

# The Gospel Witness

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

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

Editor: T. T. SHIELDS

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 18, No. 30

TORONTO, NOVEMBER 30, 1939

Whole Number 915

## The Jarvis Street Pulpit

HOW THE CROSS IS MADE AN ETERNAL FOUNDATION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 26th, 1939

(Stenographically Reported)

"Who was delivered for our offences, and was raised again for our justification."—  
Romans 4:25.

It is difficult in our day to feel sure of anything anywhere upon earth. There was a time, perhaps twenty-five or more years ago, when the world lived a fairly well-ordered life, when one might make plans, subject to the ordinary uncertainties of mortality, with some reasonable likelihood of their execution. But we have lived now a good while in what I may call the "scrap of paper" era. That violation of covenant, with all its attendant and resultant calamities, has multiplied the uncertainties and disappointments of life a thousandfold. Perhaps there never was a day when men were less able to feel sure of anything. Our security in temporal matters has all but gone, and we know not what a day or an hour may bring forth.

Surely the events of life—the ordinary everyday events of life—admonish us against the folly of laying up treasure on earth, which we are finding, in very truth, to be a place where "moth and rust doth corrupt, and where thieves break through and steal". Nor can we find anywhere that I know of, a place of safety where one may secure himself against robbery, or even against murder. What if you had ample leisure and unlimited means, can you tell me of any spot on earth to which you could safely go—on this Continent, or anywhere else, where you would be immune to the ordinary troubles of the world, where you could find peace?

We ought to learn, surely, in our day, the wisdom of laying up treasures "where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal". I do not speak of money—there is not much treasure in that—but of things that are of infinitely greater worth; of the investment of life, its powers and potentialities—these should somehow be laid up where they may grow to fruition. If then, we can find an

unbreakable covenant, by the terms of which all that is of value may be secured to us here and hereafter, surely such a discovery ought to be welcome to all of us.

### I.

I turn to an old text, to an old principle, because the oldest things are now become, religiously, the newest things. THE RECORD OF AN INESTIMABLE DEBT THAT HAS BEEN FULLY PAID is our message: He was "delivered for our offences."

Think of that phrase for a few minutes, will you? "Our offences"! How strange it is that in much religious thought of our day, almost no consideration is given to the great fact of sin. It is forgotten, or ignored, as though there were no sin. But there is. "Our offences" are very real, and very many.

A man came to me some time ago, a very respectable man, to tell me of some financial difficulty in which he found himself, seeking my help. I do not know why he should have come to me! Mr. Spurgeon used to say that the best protection against burglars of which he could think would be a brass plate on the door, "Baptist minister lives here." Notwithstanding, they come. I spoke to a man whose wisdom in such matters—and in all matters indeed—I value highly. I told him of this man's request for money, and he said, "Well, Pastor, my experience and observation is that in such matters one seldom gets the whole story. If that were all that man owes, it might be worth while helping him, but if you get the whole story, you will probably find that that is merely the most pressing obligation of the moment." I found it true, for when I talked with him and said, "How about so-and-so?" "That is mortgaged." "And what about this", naming something else. "That is mortgaged

too." Everything was mortgaged—himself included. It was not one debt, but many.

Sometimes you say, "I know I am not perfect. I did so-and-so." Do not begin the recitation: it would take you to the end of time. It would be a long, long story—"our offences", our derelictions of duty, our failures, our defects. How much we all owe!

Think too of *the terrific evil potentiality of sin*. Even when it is admitted, men make light of it. They say, "Yes, I admit my imperfection." Is that all? Is that all you admit? "We all have our peculiarities, our shortcomings." Yes, we speak of a man's "foibles", his "tendencies", his "habits", his "weakness" for "this or that", his "little vices", his "disposition to exaggerate", his "follies": perhaps the strongest word we use is "fault". That is not what the Bible teaches. It presents an entirely different view of that moral evil called sin. It is an "offence", a transgression against law, a something that is pregnant with, and which, "when it is finished, bringeth forth death."

A man told me the other day—and he would not have said it if he had not good ground for the assertion—of a comparatively recent medical discovery, of what they call a "filterable virus", something that, until very recent years, could not be discerned by the most powerful microscope. Laboratories searched for it in vain. It was a virus so infinitesimal it could go through anything, without detection or detention. The doctors had to say to the stricken person, "I do not know what is wrong with you; I cannot discover the seat of it." A man was ill, he had poison in his system, but medical science could not discern the cause.

Sin is a "filterable virus". Think of some deadly bacillus so small you cannot see it—and if you could see it, you would not know what it was. But it gets into a man's system, and brings him down into the pit of corruption, and wrecks the home, scatters the family, terminates a useful career, impoverishing at last a multitude of people. It was such a little thing, but there was potential death in it, and it wrought its fatal mischief.

Or another strong man is paralyzed. The disease inflicts upon him indescribable torture. It is transmitted to others, who become similarly infected and affected—all by such a little thing! Some years ago I went to assist a Presbyterian minister in a certain American city, in a week of preaching. He was a great man, and had a splendid church. One day he said to me, "I wonder would you come in and see my wife? I think she would like to meet you, she would like to have you pray with her; she is very ill." I went to see her. She was a beautiful creature, brilliantly clever, and comparatively young. She had a philosophy degree, with many honours, from some of the leading universities of America. I sat by that woman's bedside, as she told me what was wrong. It was some form of cancer—the only case I ever met, cancer of the bone, running through all the bones of her body. When the spasms of pain came on, there were no opiates that would relieve them. As I talked with her, through her pain she smiled and said, "And the worst of it all is that the doctors tell me it will take three years to kill me." Three years of excruciating pain! Who knows what caused it? No one. Who knows how small in the beginning? But oh, the horror of it, the indescribable agony of it. As her husband told me of those awful spasms of pain, and that

there was nothing medical science could discover to relieve her, great tears rolled down his cheeks.

We can understand these physical disabilities, but the analogy is incomplete. Sin is a far more deadly thing than that. I remember about twenty-one years ago this Autumn being in France, sometime before the Armistice. The guns were still booming, and the fields were strewn with dead men in one part—I saw them burying them. I saw the barbed-wire entanglements with bodies hanging from them. There had been so many killed they had not had time to bury them—and the bodies were as black as tar. It was a dreadful sight. I walked over a town—I did not fly: I walked over it. It had been a place of about four thousand inhabitants: when I saw it there was not one stone upon another. Some places were absolutely blotted out, so that one would never know there had been a human habitation there. The torn and bleeding ground looked like the raging waves of the sea on the surface, as though hell itself had been ragingly and viciously at work.

As I looked at that sight a passage of Scripture came into my mind with a new significance, almost as though a voice had spoken. Looking as far as the eye could reach in every direction, I could see only death, destruction, desolation—nothing else. As I looked at it this verse came to my mind, seemed almost to come ringing down the skies, "Vengeance is mine; I will repay, saith the Lord." Not that we *must* not, but that we *cannot*. There are some things for which no human punishment is adequate, even in our day. If there were no hell, then there ought to be one specially made for Hitler. Say, Amen, to that! If you cannot, there is something wrong with your conscience, something wrong with your moral sensibilities.

Sometimes we hear of a disease that is epidemic somewhere, that is taking a terrible toll of life; and we hear of it in some other place, where the people are not very ill. The doctor says, "It is the same thing, but it is a milder form of the disease, it is not so virulent." Influenza? Yes, but not like it was in nineteen-eighteen.

Sin sometimes shows itself in milder fashion: sometimes in its most virulent aspect, as though the very top of hell were taken off. But it is all the same; the same potentialities lie at the heart of every transgression against God. "Our offences"! "Our offences"! Do not think of other people: think of yourself, and let me think of myself. "Our offences"—your offences, my offences—all we have thought and done against God.

I said just now it is strange that many forms of religion bearing the Christian name seem almost to take no account of sin. But a holy God is bound to take account of sin: His very nature compels Him to decree that He will by no means acquit the wicked.

I heard Mr. Chamberlain this afternoon. In speaking of this dreadful thing that we are fighting, he differentiated between our "war" aims and our "peace" aims. That is a distinction that is well worth remembering. "As for our war aims", he said, "it is to win the war, and to destroy Hitlerism for ever." That means, destroying Hitler! My dear friends, God could not be God if He did not take account of our offences, and devise some means by which this rebellion against His holy law should be dealt with and removed for ever. The governmental theory of the atonement—while it is not all, has much of truth in it.

Here is One Who was "delivered" for our offences.

Here is One Who took our place—your place and mine. Our offences were charged to His account. The indictment was made out against Him: "The Lord hath made to meet upon him the iniquity of us all."

I know how some of you have been trained, I know how many of your preachers have failed to get to the heart of the matter; and it is that failure to recognize moral evil that must be dealt with, and must be punished, must be controlled, that has given rise to the universal lawlessness of our day.

For this, our Lord Jesus Christ *was qualified to die*. He was, by the union of Deity with humanity, and the enlargement to an infinite degree of all His human capacities, capacitated to make atonement for "our offences", standing in our room and stead; in the dock, so to speak, to answer to our name. He was delivered because of our offences.

## II.

I want you now to follow me a moment as I try to make plain something that I am sure is the very essence of the gospel, yet something that is so seldom proclaimed. the great doctrine of justification which rocked the world in Luther's day. And we shall have to hear it again—and again it will have to rock the world before we get back to where we ought to be. THE DEATH OF CHRIST GIVES THE BELIEVER A NEW STANDING.

*What is justification?* What is it to be justified? It means more than to be acquitted, to be charged with guilt and then to be declared, "Not guilty". That is not justification. It means more than to be pardoned—for the offence to be admitted, but the punishment to be remitted. It does not mean to be "paroled" on ticket-of-leave: that is not justification.

Did you read the other day of a man who had been serving a life-sentence in Kingston, who had earned his parole by good conduct? He had been let out on ticket-of-leave, and had to report to the police periodically. He did so for a time, and then ceased to do so. By ceasing to report to the police where he was living, he broke his parole, and a warrant was issued for his arrest; and for ten years the police had been looking for him—in vain. Here in Toronto a man was arrested for some petty theft—I think he stole a pair of gloves, not a big matter, and sold them to get food. They took his fingerprints and sent them to Ottawa. Immediately came a telegram, "Hold that man. We have been looking for him for ten years." When he came before the magistrate, the magistrate said, "I am sorry, but I have no option but to send you back to Kingston for the rest of your natural life." Why? He had been sentenced for life, and had paid a part of the penalty, but not all. He had been let out while still owing something to the Law. Again he transgressed, and was sent back to spend the rest of his life in prison.

There are people so accustomed to purchasing things on the installment plan that they seem to assume salvation may be obtained in the same way. That is not justification. Justification means that by some means a man stands before the Law, and the Law says, "I have no charge against him. I accuse him of nothing. As far as the Law is concerned, he is without offence. He is a just man in the eyes of the Law. He owes the Law nothing at all: let him go."

That is justification. "Do you mean to say that a poor sinner who has spent his whole life—or part of it—

in sin, that there is a way by which he can stand before the holy law of God as though he had never sinned, with nothing to his charge?" That is what my text says. Our text literally means, "He was delivered because of our offences." Taking our sins upon Him, and because of that He died. He died and was raised again *because of our justification*. Not that His resurrection was necessary to effect our justification; but rather that His resurrection was necessary because our justification, by reason of His death, was already an accomplished fact. The debt is paid, and the Law says, "Let him out of prison."

That is why I read that chapter to you from the Acts. Peter said of Jesus Christ, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Why was it not possible "that he should be holden of it"? Because He was God? Yes, in part: but also because He was the sinner's Substitute. Therefore, God tore wide the door of the prison-house. He had paid the debt, having been "delivered for our offences." Having cancelled our obligation to the utmost farthing, God the Judge of all being just, let Him out of prison as my Representative and yours. It was because the debt was paid "it was not possible" that He should longer be held.

There is much instruction in many little things in Scripture that we sometimes read without notice—for instance, the women going to the sepulchre saying, "Who shall roll us away the stone? It is so big we cannot do it." The Roman soldiers stood guard outside the sepulchre, to see that no one opened it. But when the women came, they "found the stone already rolled away." Why? Because the debt was paid, and God Himself raised Him up because "it was not possible" for a just God to hold Him longer when once the penalty had been paid.

"Payment, He cannot twice demand,  
Once at my bleeding Surety's hand,  
And then again at mine."

Paid! Cancelled! No charge! The man stands in the person of his Substitute free of all offences; and even the exacting law of God has no charge against him.

## III.

Then follows the sweet word with which you are familiar—and do not forget these logical terms. The religion of Christ is designed for reasonable men. If you want a piece of inexorable logic, from the conclusion of which there is no escape for a reasonable man, study Paul's Epistle to the Romans. That will test your reasoning powers. So, says this writer, in effect, "He, my Substitute, was delivered for my offences; and when He had suffered the penalty my sins had incurred, He was raised up because God could not keep Him longer. *Therefore*"—do not begin with the fifth chapter, read the fourth,—"*Therefore being justified by faith*"—how justified by faith? By simply accepting the divine record. I have often put it so, that when Jesus Christ died, I died. When Jesus Christ was buried, I was buried. When Jesus Christ rose from the dead, I rose from the dead. That is why I am a Baptist. They call us Baptists because we practise immersion, but that is why we practise immersion. It is in the Bible. "Therefore we

are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Believing that, appropriating that, and seeing myself in my Substitute, I am justified by faith. Accepting God's remedy for sin, I abide by His decision, I accept—how shall I put it—the judgment of the Supreme Court.

There is a man who is brought before the magistrate. He is committed to trial, and brought before the High Court for some offence. He may be brought in handcuffed to two policemen, brought into the prisoner's box. Presently when all the evidence has been submitted, the jury returns with a verdict of, "Not guilty". The judge says to the prisoner, "You are discharged." He is going to walk out, and a policeman detains him. He asks, "Why are you detaining me?" "Because we brought you in." "Ah yes, but I am going out by myself." "By whose authority?" "By the authority of the judge on the bench. Keep your hands off me. I am going home. The highest authority in this court has said, 'Go', and I am going."

God raised Him up, your Representative and mine; threw wide the door and said, "You are free, and in Thee all who believe are free." There is no appeal against the judgment of High Heaven. You have the last word in the universe, the highest authority. If your heart condemn you, never mind. God is greater than your heart. If the devil condemns you, never mind. He is a liar from the beginning. "Being justified by faith."

"Man, you look different. You came in, with a cloud on your brow, and you are actually smiling. It looks as though life had changed for you." "Yes, I have peace. I am a free man now." "Being justified by faith, we have peace with God through our Lord Jesus Christ."

The man I have supposed has answered for one crime, but scarcely has he reached the door of the court perhaps when the Law lays its hand on him and says, "You are arrested." The other day a man was acquitted of murder in a Toronto court—but he did not go home. There was another crime for which he had not been acquitted, and for which he had not paid; and he went back to prison. But "the Lord hath laid on him the iniquity of us all"—and all our iniquity, past, present, and future. Opposite your name and mine, if we believe, in the Lamb's Book of Life there is written, "Justified." We are for ever free through our Lord Jesus Christ."

I read of a man's being acquitted. He could scarcely believe it himself, but when he heard it, he went to his counsel, threw his arms about him and said, "I do not know how to thank you for what you have done." And how shall we ever thank our Lord Jesus, our divine Advocate, for what He has done? How shall we ever find time or space to express the love of our hearts to Him Who died for us all? "Justified by faith." Good works? Yes, but not for life, but from life. When the man out of whom the legion of devils had been cast was found. "Sitting at the feet of Jesus, clothed, and in his right mind." And he "besought him (Jesus Christ) that he might be with him."

When a man has the devil cast out of him, he wants to be with the Lord Jesus Christ forevermore—and that is what salvation is: to be with Him here, to be with Him always, and by and by to depart to be with Him yonder, which is "very far better".

My dear friends, are you sure of all this? I put it

to you again, are you sure of all this? As you go out the door of this building this evening, can you say, "Thank God, there is one thing of which I am certain. I know I am justified from all things, as I could not have been justified by the law of Moses. I am saved through the blood of the Lord Jesus Christ." May the Lord help us all to be sure.

If there are any of you who are not sure, look to Jesus and see everything in Him, and in Him you shall have eternal life.

Let us pray:

O Lord, for the simplicity of Thy gospel we thank Thee. And we bless Thee too for the certainty of it. We have not followed cunningly devised fables in making known the power of our Lord Jesus Christ, for we have known in our own experience that the blood of Jesus Christ, God's Son, cleanseth us from all sin. Save us every one for Thy name's sake, Amen.

## NEWS OF UNION CHURCHES

### SCOTCH LINE CHURCH

Sunday, November 26th, was a day of particular rejoicing in the Scotch Line Baptist Church. Six believers gave a clear-cut, sincere testimony before the church and were accepted as candidates for baptism. The evening service was held with the brethren of the Bobcaygeon Baptist Church, when it was our privilege to baptize these six believers as a testimony of their faith in Christ. A full house listened to the gospel stirringly preached by Rev. W. L. Hisey of Westboro. It was a night of rich blessing. We pray God's benediction upon those who thus put on Christ in baptism.—J. G.

### ANNIVERSARY SERVICES AT SARNIA

We had a splendid day with the largest crowds we have ever had in the church, on Sunday, November 19th. The evening congregation overflowed into the newly-built Sunday School addition, but the close quarters everyone was subject to was easily offset by the happy feeling which prevailed. It was a real joy to see the interest and growth which has been attained in the short period of two years. Rev. J. R. Armstrong's messages were a tremendous blessing to the church. He said that he believed at an anniversary service instead of preaching on some popular current theme, the real fundamentals for which the church stood should be dwelt upon. We could not help but agree with him as he proceeded to speak of the great doctrines of grace which we as a church that is jealous for the gospel, cherish. Mr. Armstrong is all that one desires as an anniversary preacher. The Male Octette from London also contributed to the success of the day with their earnest zeal and fine singing. We shall long remember this day. We spent it together on the mountain, and Christ was very near to us. We received an offering of \$150.00 for our building fund, which also demonstrates the healthy condition of the church.—H. M.

### A CONVERTED PRIEST

This week the Seminary had the privilege of welcoming at its Tuesday morning Chapel service, Rev. Réal D'Anjou of Gaspé. Something of Mr. D'Anjou's story has already been told in THE GOSPEL WITNESS, and it was therefore the greater pleasure for us to see and hear this brother in Christ who has already suffered much tribulation for the sake of the gospel. Mr. D'Anjou left the Church of Rome because of his conviction of the principles of grace, and a large number of his parishioners followed him to form an evangelical church, now associated with the Presbyterian Church in Canada.

It was refreshing to hear this brother tell us that the final answer to the Roman Catholic doctrine of purgatory was the sacrifice made by our Great High Priest once for all. May the Lord bless him as he proclaims this message to his own people of whom he spoke to us so touchingly. The Roman Church in Quebec, he assured us, is crumbling to pieces through internal decay and presents to us the neediest mission field in the world to-day. His message was a special encouragement to the members of the Seminary French classes who are preparing themselves to preach the gospel in French.—W.

**"MAY THEIR TRIBE INCREASE"**

The following letter comes from Mr. Frederic Bauman, missionary treasurer of the Timmins Church. It speaks for itself, and we need add no comment except to express the earnest hope that it will lead many other Sunday Schools to follow the fine example of these Timmins friends. All the other items on our budget, Home Mission, Western Mission, Seminary, are also constantly in need of money, and can put it to immediate use in the Lord's service.

"We are very pleased to have the privilege of sending a cheque of \$200.00 designated entirely for the French Bible Mission. This gift was made \$100.00 by our Bible School and \$100.00 by one of our faithful church members who has a great burden for the French work. We would ask that it be sent as soon as possible to France. Our monthly mission offering will be sent to you as usual."

**MORE ECHOES OF THE CONVENTION**

We print the following letter recently received from the Courtland Church because it gives expression to sentiments that are shared by all the churches and delegates that shared in the great Convention recently held in the Jarvis Street Church. No war can be won merely by resolutions, and least of all the war against the world, the flesh, and the devil, but when "resolutions" are implemented with "resolution", when, as the following memorial puts it, "hearers" are also "doers", then victory is not far off.

Courtland, Ontario, Nov. 2, 1939

Rev. W. S. Whitecombe, M. A.,  
Secretary, Union of Regular Baptists,  
Toronto, Ont.

Dear Sir:

In gratitude to God for His blessing on the Union's efforts during the past year; and, after full discussion of the Twelfth Annual Report, and our delegates' reports, we, the members of the Courtland Union Baptist Church, desire to place on record the following:

That we thank God for so rich a Convention, its evident spirit of family happiness and unity, and for the ministry of Prof. W. H. Wrighton;

That, as we hold unreservedly to the New Testament teaching concerning the character and mission of the local church, we realize anew our local responsibility for spiritual growth, witness and conformity to Christ;

That, as we are convinced of the need of co-operative interdependence for missionary and education activities of the independantly governed local churches, as clearly portrayed in Acts 15, we desire to reaffirm our loyalty to the Union of Regular Baptist Churches;

Since "doers", and not "hearers", are receivers of blessings, we desire to show our expressed loyalty:

By more fervent prayers for our brethren in the various fields of our endeavours;

By giving, as the Lord prospers us, to the work of the Union in its Home and Foreign enterprises, better than ever before;

By having regular Missionary meetings to strengthen the hands of our sorely tried French brethren; to learn more of the prospecting in the north, and of the other works in the West.

May God bless our Union as it becomes more and more Christ-centred.

On behalf of the Brethren here,

JAMES W. GRAYDON (Clerk).

GRAHAME M. REEVE (Pastor).

P.S.—This letter, in the form of a resolution, affirming our position, was passed unanimously at a specially called meeting.—G.M.R.

**BRISCOE STREET BAPTIST CHURCH**

We have just concluded one of the most interesting and most successful evangelistic campaigns in the history of Briscoe Street Baptist Church. The campaign was conducted by the Wigden Coloured Quartette, from Naples, N.Y.

This evangelistic group is composed of three brothers and one sister. Lawrence Wigden is the Evangelist, and what a mighty preacher of the Gospel of God's grace he is. Night

after night he preached the word with great power and effectiveness. Robert Wigden is the song leader, and is simply unique in this department of evangelism. David Wigden plays a cornet and adds to the congregational singing. Miss Gladys Wigden is an accomplished pianist, and has all the talent necessary to the success of this part of the campaign. The quartette sings the gospel in a most attractive, inviting, and convincing manner.

From night to night the crowds came to Briscoe Street to hear the gospel in sermon and in song. Extra chairs had to be used almost every night, while on many occasions people who sought admittance were turned away. For three Sunday evenings we engaged the Elmwood Theatre, located four blocks from the church. This new auditorium has a seating capacity of 650, and this also proved too small, as many had to stand, and some were turned away.

This special effort in the name of the Lord was blessed by the Lord of the harvest. Our own people were blessed in a way that will result in great good. Sins were confessed, and wrongs were made right, and the unity of the Spirit prevails in a wonderful way. Souls were saved, some were baptized and added to the Church, and a number of new scholars have enrolled in the Bible School; some from twelve and fifteen miles in the country. We praise God for the great good that was accomplished, and for the revival fires that have been rekindled, and that continue to burn.—Robert D. Guthrie.

**EVANGELISM IN THE WEST**

Rev. F. R. Wellington writes concerning his tour in the Canadian West: "The majority of our campaigns were conducted in the comparatively new churches of the Regular Baptist Missionary Fellowship of Alberta. Here under the shadow of the snow-capped Rockies, the mountain range which may be clearly seen from a hundred miles away, the Rev. Morley Hall, a man of God blessed with keen spiritual insight, clear vision, and sound un-common sense, has boldly led in the establishing of nine thriving churches in nine years, and a number of missions also. These New Testament and God-approved enterprises are dotted over the territory extending from the Crow's Nest Pass in the south to the prosperous city of Edmonton, on the edge of the bush country, in the north. It was my privilege to be guest speaker at their ninth annual rally and to deliver three addresses, as well as to convey the unofficial greetings of our Convention of Ontario and Quebec. We feel that with these churches lies the destiny of a sane gospel testimony in Alberta. Rev. Morley Hall of Westbourne Baptist Church, and president of the Western Baptist Bible College, has a large number who listen regularly to his radio messages.

Our itinerary in this province took us into widely differing fields—pioneer farming districts, well developed agricultural communities, coal mining towns, and thriving cities. God's direction and blessing, without which all effort is vain, were clearly evident as in almost every place large and increasing crowds came from far and near, and in every place God reached down in restoration and salvation. So hungry for the gospel are some on the vast and lonely prairie that distance means little when a campaign is in progress. At the city of Drumheller, where we preached to a full church for two weeks, one family drove in from their farm thirty-five miles away each night for over two-thirds of the entire campaign. At Bingley, a backwoods pioneer district where wooded farms are far apart and one would think it impossible to gather a crowd, great numbers came night after night for miles around, travelling by the wagon load, truck load, car load, on horseback and on foot. Several of them walked ten and fifteen miles return. One woman, a mother of a family, attended our services, though she was employed as an agent to sell the literature of a sect that sows its false doctrine broadcast, and it was her ambition to ruin the work of churches. According to her own testimony she had made an agreement with others to launch, the next day, a special drive on the town. But that night the Christ who was 'manifested that He might destroy the works of the devil' triumphed gloriously over the Evil One and over her as she tearfully sought and found the Saviour. The literature, the sale of which had brought to her financial assistance, was all returned to the company whose property it is. She had enlisted on the side of Truth and of God. Because we saw God reach drunkards, immoral persons, erring young people, backsliders, and heretics, in the West, we look forward eagerly to even greater manifestations of His matchless power in days to come."

## Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 50 December 10th, 1939

### MOSES CHARGES THE PEOPLE

Lesson Text: Deuteronomy 8.

Golden Text: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness."—Deut. 8:2.

For Reading: Deuteronomy 11.

The Book of Numbers covers about forty years of the history of the children of Israel, including all but the last days of their wanderings in the wilderness. The events recounted in the Book of Deuteronomy, on the other hand, took place within the short space of about one month.

The name "Deuteronomy", which means "second law", is an appropriate title inasmuch as this book contains the substance of the law as rehearsed by Moses to the children of Israel as they were gathered on the Plains of Moab, ready to enter the land of Canaan. The generation to whom the law had been given on Mt. Sinai had all perished except Caleb and Joshua (Num. 14:22-24; 26:65), and this new generation must be reminded of God's will. Some of the Lord's commands are here enlarged upon, and new provisions are made for the new method of life.

#### I. The Exhibition of Past Mercy—verses 1 to 5.

This chapter is typical of the whole Book of Deuteronomy. Its motto might well be, "Lest we forget".

The path of obedience is always the path of blessing. The Lord exhorts the people of Israel to obey His commandments, if they would experience life which is life indeed (John 10:10), increase and prosperity (Gen. 22:16-18; Deut. 30:9, 10; Matt. 6:33), and victory (1 John 5:4). There is no other way to have peace, joy and blessing in the Christian life, but to trust and obey.

The Lord desired the people to review His dealings with them during the forty years in the wilderness (Deut. 2:7; 29:5; Psa. 136:16). In one sense these were barren years, years of wandering in the wasteful wilderness because of disobedience (Deut. 1:31-36; Jer. 2:19). And yet, God had not deserted them, but He had cared for them tenderly (Deut. 32:10; Joel 2:25). The Lord is long-suffering and patient in His love (Num. 14:18; Psa. 86:15; Jer. 3:12; 31:3; Isa. 54:8; John 13:1).

Those who desire to justify the ways of God to men would do well to notice the explanation of God's providential dealings with Israel. He led them in a manner which would humble them before Him, for pride would have unfitted them for His blessing (Psa. 119:67; Matt. 23:12; 1 Pet. 5:6). He also ordered their circumstances so as to prove them, to test their sincerity and faithfulness. Even as gold is tried in the fire, so must the precious soul of man be tested, that the dross may be consumed and the gold refined (Job 23:10; Prov. 17:3; Isa. 1:25; 1 Pet. 1:7).

The people were taught that they needed the spiritual nourishment of the Word of God, as well as the material nourishment of bread (Matt. 4:4; 1 Pet. 2:2). God had provided them with heavenly manna for their sustenance, manna which was typical of the Christ Who came from heaven to give Himself for the life of the world (John 6:48-58).

The Israelites had not only been miraculously fed, but they had also been marvellously clothed and preserved throughout the long years of travelling in the wilderness land. The life of every Christian is a similar miracle of the grace of God. By His power and love have we been born again, and by His grace are we kept secure (1 Pet. 1:5, 22, 23).

The years of discipline had been weary, and yet profitable, years. The Lord must discipline His children in order that they may become mature sons (2 Sam. 7:14; Psa. 89:32, 33; Prov. 3:11-12; Heb. 12:5-8), and He will do them good at the latter end (Rom. 8:28). The chastening, although grievous at the time, will yield the peaceable fruits of righteousness to those who are exercised thereby (Heb. 12:10, 11). They who play truant from God's school must expect to suffer.

#### II. The Expectation of Future Blessing—verses 6 to 10.

God's love in times past would encourage the children of Israel to trust Him for the future. Hitherto the Lord had helped them, and He would still be their faithful, tender shepherd (1 Sam. 7:12).

By sovereign grace and power the Lord was bringing Israel into a good land, a land of fruitfulness and plenty. The Christian pilgrim is helped along the way by the memory of God's goodness in the past, and by the prospect of His blessing in the future. Some day the trials will give place to triumphs, the cross to a crown, and the night of weeping to the morning of rejoicing!

#### III. The Exhortation to Future Obedience—verses 11 to 20.

Prosperity has its dangers as well as poverty, and Canaan has as many pitfalls as the wilderness. The children of Israel were exhorted not to forget God when they entered the land of plenty (Deut. 6:10-14). In their pride and self-sufficiency they might think themselves independent of His care, forgetting that He alone gives the power to get wealth. Their only protection lay in keeping close to the Saviour Who had guarded them from the manifold dangers of the wilderness (Num. 14:9; Deut. 33:12, 27). They must ever look for life and satisfaction to the Rock that had been cleft for them (Deut. 32:15; 1 Cor. 10:4).

Disobedience would surely cause the nation to perish (Deut. 28:63-68; 30:17, 18). To be secure they must choose Jehovah as their God, and follow Him ever (Deut. 30:19, 20).

## KEEP THE HOME FIRES BURNING

*To All Seminary Friends*

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Please Send Our Hungry  
Boy A Good Meal

IT IS A LONG WAIT TO  
CHRISTMAS



### NATURE KNOWS NO NOVELTIES

The modern Church had all things new,  
New prayers, new hymns, new preaching:  
And though they read the old Book through,  
They found therein new teaching:  
For in their notion of revival  
The ancient things had no survival.

So when the Spring came back to earth,  
The church had half expected  
New flow'rs and trees would come to birth,  
And old things be rejected.  
But lo! old buttercups and daisies  
Came as of yore to show God's praises.

The leaves came on just as before,  
With just the same unfolding:  
The fruit trees just the same bloom bore,  
No leaf through shame withholding:  
And once again, in woodland bowers,  
We saw anew the dear old flowers.

The blackbirds sang the same sweet song  
Among the same old bushes:  
The cuckoo's spring-call, heard so long,  
The music of the thrushes,  
Was just the same and sweet as ever,  
For Nature's Gospel changes never.

So as I only know *one God*,  
In Bible and Creation:  
I doubted of the path men trod,  
Their new-found revelation.

And till the meadows bear new daisies,  
I'll preach old truths and sing old praises.

The foregoing verses by Mr. William Luff first appeared nearly twenty years ago. "God made man upright, but they have sought out many inventions," and one of the latest is the baseless, proofless evolution theory. "All flesh is not the same flesh, but there is *one kind* of flesh of men, *another* flesh of beasts, *another* of fishes, and *another* of birds." God, at the beginning, created each in its class, and appointed their respective spheres. Fish cannot live above water, whereas man would die under it! Beasts might fly if they had wings, but they have never grown them. Birds build their nests to-day as ever they did, and fly in the heavens as they were commanded. True, "Nature knows no novelties"; proud, sinful man is their inventor, and the inevitable result has been the invention of "another gospel"! For if man has ever been struggling upwards, and has never "fallen"; if what the Bible calls "sin" is but the outcome of instincts inherited from brute ancestors, where the need of a salvation procured by the atoning death of our sinless Saviour? But God's laws are irrevocable. The Law of Nature knows no change; "the Law of sin and death" has never ceased to operate, and man is delivered therefrom only by "the Law of the Spirit of Life in Christ Jesus."—J. W.

From "Our Outlook," Highgate Road Chapel,  
London, Eng.

### A PERSONAL WORD ABOUT THE "ATHENIA"

From *Our Outlook*, Oct.-Dec., by Rev. John Wilmot

The news of the first German submarine outrage, received by all of sound moral judgment with sympathy and indignation, was of very personal interest to me as I had reserved berth A.56 on the Donaldson liner,

"Athenia", for a visit to Canada, having also booked my return on the sister ship, "Letitia" to leave Montreal on September 29th. As the war clouds gathered and American tourists were hurriedly engaging all available accommodation on Westbound vessels, I cancelled the proposed holiday trip a few days before she sailed. The shipping company anticipated difficulty in returning, however, rather than on the outgoing voyage!

Earlier in the year Dr. Shields had cordially invited me to his reopening services in May. The attraction was strong! But I could not see my way to leave just then. On August 10th I received from him the first Atlantic Air Mail letter (which reached London from Toronto in forty-eight hours) in which he kindly said: "I have been hoping to hear from you to say that you were coming. This and the next two months are months of splendid weather in Canada and we shall welcome you at any time. I am very anxious to have you come and preach in our new auditorium, and see the whole establishment, but still more anxious for a renewal of your fellowship. I fear cherry time will be gone before you get here, but perhaps we can find a substitute in peaches or something of that sort!"

I have a letter from Dr. Shields, as I write this note, in which he says: "You have my profoundest sympathy in the present (war) situation: I referred to your letter in one of our prayer meetings, and we had much prayer for you and for all similarly situated. For the present there is nothing for any of us to do but to keep on preaching the Word and maintain our work as well as we can."

### What Some of the Reviewers Say of THE ADVENTURES OF A MODERN YOUNG MAN

*The Reaper*, Auckland, New Zealand:

"*Adventures of a Modern Young Man*, by T. T. Shields. Cloth. 132 pages, 6/-.

"These eight sermons by the gifted Pastor of the Jarvis St. Baptist Church of Toronto centre around the parable of the Prodigal Son. They are singularly incisive and gripping. Dr. Shields is known as 'The Canadian Spurgeon,' and all his pulpit utterances are weighty. In these messages the prodigal son is made to live in 1939, as also does his wonderful father and pharisaical elder brother. Here is excellent material for evangelistic sermons."

*The Moody Monthly*, Chicago:

"*The Adventures of a Modern Young Man*, by T. T. Shields, D.D.

"Eight gripping sermons on the Prodigal Son are found in this helpful volume. While these messages are evangelistic in their approach, yet they are rich in unfolding some of the great truths of God's Word. They are not only effective in calling sinners to repentance, but are a source of edification for the saints."

*The Moody Church News*, Chicago:

"*The Adventures of a Modern Young Man: Sermons on the Prodigal Son*. By Dr. T. T. Shields, Toronto. Cloth Bds. 132 pages. \$1.00.

"It would be hard to find a better series of messages on the Pearl of Parables than that which is offered here. Dr. Shields is a Master-Evangelist. He presents the message of salvation—the need of repentance and conversion—in a stirring and Scriptural way. He is dramatic without descending to the sensational, kindly humorous without stooping to buffoonery, solemnly serious without being tedious, and in all things intensely in earnest. This is a fine book to hand to an unsaved man, or to give to a young preacher desirous of getting help along preaching lines."

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\*NOTE—The titles given in italics are of sermons preached in 1915 and published in a volume entitled "Revelations of the War," and reprinted in successive issues of "The Gospel Witness" as being as applicable to the present war as to the last one. Of the War Sermons therefore Nos. 5, 7, 8, 9 and 11 contain two sermons each, and Nos. 1, 2, 3, 4, 6 and 10 only one. The remaining sermons in "Revelations of the War" will appear successively in "The Gospel Witness."

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