuesday and Thursday the Management of Cooke's Church will afford us accommodation both in the auditorium and school-room; on Wednesday, the billeting and registration table will be found in the large vestibule of the church.

The Jarvis Street family have enjoyed the hearty hospitality of the friends of Cooke's Church since the 5th of March last, and we are sure the hospitable Cooke's Church spirit will augment the Jarvis Street welcome to all delegates. Delegates are requested to go directly to Cooke's Church on arrival. The church is on the corner of Queen and Mutual Streets. That means, one street west and three blocks south of the Jarvis Street building.

## UNION CONVENTION

October 25th, 26th, 27th

Tuesday, Wednesday, Thursday

Cooke's Church, Queen and Mutual Streets,  
Toronto

We are looking forward with great anticipation and joy to the coming Eleventh Annual Convention. Every indication points to one of the best times we have ever enjoyed together. All the reports of the various activities of the Union are encouraging and some of them write new records in our history. There are no vexatious problems clamouring for settlement, and a spirit of unity reigns among our churches which rejoice in the progress of our work at home and abroad. Mr. Dubarry's visit to almost all our churches is a pleasant memory and we are happy to have the spiritual fellowship of our sister Baptist convention in France.

One of the most pleasing features of this Convention programme is the excellent state of all our affairs which will allow us to give to Bible conference much of the time usually given to discussing business. This programme offers a feast of good things and we trust a great host of friends and delegates will come in the spirit of prayer and expectation. —W.S.W.

## NEWS OF UNION CHURCHES

### Once Again, Well Done!

Several months ago we had the pleasure of printing in these columns the announcement that the Bobcaygeon Church had taken the courageous and commendable step of declaring for self-support. We now have the additional joy of sharing the good news that two other Home Mission fields have followed the splendid example set by the friends at Bobcaygeon. One of these fields, that of the Shedden and Fingal Churches under the leadership of Pastor Buchner, has been systematically reducing its grant over a number of years. In the face of the many problems that make work in the country peculiarly difficult in these days, such a step of faith as this speaks most eloquently of the strong Christian character that has been developed on the Shedden and Fingal field.

The mission at Geraldton is the most distant as well as one of the newest of all our fields in the North. Less than a year and a half ago the Seminary received a request for a student from two Christian men living in this pioneer mining centre. Mr. George Hicks answered the call. A strong nucleus of believers has been built up; the Gospel has been preached in numerous other places; a lot has been purchased; and now the cause has declared for self-support. We earnestly hope that our next piece of news from this vigorous mission will be that they are about to build . . . but that will take much money!

The field at Miner's Bay, under the leadership of Pastor Frank Vaughan, is still another of our Home Mission fields that has become self-supporting during the year, and from it we hear of greater blessing and greater progress than ever before. And from still another Home Mission church has come the whisper that it too, will soon be able to stand alone.

Other Home Mission causes are making rapid strides and we hope that in the course of the coming year they, too, will declare for complete self-support. We do not say this because we begrudge the money expended in Home Missions, but rather because the funds released from the older fields may be applied to newer causes in other districts. What parent could be other than both proud and happy when members of the family, once a financial liability, go out into the world to play a man's part, and return home to bear a part of the burden of caring for the younger children. The family of the Union of Regular Baptist Churches is a numerous one, and we welcome this increase in strength that has come to it through the growth of our Home Mission causes. We are persuaded that the funds released by these courageous declarations of self-support will provide the means to open up many other needy fields which hitherto we have not been able to reach.

Perhaps we should have waited until the Convention to have disclosed these important pieces of news, but we offer them as a sample of the things we have to present to what we have reason to believe will be one of the finest conventions in the history of the Union.—W.S.W.

ST. CATHARINES—*Rev. J. H. Watt.* "Our meetings were a marvellous success. God richly blessed, mainly in restoring a number of Christians who have been out of touch with Himself, and out of service. We had children's meetings, and found it difficult to house them all. There were 250 by count crowded in one night and some went home. We had about 200 the other nights. Our church was filled with adults more than once, and last Sunday, following the closing of the campaign on Friday evening, our church was crowded to capacity again. The people here are really waking up and getting down to business for God. More has been accomplished than I can write about. Offerings have come up, the Sunday School has increased, some have professed faith in Jesus Christ, and I believe more are 'not far from the Kingdom'."—J.H.W.

OTTERVILLE—*Rev. L. Roblin.* "Dr. Harry G. Hamilton has just concluded a four-day Bible Conference with the Otterville Baptist Church. Both Church and Pastor are praising the Lord that he was sent to us. They were days of delightful fellowship and we believe the Lord spoke to many hearts in a very direct way. Souls were saved and Christians blessed, and the Otterville Church voted unanimously to have our brother return at a later date for another series of meetings. We are indeed favoured to have had Dr. Hamilton with us."—L.R.

### Western Ontario Conference

"The Pastors' and People's Conference of Western Ontario met in the Temple Baptist Church of Sarnia, the "baby" of our Union, on Thursday, October 6th. The Church, under the leadership of Pastor H. MacBain, is to be congratulated upon its enterprising spirit in securing suitable premises as a building. Well located, and pleasing to the eye, it is most creditable, especially when the smallness of the number in the beginning is considered. Those who journeyed had a beautiful journey on a lovely day to begin with, and then a time of much blessing spiritually in our fellowship together around the Word of the Lord.

The speaker was Pastor H. G. Hindry of the Courtright and Wilkesport Church, who opened the Scripture to us from I. Peter 1:18-21, and told us of the cost of Redemption, as well as its object, and set forth, too the characteristics of the redeemed, and those to whom this message is sent. In the evening the message was from Isaiah 45:22: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Once again the glorious gospel was unfolded, and we felt it was a good day spent in God's house with His people."—E.C.W.

### Thanksgiving Rally in London

"Thanksgiving Monday was an high day, when a most successful Thanksgiving Rally was held in Briscoe Street Baptist Church. The weather was ideal, and the crowds came from every direction, from as far east as Toronto, west from Sarnia, and south from Hamilton, Courtland, and Brantford. The church was filled in the afternoon, and in the evening packed to its utmost capacity. The singing and music were under the direction of Cyril Redford and his musical ambassadors. The Rally speaker was Dr. Harry G. Hamilton of Buffalo. In the afternoon he brought a timely and an inspirational message from Psalm 92:1-2, and in the evening preached from John 3:16 in a way that made this a new verse to many. As the crowd dispersed after a great day in the House of God, many said we must plan for another such Rally."—R.D.G.

BELLEVILLE—*Pastor A. Wyse.* Reports received from Belleville are very encouraging. During the summer the congregations have been exceptionally large, a number of backsliders have been restored, and on Sunday, October 1st, two ladies were baptized. They are looking forward to special meetings beginning October 31st, and covet the prayers of our readers that they may be used of God in the salvation of many and the revival of all.

CANNINGTON DISTRICT ASSOCIATIONAL MEETING. Pastor Macgregor and the members of the Stouffville Baptist Church welcomed to their church the Pastors' and People's conference of the Cannington and Sunderland District Association of Regular Baptist Churches on Wednesday, September 28th, and feasted them on both the good things of this world and of the

world to come. Members of some ten churches of the Association were present, many of them coming from a considerable distance that they might meet together in the name of the Lord to give thanks to God for His goodness.

The afternoon session was a prayerful one, many taking part. The speaker was Rev. W. S. Whitcombe, who addressed the assembly on the Holy Spirit and His Ministry. The evening session began with a service of praise and prayer led by Rev. W. W. Fleischer and Rev. A. T. Finlayson of Mitchell Square. Special music was provided by Mrs. Ratcliff and Mr. Gordon of Baker Hill. Rev. G. W. Searle of Orangeville brought the evening message, taking his text from II. Samuel 18:32 "Is the young man Absalom safe?" The message was heart-searching, and we are indebted to Mr. Searle for his timely word. The Moderator, Pastor J. E. Greening of Scotch Line, assumed full charge of the Conference. It does us all good to see the Seminary sending out such acceptable young men to fight the battles of the Lord. It was a great day in the Lord. Watch for the next meeting at Orillia in June, 1939.—C.H.H.

### THE GOODNESS OF GOD TOWARDS FOUR AMERICANS IN FRANCE

(The fascinating story which follows was written by Rev. F. J. Waecker, Pastor of the Church in Mulhouse, Alsace, France. Mr. Waecker is a very close personal friend of Pastor W. H. Frey of Switzerland, now student-professor of French at Toronto Baptist Seminary and American representative of the Evangelical Association of French-Speaking Baptist Churches. This Church is also the one of which Mr. Buhler is a member and in which he has been working since his return to France.)

"In the autumn of 1931 four little boys of the ages of nine, ten, thirteen, and fourteen years, got off the boat from America at Havre, France. They were accompanied by their poor mother who had recently passed six years in a mental hospital. Their father, a true Christian, had been dead some years, and the four boys had all been placed with farmers in America. Their widowed grandmother who lived in Mulhouse, was very rich but as grasping and stingy as she could be, though she sought to cloak her avarice with a Pharisaical piety.

When I assumed the pastorate of the church at Mulhouse, this woman came to the church service with her poor daughter and her four little grandsons. Soon, however, the unfortunate mother had again to be sent to an asylum. The boys were not acquainted with anyone except this cruel grandmother who read them a Psalm every day, but gave them almost nothing to eat. She invited me to the house for the purpose of beating these children! I quickly saw that it was the grandmother who needed the beating and not these four children. Using a little strategy, I asked the grandmother to allow the four boys to come with me, and took advantage of the fact that I was alone with them to ask how they were enjoying themselves in France in their grandmother's home. They began to sob and tell me in bad German mixed with English that they were ill-treated by their grandmother and were suffering greatly from hunger. I went home with a burdened heart, asking God to help me deliver these poor boys.

Several days after I received a letter from the grandmother informing me that the oldest boy was sick. I went to see him at once, and found that he had a high temperature and a very sore throat. I cared for him as well as I could, but advised the grandmother to call a doctor. After a long discussion she agreed to do so, and I took the responsibility of sending a doctor who was a personal friend of mine. He immediately ordered the boy to the hospital, but the grandmother would not give her consent. Judging by her actions, one would have said that she wished her little grandson to die rather than put herself to the expense involved. She even went so far as to write to the doctor, 'Do not come again. If the boy gets worse I shall be happy to call you.' Yet this woman read the Bible every day before dinner! I was forced to lay a complaint. The children were put in an Orphanage and the authorities named me as their guardian. Only once after did this woman come to the church. Without knowing that she would be at the meeting, I was led to prepare a message on Judas. Naturally I spoke with vigour. She went out as she had come in, untouched, but another woman who was at the meeting for the first time was very deeply impressed. This woman asked me to come and visit her and gave me five hundred francs for the church.

The oldest of the two boys often came to see me. One day they said to me, 'We should like to become like you'. I did not understand what they meant, for they had still much difficulty in expressing themselves either in French or in German. After some explanation I understood that they wished to give themselves to the Lord. That took place very simply, but it has lasted. Later, the two oldest were apprenticed as electricians. The Lord aided me marvellously in finding places for them. They passed their examinations with first-class honours, and were officially congratulated. Their employers offered their felicitations for these boys and said that they had never had apprentices like them. The third brother is also a child of God. All three were baptized and are among the best members of the church. Nothing is too much for them. Recently they made some important repairs to our church building, and donated a new pulpit and a new electrical equipment.

In March last year the oldest boy was married to one of the young ladies of the church at Wittenheim. I could scarcely master my emotion on that occasion as I looked upon these fine young people who seven years ago had returned from America to live with a grandmother who acted as though she would have been happy to see them die as soon as possible. I was deeply moved as I saw them strong, happy, and filled with the joy of the Lord.

Recently they invited me to dinner in their new home. How happy these young married people were! And not only they, but also the other three brothers who live with them. I was more happy than they were, and I said to myself, God is the Father of the orphans, and I blessed Him for the privilege that He had given me of being His instrument to care for these lads who had no one else in this world. To Him be the glory!—F. J. WAECKER.

### SEMINARY NOTES

The students who returned to the Seminary from summer fields have reported blessing and we joy and rejoice with them. We had a conversation recently with Mr. Cyril Leach, who ministered this summer at Avoca, Quebec. When we asked him of the work he told us that the congregations had increased under his ministry, and that the outstanding spiritual result was the conversion of a family in such a way that their whole manner of living was so changed that the entire community knew about it.

We said two weeks ago that those who graduated last year must have felt lonely on the day school opened. We were right, for in a letter received from one of them we find the following: "Truly, absence does at times make the heart even fonder, especially after five years of entering into new vistas of learning, and a growing ability, if not to assimilate, at least to appreciate, many 'things' found in Phil. 4:8. My prayers will ever be enlisted for T.B.S. and the faculty."

The Seminary car has no low gear and no second. It starts in high! Things were in full running order the first week of school, but the second week the engine got warmed up and now it runs even better.

Missionary visitors at chapel have been of real interest. Rev. Arthur Lee, B.A., on furlough from French West Africa, where he ministers the Word in the French of the ruling classes as well as in the native languages, spoke from the words: "I will make you fishers of men", and emphasized the importance and power of personal evangelism. This he illustrated from his own experiences as pastor in our Union and a missionary abroad.

A second visitor was Dr. Howard Taylor, M.D., M.R.C.P., F.R.C.S., B.S., son of the great founder of the China Inland Mission, Hudson Taylor, who gave a very earnest address on "Jesus Christ is in you", illustrating his remarks from the victories of the gospel in the midst of the heathenism of China.

Instructors in the Seminary are happy to be able to minister to the churches as supply preacher or on special occasions. Mr. William Frey, our student-teacher of French, last Sunday morning preached his first sermon in English in the Oakwood Baptist Church, Toronto. He began by explaining that when he came to this country last May he managed on the boat to learn two English expressions, "O.K." and "You bet"! But with what English he had learned in the meantime, in a clear and forceful way he presented the message of life in Christ Jesus. The brethren reported afterwards they had a good time that morning.

This scribe a week ago Sunday was the special preacher for Thanksgiving services in the Orangeville Baptist Church, where Rev. G. W. Searle is pastor. There was good attendance, both morning and evening. Last Sunday evening he was supply preacher at the Oakwood Baptist Church, Toronto, where he found a large and enthusiastic congregation, particularly blessed with a high percentage of earnest Christian young people.—W.G.B.

## Bible School Lesson Outline

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

Vol 2 Fourth Quarter Lesson 44 October 30th, 1938

### PAUL'S DEFENCE BEFORE THE MULTITUDE

Lesson Text: Acts 22.

Golden Text: "For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22:15.

#### I. Paul's Testimony Presented in Jerusalem—verses 1-21.

Picture the scene. The Apostle Paul, guarded by the Roman soldiers who had rescued him from the angry mob by carrying him up the steps leading to the Tower of Antonia, has been granted permission to speak to the people. He stands on the steps, holding up his hand for silence as he addresses the crowd gathered below him in the Temple Court. This will be final testimony in Jerusalem, the city of sacred memories.

The Book of the Acts includes three records of the conversion of Paul. The accounts are similar, but not identical for the reason that the circumstances and purpose are different in each case: (1) Acts 9 gives the historical data regarding that event; (2) Acts 22 describes Paul's defence before the multitude; (3) Acts 26 recounts Paul's defence before King Agrippa.

The Lord gave Paul wisdom to give his testimony to the people of Jerusalem in a manner calculated to conciliate them. While faithful to the truth, he did not wish to arouse undue antagonism. His defence was skilful, and a consideration of the features of his witness especially appropriate to his Jewish audience would be helpful.

1. Notice the address, "Men, brethren, and fathers" (Acts 7:2). The term "fathers" refers possibly to the Jewish elders and priests, some of them members of the Sanhedrin Council, to whom Paul's case would shortly be committed (verse 30).

2. Paul spoke in the Hebrew language (Acts 26:14), regarded with reverence by the Jews, especially in those days when Greek was becoming the universal language. They listened in respectful silence.

3. Paul was an appropriate messenger to give testimony in the city of Jerusalem, for himself was a Jew. Not till later (verse 25) did he mention the fact of his Roman citizenship (Acts 26:4, 5; Rom. 11:1; 2 Cor. 11:22).

4. A Jew by birth, Paul had been educated according to the tradition of his race in the Rabbinical School at Jerusalem under the noted doctor of the law, Gamaliel (Acts 5:34; Phil. 3:5).

5. Complimenting them on their zeal toward God, he maintained fellowship with them as far as possible (Acts 21:20; Rom. 10:2; Gal. 1:14; Phil. 3:6).

6. He had had the sanction of the high priest and elders in his actions against the Christians. Thinking he did God service, he had persecuted them (Acts 8:3; 9:1, 2; 26:9-12).

7. He had received a supernatural manifestation from heaven; he had seen the Lord, and had heard His voice (Acts 9:3, 4; 26:13, 14; 1 Cor. 15:8). In rejecting Paul's witness regarding his miraculous conversion, and in hating the light from heaven, they gave full proof that they hated all light from heaven (1 John 5:10, 11).

8. His description of Ananias was given from the Jewish standpoint. Called simply "a certain disciple" in Acts 9:10, he is here spoken of as a Jew, devout according to the law, and of good report among the Jews.

9. Paul's commission had been given to him by "the God of our fathers", Whom they also honored. Paul was to be a witness of "that Just One" (Acts 3:13, 14; 5:30, 31). The Apostle constantly affirmed that Christianity was not hostile.

to Judaism, but was its logical development and fulfilment (Matt. 5:17; Rom. 3:31).

10. On the occasion of a former visit to Jerusalem, probably the first visit after his conversion, the knowledge that they would reject his message had been Divinely revealed to him. He cites that fact as a warning, lest the sin be repeated.

11. Paul understood their hostility, which was partly due to his own conduct. In the dialogue with the Lord, the Apostle seems to take the part of the Jews.

12. He withheld the hated name of Gentile till the very last and even then, mentioned it only in quoting the words of the Lord.

As a witness, Paul had been appointed by God Himself (verse 14; Col. 1:25), to know God's will, to see the Saviour, and to hear His Word. A good witness must not merely know, see, and hear, but he must also faithfully proclaim the truth of which he has this personal, intimate, accurate knowledge. His testimony will be given to all who need it (Acts 1:8).

#### II. Paul's Testimony Refused in Jerusalem—verses 22-30.

The people listened to Paul up to the point where he mentioned his commission to preach to the Gentiles. The Jews would not receive his message themselves, and they were angered that an opportunity to hear the Gospel should be given to the Gentiles whom they despised (Matt. 23:13; Acts 28:28). Yet God had called Paul to be the minister of the concision, as He had destined Peter to be the minister of the circumcision (Acts 9:15; 26:16-18; Gal. 2:7-9). As the Jews had rejected the word of the prophets, so did they also reject the final message of Paul (Luke 19:44; Acts 7:51, 52).

The angry excitement and animosity of the mob remind us of the similar attitude of the enemies of our Lord and of His persecuted followers (Matt. 27:20-26; Acts 7:57-60). The faithful missionary was not unprepared for this experience (Acts 9:16; 20:22, 23; 21:11), and he viewed his sufferings in the proper light (Col. 1:24; 2 Cor. 6:4, 5; 4:8-10; 11:23-28).

Paul rightly claimed the privileges of Roman citizenship. The Roman law protected him from scourging and unjust imprisonment (Acts 16:37, 38; 25:16). The chief captain was a freed man, a slave who had purchased his liberty. Paul, however, was a free man, one who had been born free. In the providence of God, He chose as His special messenger for these times a man who was a representative of both the Jewish and the Roman worlds.

Though men might despise his testimony, Paul was comforted because he enjoyed the approval of his Lord (Acts 23:11; 1 Cor. 4:3, 4). May our words, thoughts and actions always be well-pleasing in His sight!

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