

# 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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## MR. CHAMBERLAIN'S HAT

Some months ago we read a report that Mr. Chamberlain said he was so sure of the success of his "appeasement" policy that he would promise if it failed to accomplish the desired end, he would eat his hat. We have observed no correction of the report, and assume therefore that it was true. That being so, we are of the opinion that Mr. Chamberlain ought now to be put on a diet of hats which should be continued for the rest of his natural life.

It must be evident to all the world—it certainly is to Hitler and Mussolini—that the "appeasement" policy has failed absolutely. We are utterly unable to understand how such an aggregation of incompetents as Premier Chamberlain, Sir Samuel Hoare, and Sir John Simon, and a few others, can continue to hold office in any intelligent democracy.

What has Mr. Chamberlain done? We were sure he was as wrong as it was possible for any mortal man to be when he dismissed Mr. Eden as Foreign Secretary. Not because Mr. Eden was indispensable, but because the principle to which he was in opposition was utterly impossible of successful execution. Mr. Chamberlain's policy did but carry the policy of his predecessor a little farther. What has the various attempts to "appease" the gangsters accomplished? Britain's acquiescence in Hitler's occupation of the Rhineland at such a time, and for such reasons as were adduced, was as short-sighted as it was fatal.

We read with growing indignation, and ever-deepening humiliation, the report of the inactivity of the British Navy, which all but acted as convoys for shiploads of Mussolini's murderers as they went to Ethiopia. Britain's policy in Spain has written one of the blackest chapters in our history. The civil war was one of the greatest crimes of modern times. The legitimate government of Spain has been destroyed—and Italy and Germany have been allowed unhindered to destroy it. The British so-called "non-intervention plan", in principle, was on a par with those who are "accessory before the fact" to a crime of robbery and murder.

It seems to us that the men who formulated that policy, and persisted in its execution, could not even be decently moral. Similar conduct on the part of any individual in any organized community under the British flag would have landed any man in the criminal courts. The victory of bloody Franco over the legiti-

mate government of Spain is due, not alone to the participation of Germany and Italy, but to the positively wicked complicity of our own government. We can find no words to express our sense of shame, no language adequate to express our reprobation of the infamous course pursued by our own Government. Mr. Chamberlain's course which culminated in Munich was the course of one who was politically *non compos mentis*. We had not to wait until now to say so: we expressed our horror at the time to many at the very suggestion of his going to see Hitler. We believed then—we are much surer of it now—that Mr. Chamberlain ought from that time to have been confined in some hospital for the politically insane during His Majesty's pleasure.

No one who was not without understanding of moral principles—unless indeed he were utterly destitute of ordinary intelligence—could have predicted any other result from the Munich agreement than that which has followed. Hitler's absorption of Austria, as well as the lawlessness of his whole career, ought to have taught Mr. Chamberlain what to expect. There are at least some in England who know that we predicted in principle, following the Austrian absorption, and even long before, what must inevitably come to pass.

The conquest of Czechoslovakia has been followed by the possession of Memel—and of course other depredations will soon be reported. When we read that Hitler and Goering were to take a little "vacation," there instantly came to mind the scripture, "And when the devil had ended all the temptation, he departed from him for a season."

What now is the fruit of Chamberlainism? We have lost in Europe an army that might have been one of our allies, of perhaps two million trained men. We have lost the strategic advantage of the natural defences of the Bohemian mountains, plus the Czechoslovakian Maginot Line. We have lost what is, perhaps, the largest armament works in the world except Krupps. But what is sadder still, we have lost our good name. We have lost the respect of all decent people within and without the Empire. We have incurred the hatred and contempt of nine million people in Czechoslovakia. We have been guilty of delivering a free people of nine million souls into a thralldom that must be as bitter as death.

In Spain we have helped Franco to win the war.

Thus, by our policy, we have aided and abetted a war that was instigated by the Vatican, and almost certainly financed by the Vatican—a war that was largely waged for the restoration of the Roman Catholic Church in Spain.

We have robbed nine or ten million people in Czechoslovakia, and the whole of Spain, of the priceless privilege of religious liberty. We have enormously increased the prestige of Hitler and of Mussolini, and we have earned the contempt and hatred of all decent people in Spain.

Nor is that all. Though it has not yet become articulate, the Government has earned the reprobation of many in Britain. They have made such a wreck of foreign affairs that many people overseas either now feel, or will soon begin to feel, it is scarcely fair they should have to pay in suffering and blood for Chamberlain's blunders. We have met with some Britons, and we have received letters from others, who feel such a sense of shame at the Government's course that they say if there were no possibility of a change in Government, they would feel like turning their back upon the country for ever.

It may be that some may feel that no one has a right so to speak in such a secure and far-off country as Canada. Our answer to that is, that there can be no doubt that in any just war, Canada would take her full share of responsibility as readily now as she did twenty or more years ago. Moreover, it must be evident to all that Canada, with all other parts of the Empire, would be expected to do so, whether definitely asked or not. That being so, any Canadian citizen has a right to express an opinion on such a subject, especially as he has no vote in the election of a Government which virtually determines—as it must do—the Empire's foreign policy.

Britons in Great Britain can, if they will, turn the Government out if they do not approve of its policies. We in Canada can only sit idly by, and either help in the ultimate conflict with the enemy or play coward and run away from duty. Because the latter course is impossible, it is right, however little influence a Canadian has, that he should use whatever he has, to effect a change. As we have found Britons so ashamed on account of the disgrace that Chamberlain has brought upon us all, that, failing the privilege of rectifying the wrong, they would fain withdraw from it all; we have found Canadians also so deeply grieved, that their former pride in Britain's achievements is all but destroyed. Mr. Chamberlain's father dreamed of enlarging and strengthening the Empire. The course of the present Government, if it be not changed, will most surely effect the disintegration of the Empire. Next to our own Christian heritage, we prize our British citizenship; and next to our love of the Lord and of our home, we would put the love of country. But Chamberlainism must inevitably paralyze if it does not utterly destroy, British patriotism, for it is a substitution of expediency for heroic defence of principle.

Mr. Chamberlain has not only surrendered a great fortress to Britain's avowed enemy, with two million trained men in the heart of Europe, but he has opened the door for Hitler and Mussolini to establish themselves in Spain, so that they may all but encircle France and imperil our interests in the Mediterranean. It seems to us that Neville Chamberlain is the most colossal political tragedy Britain has known in centuries. He is like a man without any training or capacity for

surgery attempting an operation and exploring through the patient's body to discover what to do next.

How long will the anaesthetic continue, even if the patient can live, we do not know. It seems possible that it may be long enough to make protest impossible, and to make what was intended as an "appeasement" operation nothing short of sheer murder. We cannot believe that confidence can be restored, nor that there is any hope of success unless and until Chamberlain is thrown overboard. We feel certain the day will come when every loyal Briton within the Empire of any moral intelligence will curse the day Neville Chamberlain was born. In our view, Mr. Chamberlain is Britain's greatest liability.

## LIFE AND WORK

### In Toronto Baptist Seminary

"My ma's right if she ain't right," said the loyal child when one contradicted what to him was the greatest authority in the world. But the best mother God ever gave may be wrong, and even the most loyal son be forced to admit it. There is only One Parent Who is always right—our Father in Heaven. "If God's Word says it, it is true." That and just that is the stand of Toronto Baptist Seminary and all its staff in every class on every subject. This does not mean that all human tradition about the Bible is right, nor that we must accept the interpretation of any living man. Yet on any and every subject on which it speaks, the authority of Holy Scripture is final. "If the Bible says it, it is right."

This does not rule out research, for we must "search the Scriptures" to see what they do say. It does not exclude reason, for on the basis of what the Bible reveals we may reason. Nor does it do away with science, for men of science may trace God's ways in nature, and the God of nature and the God of the Bible are one. The world book and the Word Book speak the same language.

And what does the Word say about salvation? That it is of grace, by faith alone, through the work of Christ for us. Cleansing comes to the heart that receives Christ through His shed blood—the inmost of God given for the sins of men.

To train men and women to preach and teach this glorious message of authority and of redemption the world around, Toronto Baptist Seminary was begun in 1927 and continues to this day.

We have been in this preacher-and-missionary-producing business long enough to rejoice in the labours of our spiritual sons. It is always a pleasure to have our own men come back to a chapel service and give a word of report or of exhortation. This morning it was Rev. W. Lempriere, now pastor of the First Baptist Church, Creston, Iowa, who exhorted us to "give ourselves wholly" to this ministry. Last week it was Pastor D. S. Dinnick, who returned last Monday to his work near Strasbourg, Saskatchewan, who brought a heart-warming message on Jesus "in the midst". Earlier last week we welcomed Rev. S. R. Jeffery, just returned from war-torn China, who told us something of what he had learned as a missionary in service for the Christ Who humbled Himself to serve us. And others, representing other missions, have brought before us their fields. Mr. F. S. Cook, one of the graduating class of this year, has recently been accepted for work in Bolivia. A letter to hand to-day from a friend reports: Miss Sydney Bonyan "is a great credit to the Seminary, she is doing a great work" in Palestine.

So is the Seminary strengthening its stakes at home and lengthening its cords abroad. Pray for us and with us that we may fulfil the ministry which we have received of the Lord Jesus. W. G. B.

### From Some of Our Students in Africa

We are happy to have a word of greeting from two Seminary graduates now working in Africa, Mr. and Mrs. Wm. McIvor. After telling of the recovery from illness of one of the children and of Mrs. McIvor, a recent letter goes on to recount an incident that missionaries learn to take as a part of every day life:

(Continued on page 7)

# The Jarvis Street Pulpit

SAVED FOREVER—EVEN HERE AND NOW!

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

Preached in Massey Hall, Toronto, Sunday Evening, March 26th 1939

(Stenographically Reported)

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

For the elucidation of the subject announced for this evening I might have selected one of a thousand other texts embodying the same teaching. The heart of the matter is wrapped up in this brief verse, "The gift of God is eternal life through Jesus Christ our Lord."

I have been moved to speak on this subject this evening by several considerations. Three weeks ago I was slightly indisposed—like many of the rest of you, I had nothing more than a heavy cold. I turned to the radio. It is not often I have opportunity to listen to the radio of an evening, and very seldom of a Sunday evening. I found there was not very much to be had, but I listened particularly to one service.

The preacher took time to report certain questions which had been asked him, among them the question as to whether he believed in the eternal security of the believer. He replied to the effect that the question, so far as his own opinion was concerned, might be answered in the affirmative; but he said, "We have all sorts of people here, Methodists, Presbyterians, Baptists, Anglicans"—and he enumerated nearly all the religious bodies. Then he continued, "We never preach any divisive doctrine here." I could not help wondering what he did preach, for it is rather difficult to preach the gospel without dividing people. The Lord Jesus is the great Divider. In the beginning "God divided the light from the darkness." He "put a difference" between "the Egyptians and Israel." He has always "put a difference between holy and unholy." He selected a people for Himself, and separated them from all others. When the Lord's people were in Egypt He put a sharp difference between Israel and the Egyptians; and when the plague of darkness wrapped the land about, "all the children of Israel had light in their dwellings". When He Who is the Theme and Subject of the whole Book appeared and the Day-spring from on high visited us, you will find, I think, from a study of His personal ministry during the days of His flesh, that whenever He spoke "there was a division among the people because of him". Indeed, ultimately, He is to separate them "as a shepherd divideth the sheep from the goats". I at least have never yet learned the art—and it must be a consummate art—of preaching the gospel without effecting some sort of division.

The doctrine of repentance cannot be preached—the great scriptural doctrine of our natural complete depravity, and the necessity of repenting of our sins—without making a division. Indeed, if you preach it effectively, that is exactly what you will accomplish. You cannot preach the doctrine of the new birth, and in the name of the Lord declare, "Ye must be born again", without making a division. One cannot preach the atonement by blood—one never could, but especially in our day—without sharply dividing almost any congregation of people.

It is not necessary to make excursions into the realm

of eschatological speculation to divide people. There is division enough, and often about things concerning which no one can be sure; but of the great verities of the faith, the things which are indispensable to salvation, it is true that one cannot lay upon these great doctrines the emphasis which the Bible lays upon them without running counter to men's natural desires and predilections; and therefore such preaching is bound to effect division.

I was sorry to hear the preacher say that; for the division is not our concern. Our concern ought to be to preach the gospel, and leave the consequences to God. But I was more troubled still because I felt that behind that question there was an anxious soul who really wanted to know whether he could rest in peace, in the assurance that having once committed his soul to the Lord Jesus Christ, he need have no fear of perishing. For myself, I would divide any congregation rather than imperil the safety or the peace of a soul. That is the great matter. I am always glad to have people come here, and am always happier in their approval than in their disapproval; but I must preach the Word whether men like it or not.

This doctrine of eternal salvation is surely full of comfort for the believer. I have spoken of it scores of times, for the doctrine inheres in a thousand texts, as I have said: it is in the whole Book. And as often as the subject is discussed and printed, the supply is exhausted. (There is an advantage in printing one's sermons year after year; you discover what aspects of truth really lay hold of heart and conscience, and what people really need for their soul's sustenance.) Nearly always we add to our regular edition a thousand or so, and in a very short time they are exhausted. From this, and from my own experience—and especially from the plain teaching of God's Word—I am convinced that the doctrine of eternal life is of tremendous importance to all believers. We cannot assert it too confidently, we cannot proclaim it too frequently.

I should like so to expound God's Word that some troubled soul may leave here this evening as sure of salvation as he will be when he has been a million years in heaven. To me, there is no gospel, there can be no spiritual comfort, no rest for heart and conscience, no real, abiding, peace, until the soul is assured that the question of its relationship to the Lord Jesus and the salvation that is involved therein, are once and for ever settled. So this evening rather than a strict exposition of the text, I shall try to bring you an argument in support of the proposition that the salvation that is in Christ is eternal, and that when our glorious Saviour undertakes to save anyone, He does it thoroughly, and never lets us go.

We live in a world of change. We do not know what may happen on the morrow, but it is an unspeakable blessing to know that we have one possession which neither Hitler nor anyone else can wrest from us, our

eternal salvation. What else is worth offering a poor sinner? If there should be some man or woman here this evening desiring to be saved, how can I ask you to experiment with Jesus Christ? If I cannot with confidence bid you come to Him, and in His name promise you that you will be able by faith to sing,

"Tis done, the great transaction's done,  
I am the Lord's, and He is mine;  
He drew me, and I followed on,  
Charmed to confess the voice divine",

what is the use of my preaching?

Please do not misunderstand my opening remarks. I would not have you for a moment assume that the preacher to whom I have referred himself had any doubt in his own mind as to the doctrine of eternal life. Indeed, he at least suggested the contrary; but I think he was greatly in error in being afraid, positively, dogmatically, oracularly, to declare that the salvation which is of God is like God Himself, eternal.

That is my proposition. I am taking the text only as an outline for my argument. I propose to endeavour to prove it *by the nature of salvation itself*, that it is a life, and life is from God. Then I shall try still further to confirm the truth in your minds by endeavouring to show you *that that salvation is a gift*; and then to establish, by the blessing of the Spirit of God, an unwavering confidence in the truth by observing that *God Himself is the Author of all this*; that the gift of God is eternal life, and we shall see if there is a weak link in the chain, or whether the inspired logic of the Word leads us inevitably to the one and only conclusion, namely, that the promise of the gospel merits—commands—the faith of all humankind.

#### I.

**SALVATION IS A LIFE.** I do not mean, nor does the Scripture mean, a career, a course of conduct; but a life which is communicated. When a soul is saved, something is imparted to that soul which was not there before. Salvation is a new life. What life is, I cannot tell you. I recall some years ago that Sir Arthur Keith who was then President of the British Association for the Advancement of Science, in his presidential address expressed the hope that life might yet be chemically produced. His successor in the Chair the next year took the opposite ground, and said that science had made absolutely no progress in its investigation of the origin of life; that it had made no advancement beyond the earliest of all investigations: all they knew was that life proceeded from antecedent life, but where and how life originated, no man could know. I think that is true apart from the Book, but *we* know where life originated: "In him was life."

I speak now of physical life, but the life of which the text speaks, as I shall show you, is a life of another nature. Salvation is not a set of circumstances, it is not a material or some sort of spiritual equipment: it is a vital spark, it is something which man cannot originate, which man has never discovered. Anticipating my conclusion—as it is legitimate to do—let me say that it is something which only the Creator can originate. Salvation is life, something that cannot be made or bought, but can be communicated only. At the risk of dividing you I say that all your saying of prayers, your bowing of the knees, and giving of alms, doing of penances, observance of religious ceremonies of every sort—that that

is not salvation, and cannot effect salvation. Salvation is deeper, *deeper*, **DEEPER** than that! It is a new life.

That life is here *described as being eternal*. That does not mean that it is a felicitous experience of everlasting duration. The adjective describes a quality rather than a quantity; not so much the duration of life as eternal, as its inherent and essential quality. It is a life, that in its very nature and essence, partakes of the nature of its Giver: it is eternal.

There are many kinds of life in nature, in the plant world for instance. There are plants that live but a season: we call them annuals. There are some that will flower for a couple of years: we call them biennials. There are some that live on indefinitely from year to year; we call them perennials. Suppose your horticulturist were to take his microscope and examine the stem of the annual, of the biennial, and of the perennial, and try to discover what it is in the life of each that differentiates it from the others—he could not tell. No scientist can tell. All we know is that in one there is a life that, by its very nature, lives for a season and then dies. You cannot prolong its life. Another may return to bloom the next year, and one for a number of years; but even the latter grows old, and after a while even that must be cut down.

Go into the forest and you will find some trees that are hundreds of years old, the giant oak, or the stately elm. A few years ago I was in England, and I rented a car. One day a friend and I went for a drive and we became hungry and enquired whether there was an eating-place near. We were directed to a great mansion, one of the stately homes of England, an estate that had fallen upon evil times, and had been converted into a private hotel for a certain period. We drove up the great avenue to see if we could find a place to have lunch, and we did, out on the terrace. It was a glorious place. There was a red beech tree there, an enormous thing, with interlaced branches, the shape of a bee-hive. There was a placard on the tree which said that Queen Elizabeth had often been entertained in the mansion, and that her courtiers had often held counsel under that ancient beech. It was hundreds of years old, but still fresh and vigorous. Why is it that the oak and the elm, and the beech, and other trees outlive by centuries the men who planted them? Because it is of the nature of the life in those trees to persist year after year, century after century.

The same principle operates in the animal world. I have often called your attention to it in one way or another. Talk to a man about his horse—I suppose there are a few left! "He was a good horse, but he is getting old." "How old is he?" "Oh, he must be ten or twelve years old." When a man says his horse is twenty years old, in that kingdom he is nearly an octogenarian! Twenty years old! I read of a preacher the other day who had a horse fifty years old. I suppose he kept it because he could never get money enough to buy another! But you had better not call a woman of twenty "a poor old thing". At all events not if you value her favour. I don't suppose anyone knows how long an elephant may really live; no one knows how long a tortoise can live, but they estimate centuries. I do not know: I was not there on the birthday.

What I am illustrating in the simplest way possible is that in the animal world and in the plant world there are different kinds of life, and that the duration of life

is not wholly dependent upon its circumstances. It may of course be shortened, but the length of it is determined by the nature of the life. When the Bible speaks of eternal life, it means life that is in its very nature, in the quality of it—let me use the strongest word I can—in its very essence, is eternal, eternity is in it. It cannot cease. It is like God. It is a bit of everlastingness. The salvation that is in Christ is eternal life. It lasts forever. That is the teaching of the Word of God. In our text that life is said to be given, communicated. We are made, as believers, partakers of the divine nature. There is something of God communicated to the soul. When God saves a man, He does more than pay his debts and say, "Now behave yourself and keep out of trouble in the future." That is not salvation. He gives a new life, and it is *eternal* life.

In the third chapter of John our Lord speaks to Nicodemus of the new birth saying, "Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That which is born of the flesh is not eternal; we are mortal. These bodies will sooner or later crumble to decay. But there is something in the redeemed soul that comes from God, and it is like God, it partakes of His nature, holy as He is holy, having in it the potentialities of Heaven's perfection; immortal as He is immortal; everlasting as He is everlasting. "That which is born of the Spirit" is of the nature of the Spirit; the very life of the Spirit is communicated to the quickened soul; a miracle is wrought; there is a new creation; born again; a child of God. That is eternal life.

Look at the members of a family, and you can see a resemblance to father and mother. Why? The life of both is in the child; and when the soul is begotten of the Holy Ghost, and the divine life is communicated, that soul lives unto God, because it is a child of God. And can you conceive of God's ever abandoning one of His children? Sometimes you read of some mother in desperation, in despair, leaving her child somewhere in the hope that someone with larger resources than she will give it the care that she cannot give. Sometimes you read of a man or a woman of such quality that we speak of them as being "unnatural" parents, who seem to have no care, no affection, no affinity for their own offspring; they abandon them. But such are the exceptions to the rule, and there is something sadly wrong about those who do it. It is impossible to think of the Holy One, having by His sovereign will communicated His life to a soul, making that soul partaker of His own nature—it is impossible to conceive of Him as ever abandoning His child. To be born into the family of God is surely to ensure our admission within the gates of pearl.

There are many figures in Scripture bearing upon this. "We are members of His body, of His flesh, and of His bones." Every believer, by the very fact of his being born again, becomes part of that spiritual body of which He is the Head; and the life of the head descends to the humblest members of the body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." I love to think of the scene on Calvary when the Lord Jesus was hanging there between the thieves; and in order to hasten their death the soldiers sought permission to break the legs of those who had been crucified. They came to the thieves, and broke their legs,

but when they came to Jesus they did not break His legs. They found He was "dead already", but to make sure "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." Why were not His legs broken? That second Adam, that crucified perfect Man, that perfect, sublime, realization of the divine ideal, "holy, harmless, undefiled, separate from sinners", the Representative of the mystical body of Christ—when they came and would have broken His legs, a Hand was laid upon them: Someone was watching, for it had been written, "A bone of him shall not be broken." When they took Him down from the cross, it was a whole body. Wounded? Yes, but not dismembered. No member of His body was lacking. When He was laid in the grave, no member of His body was lacking. When He rose in glorious resurrection, and at last spread abroad His hands and our beloved ascended beyond the clouds, He carried a perfect body with Him. Members of His body, we shall not be severed from Him! You cannot think of Christ as an armless Christ. He was harmless, but not armless; perfect in every respect.

"Those that thou gavest to me I have kept, and none of them is lost, but the Son of perdition; that the Scripture might be fulfilled." It is a great privilege to be a member of the body of Christ. I sometimes have turned, as a Pastor, to the letter to the church in Sardis, where, as it were, the great Head of the church scrutinized the church roll of the church at Sardis, and put His down beside it, saying "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy—you have a few names on your church roll down there that I have on mine up here." The Lord Jesus said to His disciples when they came back rejoicing because the spirits were subject unto them, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The Psalmist said of his body curiously wrought, "And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Even his physical body! The members of the body of Christ who are really His have their names written in heaven; and there is no power that can expunge them; they cannot be blotted out. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." If you are saved, it ought to give you infinite satisfaction.

Believers are *the bride of Christ*, betrothed to Him by an everlasting covenant; and a day will come when the marriage of the Lamb shall come. The Scripture states that it will be said, "His wife hath made herself ready." There will be no "waiting at the church"; there will be no absence of either bride or bridegroom; they will both be there. Of all that the Father hath given the Son, not one will be lost. It is impossible to conceive otherwise. It is *eternal life* that God gives.

## II.

AND IT IS A GIFT. "The gift of God is eternal life." *It is not a loan.* The Lord did not lend it to us, to see how well we behaved, to see what use we would make of it. Whatever it is it is a gift. He gives it; and when it is given, it is ours.

It is not bestowed upon you by any installment plan. Do you know what an "agreement of sale" is? I had to learn that. I was asked to take charge of some seats in a building, the congregation of which had decided to dissolve. I was requested to make the best disposition of them possible, and report back. A man undertook to buy them. He said he was going to use the same building for services, and agreed to give me a certain sum for the chairs. We did not draw up any agreement—I wish we had, for he never paid a cent; but he had bought them. I could not take possession of them when he had pretended to buy them, neither could I make him pay. My lawyer said, "You should have had an agreement of sale." "What is that?" "It is an agreement whereby he agrees to buy the chairs for so much, but if he defaults in his payments, you can go and take possession. The title of ownership would then have rested with you until they were paid for."

Do you suppose the Lord deals with us after that fashion? Does He say, "I will retain the right to this, and if you do not behave, I will take it from you?" I have heard of "repossessed" motor-cars, but not of a repossessed salvation. The Lord does not take it back. "The gift of God is eternal life."

Nor is the gift determined by the payment of a price in the beginning. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." I have a watch that is a very valuable one. I do not know how much it cost: I was too polite to ask. It was given me; I did not pay anything for it. I got it cheaper than I could have got it at Woolworth's but it is a good one. My morning class gave it to me some years ago—and I took it. Did it cost nothing? It cost a great deal; I know that; it is a good one, and you cannot get good things for nothing. Your salvation cost something: it cost a tremendous price. If I may reverently say so, God emptied Heaven's exchequer to pay your bills, to obtain your liberty. There was nothing He withheld. He gave Him in Whom dwelt "all the fulness of the Godhead bodily" to be the propitiation for our sins. He died "the just for the unjust, that he might bring us to God." There was nothing left. I say it reverently, there was nothing that even God Himself could do that He did not do to effect your salvation. "He gave his only begotten Son." He bought you, paid your debts. *It cost you nothing: it cost Him everything.* "The blood of Jesus Christ, his Son, cleanseth us from all sin." Eternal life is the gift of God. It is not offered to you on the installment plan: it is the free, sovereign gift of God's grace.

### III.

But very especially, salvation is THE GIFT OF GOD. "The gift of God is eternal life." Salvation is of God. Salvation is of the Lord. Unless that be true, there is no foundation for faith. If salvation is to be partly of works and partly of grace, then I cannot believe it—because I cannot be sure of your works or of mine. There is no foundation for faith apart from the postulate that God in sovereign mercy has devised a way of saving men, and in order that it might be thoroughly done, He has done it all Himself. He shared with no one His work: "Salvation belongeth unto the Lord."

What does it mean? It means that salvation is of grace, grace, grace, grace all the way. If God saves me by grace in the beginning—and I could not have been more undeserving than I was; and yet in the infinitude

of His mercy He saved me; I endeavour to serve Him; I have grieved and disappointed Him often, failed to fulfil my high vocation again and again, but the life of God is in me. I should like to serve Him; I am His child—but if He showed me grace when I was an enemy much more will He be gracious to His own child.

"The gift of God is eternal life." *God must give something that is worthy of Himself.* A man of little means, of small possessions, may bestow some trifling gift upon someone, but if the king give something, it must be something worthy of a king. And when God bestows the gift of eternal life upon a needy soul, we may be sure that the jewel is the real thing.

Did you ever see a young lady with something on her finger? There were times when she covered her hands with gloves, but there came a time when she forgot to put one on! There is something flashing there. And she is not ashamed of it. Where did she get it? At a five-and-ten cent store? Oh no! The one who is to be the bridegroom gave her that. "Is it paste, or the real thing?" someone asks. Do not insult any young girl by asking her that question. You would be in her bad books the rest of your life. And I should not blame her! That happy young man would not give a mean thing.

And can you conceive of the Prince of glory setting His heart upon a poor sinner, wooing him to Himself, and making him a part of the bride upon whom He will put beautiful garments, bedecked with heavenly jewels by and by—do you suppose His overtures to be an experiment? His gift will be of the highest quality when the King of kings gives it. When the prodigal came home, the father gave him a good meal, clothed and warmed him; then he said, "Put a ring on his hand." What sort of ring? I am sure that ring had been waiting a long time. That father wanted the son to know that he was not receiving him back as a servant; he wanted him to know that he was providing him, not merely with the necessities of life, "enough and to spare"—shoes for his feet, and a coat for his back; but over and above all that, as a love-gift to show the complete and permanent reconciliation, he said, "Put a ring on his hand."

God does not give mean things my dear friends. "The gift of God is eternal life."

This good brother who spoke over the radio two or three Sundays ago referred to two hymns: "Jesus, Lover of my soul", and, "Rock of Ages". He said that "Jesus, Lover of my soul", had a touch of Arminianism about it, that it was a Methodist hymn, one of Wesley's. "Rock of Ages", said he, was written by Toplady to show that salvation was all of grace, and that if Wesley and Toplady could not agree, how could we? It was news to me that these hymns were contradictory. Listen:

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

That verse is doctrinally sound enough for me. Look at the next:

"Other refuge have I none;  
Hangs my helpless soul on Thee;  
Leave, ah! leave me not alone;  
Still support and comfort me.  
All my trust on Thee is stayed,

All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing.

That's good enough for me. Is it for you?

"Thou, O Christ, art all I want;  
More than all in Thee I find:  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.  
Just and holy is Thy Name;  
I am all unrighteousness:  
False and full of sin I am;  
Thou art full of truth and grace."

Does that satisfy you? But listen:

"Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound;  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity."

I am afraid our radio preacher was speaking without due thought. "The gift of God is eternal life." If it is a gift, it is of grace; and if it is of grace, it is of God. Grace is another name for God. I have never been able to define grace. I have never found anyone who could. I heard one of the world's greatest preachers, preaching at a great convention some years ago in Philadelphia, attempt to do so. He said, "Grace is love beyond the bounds of love. Grace is love outloving love." It is all that, but it is more.—"Grace", says someone, "is unmerited favour. We do not deserve anything." But that will not do. I talked with a certain preacher once who said, "I think I preach grace. Certainly certainly, I believe that salvation is of the Lord, but I never use the term." When the Bible says that salvation is of grace, it simply means that it is of God.

What does that mean? What is in God? Justice, truth, faithfulness, righteousness, love, mercy, power. Enumerate all—not merely His attributes, that which is attributed to God, but the qualities of God—and what have you? Is there any element in the Godhead that is not exercised in the salvation of the soul? I did not mention His wisdom, His omnipotence, His prescience. Nothing is hid from God. He sees the end from the beginning. When the Bible says that salvation is of grace, it uses the strongest term possible—stronger than love, more than mercy, more than wisdom, or justice, or truth, or righteousness or power. Grace is all these put together; and all there is in God, in harmonious relation and exercise, going out and laying hold of a poor sinner and saving him for ever. That is grace.

Yet some man with his little penny would say, "Can I not help pay for this? I should like to contribute something." No, my friend; "the gift of God is eternal life." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Salvation is of grace, that is, of God, in order that it might be by faith; for it could not be by faith if we had to trust anyone but God; and because it must be of faith it must also be by grace, for in no other way can the promise be sure to all the seed.

If I did not believe that, I would stop preaching; I really would. It would not be worth while. I would not mock you nor insult God, by asking you to experiment

with your soul's salvation. "Known unto God are all his works from the beginning of the world." "Having loved his own, he loved them even unto the end."

I know God has a great many weak and feeble children. I admit all that. But go to some family where there are two or three stalwart sons of whom father and mother are proud, daughters who command the admiration of many; but there is one member of the family who is below the standard altogether, not much to look at, not much ability. Does that imperfect member of the family belong? Ask mother! Ask father! Ask them if they love him any the less. Do not suppose because he is not up to the standard of the rest, that he is to be sent to an institution, and the home relieved of the disadvantage of having such an unattractive member. Some of God's children are weak and feeble, I know. A woman said to me, speaking of a young man, "I am sure he is a Christian, but almost as soon as we get him on his feet; he falls down again. We try to remember that the Scripture says we are to support the weak, and comfort the feeble-minded; and God has many children who are feeble—but notwithstanding they are his children still." I like to believe that God, in His infinite mercy, at the end of the day, will effect that great change which will transform such into His image, "in a moment in the twinkling of an eye," and that they will still be among His chosen ones somewhere in the skies. There are some who profess, but do not possess; there are some Judases; there are disappointments. They are the exceptions that prove the rule, and only prove they have never been partakers of that eternal life that is the gift of God; for such as are saved are saved for ever.

That is the profoundest conviction of my soul; therefore I bring you this message, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let me say it over again, "Should not perish, but have everlasting life." That is the only kind of life He gives. May the Lord save us all with His great salvation, for His name's sake!

#### LIFE AND WORK

(Continued from page 2)

"When we got back, the house was very dusty after having been shut up eight days, and I was busy cleaning. I took a lot of papers and magazines down from the top of a wardrobe, put my hands up to feel if there was anything more there when I saw a snake rear its head ready to strike. According to all natural laws I should have been bitten; without doubt the Lord closed its mouth and spared my life. It was a deadly poisonous kind. We have so many manifestations of His love and care for us which day by day fill our hearts with gratitude to Him.

"Our work is very encouraging. It has its problems and difficulties, but there is a growing interest. Our Sunday School is the largest we know of in Yoruba country. Over 400 on the roll with an average attendance of over 350. I am using the training I got in Jarvis Street, and I am wondering if I can catch up to Jarvis Street numbers. A year ago we had less than a hundred. There are still hundreds we haven't got, but we are after them. If we cannot get them while they are young we have very little chance of getting them at all. Pray for Mopa Sunday School.

"We follow the building of Jarvis Street with much interest. While it saddens us to think we will never sit in the dear old place again, at the same time we rejoice that the Lord is making provision for the new building, and pray that our dear Pastor may have the joy of seeing many brought to know 'the God Whom we adore' as their God and the Lord Jesus Christ as their Saviour in the new church."

## Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 15 April 9th, 1939

### THE RESURRECTION OF CHRIST

Lesson Text: Luke 24.

Golden Text: "But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:20.

For Reading: 1 Corinthians 15.

#### I. Announcement Concerning the Risen Christ—verses 1-11.

Read also Matt. 28:1-8; Mark; 16:1-8.

Faithful women who had ministered to the Lord of their substance and service while He was in Galilee had witnessed the crucifixion (Matt. 27:56; Luke 8:2). Among them were Mary Magdalene, who had been delivered from demon possession (Mark 16:9), Joanna the wife and Chuza, Herod's steward, and Mary, the mother of James and Joseph. They watched the tender burial of their beloved Lord, and prepared spices and ointments for the embalming of the precious body (Luke 23:55, 56). Very early in the morning of the first day of the week (John 20:1) they hastened with eager love to the tomb, disregarding all obstacles.

The Lord comforts His loving servants in the time of perplexity and fear. They who trust in Him are not left desolate. The angelic hosts are always ready to do His bidding. They acted as His emissaries to announce the Saviour's birth (Luke 2:9, 13), and to announce His resurrection. They remained on guard at the empty tomb, standing majestically at the entrance or sitting on the stone, or filling the gloomy sepulchre within with heavenly radiance (Matt. 28:2; Mark 16:5; John 20:12). They delight to minister to the heirs of salvation.

The angels made a three-fold pronouncement concerning the resurrection of Christ; the glorious truth was emphasized in the form of question, statement and exhortation. Christ was now the one that was living (Rev. 1:18). Why did they seek Him in the tomb of the dead? They explained the fact of the empty grave by declaring that Christ had risen. They bade the women call to mind the promise of their Lord that He would rise again (Matt. 17:22, 23; Mark 9:30, 31). The women remembered and believed (John 20:8, 9).

A heart knowledge of the resurrection life and power of Christ will make one humble, happy and holy (Matt. 28:8; Eph. 1:19, 20; Phil. 3:10). We, too, shall hasten to tell the glad tidings to others.

The disciples did not believe the testimony of the women that Christ had risen. The glorious news seemed to them as "idle tales" till Christ disclosed Himself to them personally (Mark 15:11, 13). The natural eye cannot see the loveliness of Christ. He must reveal Himself to men.

#### II. Appearances of the Risen Christ—verse 12-49.

##### (a) To Peter—verses 12.

The Apostle Peter bitterly repented his action of denying his Lord, and doubtless felt unworthy to be called an apostle. Yet Christ in mercy sent a special message to the erring disciple (Mark 16:7). Peter had accompanied John to the tomb of the Saviour (John 20:2-10). Later, when Peter was alone, the Lord appeared to him (verse 34; 1 Cor. 15:5), and at that private interview we may be sure that Peter asked and received forgiveness. The Lord Who loves His own unto the end will be merciful and gracious to the wandering ones who desire to return to the fold (John 13:1; Hosea 14:4).

##### (b) To the Disciples of Emmaus—verses 13-35.

Cleopas and his companion were walking slowly and sadly from Jerusalem to Emmaus, a distance of about eight miles. Jesus Himself drew near as they talked of Him (Mal. 3:16; Matt. 18:20). But they did not recognize their Saviour (John 20:14; 21:4). He had appeared to them "in another form" (Mark 16:12), they were not expecting to see Him, and the resurrection body of the Lord Jesus was a glorified, spiritual body, though a real body (1 Cor. 15:44). Unbelief is always blind.

Tenderly the Saviour questioned them as to the cause of their sorrow. He already knew their need, but He invited their confidence and encouraged them to pour out the whole sad story of disillusionment, doubt and despair. He would have us pour out our hearts before Him (Psa. 62:8; Matt. 6:8; John 2:25; Rom. 8:27), even though He knows our need.

They believed Christ to be a Prophet, and had hoped that He would be the Redeemer and Messiah (Luke 1:68; 2:38; Acts 1:6). They were looking for Him to fulfill their own ideas as to the ministry of the Messiah. The Saviour described them as foolish, senseless ones and slow of heart to believe all that the prophets had spoken. They had believed the portions of the Old Testament depicting the Messiah as the King of glory, while they overlooked the passages describing Him as the suffering Servant of Jehovah.

No wonder the hearts of the disciples glowed as with the fires of the Holy Spirit when Christ expounded to them the Scriptures concerning Himself (verses 32, 44). The Living Word pointed them to the written word. He vouchsafed to them no new revelation, but bade them rest upon the revelation already given in the Scriptures.

Christ refrained from entering the home at Emmaus until He had been invited so to do. When invited into the home as Guest. He immediately took the position of Host, and presided at the evening meal (Rev. 3:20).

##### (c) Appearance to the Eleven—verses 36-49.

Read also John 20:19-23.

The proclamation of the Lord's birth was accompanied by a message of peace (Luke 2:14), and likewise the announcement of His resurrection. He made it possible for men to be at peace with God through His death on the cross (John 14:27; Rom. 5:1; Eph. 2:17).

The presence of the Holy One brings only terror to those who do not believe. The eleven thought He was a spirit, and He was Spirit, but He gave them irrefutable evidence that He possessed a body of flesh and bones (John 20:20, 27; 1 John 1:1). The blood which is for the life of the flesh He had given for man's redemption (Lev. 17:11, 14; 1 Pet. 1:18, 19).

The same Christ Who can open blind eyes (verses 31) will also open the Scriptures to us through the Holy Spirit (verse 32), and also open our understanding to receive the Scriptures (verse 45).

The disciples were commanded to tarry at Jerusalem until they should receive the Holy Spirit, promised to them to give them power to witness effectively (John 14:26; 15:26, 27; Acts 1:4).

#### III. Ascension of the Risen Christ—verses 50-53.

Read also Acts 1:1-11.

Christ tarried on earth for forty days after His resurrection, showing Himself alive "by many infallible proofs". Ere He departed to the Father's presence, He talked with the disciples of things pertaining to the Kingdom.

The ascension of Christ marked the completion of His sojourn upon the earth (Phil. 2:8, 9). Having gained the victory over the powers of Satan, He sat down at the right hand of the Father. Made a little lower than the angels for the suffering of death, He was exalted and crowned once more with glory and honour (Heb. 1:1-3; 2:9). In the purpose of God, those who have identified themselves with Christ by faith have been raised and exalted with Him; and in the person of their Representative are seated with Him in the heavenlies (Eph. 1:20; 2:1; 2:4-6; 4:10). Hallelujah!

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