

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

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

Vol. 18, No. 43

TORONTO, FEBRUARY 29, 1940

Whole No. 928

THE WAR GOING WELL

War is precipitated when one party to a dispute substitutes force for reason. That compels the second party to defend himself. Thereafter it is a conflict of force with force. But behind the physical force of shot and shell, of mine and torpedo, there are always men; and the end of force in such case is to destroy men.

In the last Great War blood was poured out like water. The reason for that was that no nation was prepared for war but Germany who precipitated it. All other nations had to spring to the defense of their rights, and fight in the open. This war is different. The Maginot-Line has made the difference. If Hitler could break through, even at a cost of millions of lives, he would do so were it not perhaps that he fears the reaction which such a course would produce upon his own people. Success at such a price might easily, in the end, result in his overwhelming defeat.

That the younger generation, at least, in Germany is a generation of murderous gangsters, there can be no doubt. We are not sure that they are greatly different from the Germany of the last hundred years, and still more particularly since the rise of Bismarck. Since that time Germany has been the curse of Europe, and of the world. She has put the rest of the world on the defensive, and necessitated the expenditure of countless billions in arms which might otherwise have been spent in social amelioration.

There may still be a little reason and a little conscience among the older people in Germany, but one of the great problems of Europe in the future will be found in the millions of German youths who have been infected by the poison of Hitlerism. For this reason, we must not too readily conclude that our fight is only with Hitler and his immediate aides. At the end of this war, we shall have to do what some of us advocated at the end of the last war: Germany must be made to realize that she is defeated.

It will be time enough to discuss peace terms when the victory is clearly in sight. Meanwhile we must get on with the war.

At home, in spite of the criticisms of the political opponents of the Government, we are of the opinion that the Dominion Government is doing very well on the whole. A peace-loving people cannot very well prepare themselves thoroughly for war in advance of the actual

conflict. The burglar always has the initial advantage over the police, because he knows when and where he is going to strike. But in the end, the Law always catches up with him, and the scripture is fulfilled which says, "The way of the transgressor is hard." But with one Canadian Division overseas, and another forming; with one Air Squadron already landed, and the great Empire-air training scheme in course of development, together with the economic organization of the resources of this great Dominion, Canada is preparing to throw her full weight against Germany, and whatever allies she may ultimately secure.

The exploits of the Royal Navy in this war are equal to the greatest naval feats of the past. The victory of Montivedo, and the rescue of the British prisoners from the *Altmark*, was an achievement of which the whole Empire are proud; and for which we are grateful.

Nor has the Admiralty ever been in safer hands than those of Winston Churchill. We confess to have cordially approved of many of his statements and predictions, because he said exactly the same thing that this paper said! Only we said it first! Of course, Mr. Churchill didn't get his inspiration from THE GOSPEL WITNESS! It is just an illustration of how certain types of mind—think alike!

We feel reasonably sure that when the *Cossack* was sent back into the Jossing Fjord the second time, this time to draw alongside the *Altmark*, and take possession of her prisoners, almost certainly there was one mind that inspired that determined action.

The recent announcement of the First Lord of the Admiralty, that five new battleships of thirty-five thousand tons each were about to be commissioned, is another reason for thankfulness and good cheer.

Mr. Chamberlain's speech in Birmingham last week was magnificent. He certainly sought peace and pursued it with dogged determination, almost to the point of exhausting the patience of others; but when once the die was cast, having proved to all the world that he hated war, he set about leading the Empire in its prosecution of the war with the same doggedness that he exhibited in his efforts to prevent war.

It is said to be a strange war—and it is. It is strange especially in this respect, that war on such a colossal scale has cost comparatively so few lives. Surely no one

can be impatient for blood to begin to flow. Finland has shown that Russia is not to be so much feared as was generally thought. The heart of humanity bleeds for Finland, and everybody longs to be able to do something for her. But while the neutrality of the Scandinavian countries and of Holland and Belgium, stands between the Allies and Finland, it is very difficult to send Finland direct military aid. But unless she receives it, and is reinforced by other nations, she is bound to be overwhelmed at last.

Out in the great Canadian West, they sometimes still have plagues of grasshoppers as devastating as any that were ever known in Asia. They come by the million—nay, by the billion. They can stop the mightiest locomotive; they can reduce hundreds of miles of fruitful land to a desert. Science, as yet, has found no way absolutely to destroy a plague of grasshoppers. They conquer by sheer force of numbers. And unless help is sent to Finland, that inevitably must come to pass in the end. A nation of three and a half millions cannot indefinitely hold off a nation of one hundred and eighty millions of men, especially a nation that has the proportion of illiteracy which obtains in Russia, where millions of men may be driven like dumb cattle to the slaughter. The Finns could not find ammunition enough to destroy them.

We may well pray that God, in His providential mercy, may yet lead the neutral countries to see that they cannot reasonably hope to remain inactive while others fight their battles for them, and expect to reap the fruit of others' victory. The Scandinavian and Low Countries, if thrown in to the scale, might turn the tide of battle. It would cost the neutrals much to fight on our side, but we are certain that, in the end, neutrality will be more costly.

We are not at all alarmed by the visit of Mr. Sumner Welles to European capitals in general, or to the enemy capitals in particular. We recall several of Mr. Welles' speeches which gave the clearest possible indication as to where his sympathies lie. We are glad that one so competent has been sent to take a close view of the European situation, that the President of the United States may learn of conditions at first hand. The war we are waging is every bit as much the responsibility of the United States as it is ours; and quite equally the responsibility of the Scandinavian and Low Countries as that of France and Britain. Every country that believes in civil and religious liberty stands to gain by the victory of the Allies—and to suffer overwhelming and perhaps irreparable loss by their defeat, if indeed, their defeat were possible. But the mere fact that Britain and France are standing in the breach cannot excuse the world's neutrals for being willing that they should bleed to death in their behalf.

Human nature is selfish at the core. There may perhaps be some excuse for the European neutrals, because they are so close to the conflict. Nobody wants the United States to send armed forces to Europe, but if they were to cast off their neutral role, and throw their whole moral and material support into the scales against Germany and Russia, it would be of immense value to the cause of civilization throughout the world.

We fall back, however, always on such inspired comfort as this: "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof. Clouds and

darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

On the other hand, "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth stagger."

A PRINCE HAS FALLEN

We say, as King David said: A prince and a great man has fallen—for such was the late Lord Tweedsmuir: he left on record the secret of his sterling worth in one of his poems:

Kneelin' aside the cairn,
On the heather and thymy sod,
The place I had kenned as a bairn,
I made my peace with God.

And the Lord gave him wisdom, knowledge and understanding; his voice was heard in Britain, South Africa and Canada; in cathedrals, churches, chapels and convocation gatherings. The impression left by his addresses was: Quit you like men; be strong. No other had a better right to enforce Paul's injunction, for he was one who stole his soul "against the lust of ease." When off duty His Excellency worked incessantly with his pen, which enriched the world with great literature. What Lord Tweedsmuir's countryman, Henry Drummond, said of another, was true of him: He laid aside the well-worn tools, without a sigh, expecting elsewhere better work to do. Suddenly a great unwonted stillness enveloped him, and he passed with no sadness of farewell and like Enoch—he was not, for God took him.

—MARGARET MACKELLAR,

THE WORK OF THE SEMINARY

The Seminary is a tremendous undertaking, but at the same time a most fruitful enterprise. We have about sixty Pastors trained in the Seminary doing work in Canada, as well as others in other countries and on mission fields. All of these are standing true to the Bible, and to the gospel of grace.

Our students reach from ten to fifteen thousand with the gospel every week. Can you think of any better investment than the support of the Seminary? The Seminary year closes March 31st, and that fund also needs much money. We should be glad to hear from our Seminary supporters with as generous an offering as possible.

ABOUT THAT LETTER

Some weeks ago the Editor sent his annual letter to all GOSPEL WITNESS subscribers. We have heard from not a few, but very many have not yet answered. If you could let us hear from you as soon as possible, it would greatly help us. Our financial year ends March 31st, and we shall need a good deal of money to balance our GOSPEL WITNESS books.

If THE WITNESS has been a blessing to you, and you have shared our spiritual things, we hope you will give us of your material help for the carrying on of the ministry of THE WITNESS.

The Jarvis Street Pulpit

THE GOSPEL ACCORDING TO ISAIAH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 25th, 1940

(Stenographically Reported)

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

—Isaiah 53:5.

There are few more familiar scriptures than the text I have just announced, yet let me repeat it to you that our souls may catch the music of it: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The death of Christ is the supreme fact of Christian history. The significance of the death of Christ, all that it involves, and all that it implies, is the supreme truth of the Christian revelation. To understand the meaning of the death of Christ is to be firmly fixed upon the rock of salvation: to misunderstand or misconstrue the cross is to reject the foundation of peace, and to be without oil or wine for the healing of the wounds of the soul. So, in this familiar text, I ask you to try to listen again to the heartbeat of the truth of redemption, to view the daybreak of the soul, from the mountain of myrrh, and from the hill of frankincense.

Most of us here this evening are Christians, and some of us for many years have known, as we now know, what it is to rejoice in Christ our Saviour. Yet it is ever refreshing to the soul to view the cross again. It is no wonder "the people stood beholding": there was exhibited for their understanding and admiration a spectacle before which angels wondered and demons trembled.

How sad it is that so much of modern religion has no cross in it! Or, if there be a cross, it is but the cross of an Exemplar. There is a general failure to attempt to expound its vast significance. Yet I venture to affirm that there is no Christianity without the cross, and a spiritual understanding of it. The enemies of the Crucified, in those hours of agony when He hung upon the cross, said, "Let him now come down from the cross, and we will believe him." That has been the cry of the world ever since: "Let him now come down from the cross, and we will believe him."

"The offence of the cross" is still very real. A minister from far away was present in our service this morning. He greeted me at the close of the service and said, "I agree. I too endeavour to preach that Christ came not to call the righteous but sinners to repentance. But my people are reluctant to admit they are sinners, and are offended when they are so called." This, my dear friends, is the supreme and fatal heresy, to depart from the cross, or to miss its meaning.

So shall we try once again to understand a little of its meaning? I suppose some day when we get to heaven, when our minds are free from all limitations, when by grace we are increased, to use that mysterious scripture, "with the increase of God", when all that men now call knowledge shall be relegated to the kindergarten

stage of intelligence; and when earthly sciences shall be outworn, and astronomers shall have no objective view of that which has engaged their thought, when the stars have died away, and the sun has paled into nothingness—still the transcendent glory, the supreme, the eternal Light will be "the Lamb as it had been slain". Wise shall we be if early we begin the study of that infinite Subject, for we shall need all eternity to understand it—and understanding it,

To all eternity to Him
A joyful song we'll raise,
For O eternity's too short
To utter all His praise.

I.

Think of THE TALE OF OUR SINS, the bulk, the mass, the aggregate, of evil with which God has had to do. I suppose sin needs little definition or analysis. Instinctively, we know something of what moral evil is; and the Christian, at least, has some elementary idea of what sin is before God. Sin is sin whether in the singular or the plural, whether in the individual unit or in the mass; yet it has different aspects.

And it is well for us to study the words of Scripture. "Every word of God is pure." And God always uses words with due regard to their significance. The Spirit of God is the greatest of all linguists; for it is He Who made man's mouth, and taught him to speak.

The text speaks of "transgressions". *That is a positive aspect of sin.* In the significance of the English word, it is an overstepping, an overreaching of the mark. And sin is that. Sin is far more than disobedience to an abstract, arbitrary, ill-founded and unnecessary inhibition of any sort. God does not arbitrarily say, "Don't". There is always a reason for everything He does, and a divine necessity resides in every law that radiates from His person. To rebel against that law is to do violence to the nature of things, it is to rebel against the moral order, against the divine constitution everywhere.

Sin against the body is a sin against the laws of the body, and against the constitution of the body. Any physician will tell you that. Whether it be a presumptuous transgression, or a transgression without knowledge, if the constituted order of things is violated, inevitably there is a penalty to pay everywhere.

That is equally true of the moral constitution of things. The Decalogue is a summary of the divine law. It is founded, not only upon the necessity of the case, but it is a transcription, in its intent and implications, of the divine nature. "Thou shalt have no other gods before me." God could not have said anything less than that,

for "he is God, and there is none else". The mere assumption that there could be another, or any effort to share His glory with another, or to subordinate His will to the will of another, is a profound violation; not only of the moral order of our own being, and of the universe of which we are a part, but a violation of the nature of the Creator and Preserver and Ruler of all. Transgression therefore is an act of rebellion against God. "Sin is the transgression of the law."

What a tale of transgression we have to our credit, every one of us! And what a fearful aggregate is made by the transgressions of all ages and generations! We think of Germany to-day as one who has been the disturber of the world's peace for a hundred years. Her ruthless and insatiable ambition has been a burden, not only to the peoples of Europe, but to the peoples of the world. War after war has been instigated by her. "Behold, how great a matter a little fire kindleth!" It is never localized: it always extends itself until at last it touches the uttermost parts of the earth. So is it with sin. Sin is a declaration of war against God: or otherwise it is an undeclared war against God—in any event it is an act of war. Sin, if I may so say, puts God on the defensive. It threatens His supremacy. It would undermine the very foundations of His throne.

Sometimes a comparatively small, a minor offence, when charged against a man, discloses his record, until it is found that there is written against him a long list of crimes. He is arrested under an assumed name, charged with some slight misdemeanour; but on investigation, he is identified and discovered to be a flagrant violator of the law in a hundred particulars, and a criminal of the deepest die.

When our transgressions are brought home to us, though they seem but small, yet under the searching light of the divine Investigator, it is discovered that we all have a record—and it is a black one, written down against us.

If you multiply the story of your life, or of mine, by the world's population, and by all the generations that have passed, and that may yet be born, what an aggregate of rebellion you have! What a problem we have been to God!

The word "iniquity" has another significance. It is akin to transgression, but is not strictly anonymous. Etymologically, our English word implies that which is unequal, some kind of moral inequality, something that is unbalanced, that is morally eccentric, out of order, out of tune with the law. But it does not quite so strictly imply a voluntary expression. It is not so much the act, such as is implied in transgression, as the quality from which the act springs, the moral maladjustment.

Have you known some people who were "agin the government"? I once had a talk with Mr. Dillon in his study in Dublin, during the Great War. He was then the leader of the Irish Nationalists, before Southern Ireland was set up as a separate people. His study was lined with shelves, not bearing books, but newspaper cuttings right to the ceiling on all four walls. I talked with him about the relation of Ireland to England, and I said, "Mr. Dillon, could you not, you Nationalists, go to Westminster and, metaphorically, take off your coats and get to work; and, having stated your grievances, endeavour to translate your proposed remedies into legislative measures, and improve things if you are not satisfied?" "Not at all! Not at all!" "Why not?" "No

Nationalist could hold his seat if he did so." "You complain, but will accept no responsibility whatever for the right government for Ireland?" "That is correct. No Irishman would accept any position of responsibility or emolument under the British Crown." "May I ask a question without seeming to be offensive?" "Certainly, ask what you like." "My question is, What do you Nationalists go to Westminster for?" "To raise a row!" "What about?" "Anything! The function of the Irish Nationalist party is to present a critical opposition to the Government of the day." No matter what Government it might be, or what it did! There was an incurable, incorrigible, attitude of opposition that inhered in the Irish nature. I had heard it said jocularly that the Irish were "agin the Government", but that was their leader who put it in so many words.

In respect to the divine Government, we are all Irishmen; for the whole set and bias of the natural man is against God. That is what the New Testament means when it says, "The carnal mind is enmity against God."

I think I will tell you another Irish story, illustrative of the unreasonableness of sin. I sat in a hotel in Cork for the greater part of a day and received representatives of Irish opinion. They wanted to find expression for it on this side of the sea during the war. There was one man who had been exiled for his country's good during the nineteen-sixteen rebellion. After a year of absence, he had been permitted to return. He gave me pages of foolscap—which I still have somewhere—reciting the alleged economic ills from which Ireland suffered. He said, "Read that at your leisure, but there are some things I should like to tell you orally." After a while I asked him questions. I said, "Mr. So-and-So, I understand from what you say that you are determined upon complete separation from England?" "Absolutely." "You do not want home rule?" "We will not have home rule. Home rulers are the worst enemies of Ireland. We will have no truck or trade with England. We demand absolute separation." "That is fine. Suppose at last, weary of your continual, everlasting, complaints, England should decide to cut the painter and tell you to paddle your own canoe—is that what you want?" "That is what we want, and that is what we will have."

I said, "Let us assume then that you have it, what then? This is a lovely country, and it would not be very long before it would be a Naboth's vineyard; some Ahab would want it. If you have a great deal of wealth in your house, you will be wise to see to your locks and bolts. You would have to defend yourselves." "Defend ourselves? Ireland can fight." "We shall not dispute with you upon that point. Irishmen have that reputation! But you would be a maritime nation, and your defence would, in the nature of the case, have to be a naval defence; and that is the most expensive form of defence. With your limited population, could you maintain an adequate Irish navy?" He sat back and laughed derisively: "Navy! What in the world should we need of a navy?" "Why should you not need a navy?" "Why, sir, there would still be the British navy!"

What can you do with a mind like that? They have their independence—and they seem to be very unhappy with it. But they would complain, and denounce us; they would demand absolute separation, and the right only to abuse us—and yet expect the British navy to defend their shores!

Is not that like the sinner? So incorrigibly opposed

to God that he offers Him nothing but rebellion in actual conduct, and enmity in the very warp and woof of his nature; and yet expects daily to be loaded with benefits by the Benefactor Whom he berates.

Our transgressions, how many they are! If they could be numbered, if moral qualities could be weighed or measured, where should we find anything that could be weighed against the aggregate of the world's sin? Think of that next time you read of the discussions of little committees of religious conventions, denominational committees that are going to cure the injustice of our social order, and generally bring in the millennium! I cannot see any hope of it. Someone bigger than you, and bigger than I, must do that!

II.

And SOMEONE HAS DONE IT: "He was wounded for our transgressions, he was bruised for our iniquities."

Let me remark that *God never ignores human sin*. He never passes it by. "Though hand join in hand, the wicked shall not be unpunished." We say of the Royal Canadian Mounted Police that "he always gets his man", that the arm of the Law is strong and long, and reaches out after the transgressor until he is found. So is it with the Divine Government: God never makes light of sin; the Bible never makes light of sin.

I have seen, on one or two occasions, surgeons preparing for an operation. I have even worn their robes. I have seen them with their sterilized gowns, and masks across the lips and nose. Some layman would say, "That is all unnecessary; I can do the patient no harm." But the expert knows that death may lurk in something that the most powerful microscope can scarcely discover—and he will not play with it. Human life is at stake. It is because he knows so much that he is so careful.

Theological professors may discuss lightly and superficially the great fact of moral evil in the world; and the behaviourists may trace half of hundred misdemeanours to some glandular malformation and all that kind of nonsense—but God does not so reason. He knows the seat of human sin; and He never passes it by.

There is a doctrine among scientists which they call "the conservation of energy". It is a theory, a hypothesis, which seems very reasonable; and it is to this effect, that the sum-total of the energy of the universe never increases, and never diminishes. It is always the same. It may change its form, it may find manifold and multi-form expressions, but its total is always the same.

Take a piece of coal. There is a certain amount of energy wrapped up in it. It can be transformed into heat or light, into motion or sound. It is capable of many transformations, expressions, or manifestations, but the energy that is locked up, as it is released, is not wasted: it takes nothing from, but is part of, the sum-total of the energy of the universe.

I read something in a radio magazine some years ago, which I cannot verify, but it was given as fact. It was to this effect, that someone picked up a programme, with a sensitive radio, that had been broadcast two years before. It had been floating about somewhere in space, but the energy that projected that programme into space was in it, and ultimately it turned roundabout somehow and registered itself upon the receiving set.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Would you like to have all your words written down? Would you

like to have all the thought-energy—for it takes energy to think. That is why some people do not think! I sometimes see people like that in my congregation; they say, "All right, Mr. Preacher, I am tired; I will sleep while you talk." But would you like all your words and thoughts to be registered, and some time be called upon to give an account for them? I am sure of this, that no violation of the moral order—which is another word for the nature of God—no violation of the divine nature is ever permitted without compensation. If there be a law which conserves the energy of the universe, so is there a law which I may call, the conservation of divine holiness. "I am the Lord, I change not." His holy nature cannot be violated with impunity. Any attempt even to displace, if I may so say, the divine holiness, must be reckoned with.

We have read that some fifty thousand Poles have been executed in Poland, ruthlessly murdered by their conquerors. Many thousands have suffered a like fate in Czechoslovakia. And the Allied Governments have already given notice to the enemy, that when the war is over, the perpetrators of these crimes will be brought to justice. They must be, from Hitler down; for there can never be national or international stability without it.

So is it, my dear friends, in the relation of your soul and mine, to the God Whom we have offended. There is an awful day of reckoning coming some time. But in anticipation of that, this principle of equivalence—I said that iniquity means a non-equality, inequality, unbalance, eccentricity, an off-balance of the moral equilibrium, out-of-order altogether. I use another word, *equivalence*, the principle of an eye for an eye, and a tooth for a tooth. That principle enters into the Divine Government; and for these transgressions and iniquities, there must be wounds; there must be a reckoning.

Therein lies the fallacy of the philosophy of pacificism, which substitutes sentimentality for sense. There was a meeting held in Old London recently, when a company of friends passed resolutions asking for peace, and objecting to the British blockade because it was starving German women and children. When challenged, their answer was, "The Scripture says, 'Agree with thine adversary quickly', and, 'If thine enemy hunger, feed him'." But what a superficial view that is of government. That is not the Divine Government. God always takes account of sin. Hence in our text we read of wounds and bruises, the inevitable consequences of sin.

But whose wounds and bruises are they? What wounds could possibly atone for the world's sin? "He was wounded . . . he was bruised." Who was He? This is brought into the light of the New Testament, and we know who He was, that He was none other than the God-Man, "God manifest in the flesh"—"wounded for our transgressions, he was bruised for our iniquities."

The spectacle of the cross is the spectacle of a suffering God. He only could offer a *quid pro quo*. He only could balance the scale. Said He, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights? Shall I measure them that way?" Oh no! We must be measured by Him Who weighs the mountains in scales, and the earth in a balance. No one but God could suffer sufficiently to make atonement for our sins."

But *He* was wounded. *Who wounded Him?* You say, "The Roman soldiers." Did they? Did they? "Why yes; they drove the nails through his hands and feet, and the

spear into His side; they placed a crown of thorns upon His brow." Yes, they did. And, alas, our sins fashioned the nails, and from our sowing the thorns grew. But the context says, "It pleased the Lord to bruise him; he hath put him to grief." Said Peter, by inspiration on the day of Pentecost, speaking of Jesus of Nazareth, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Back of it all, it was God Who bruised Him. "The Lord hath made to meet upon him"—think of it, will you—"The Lord hath made to meet upon him the iniquity of us all." No wonder He sweat great drops of blood. Could you carry a load like that? Oh no! An infinitesimal fraction of its weight would have crushed you. But *He* bore it. He "bare our sins in his own body on the tree."

When was He wounded? This was written long before the day that Jesus was crucified at the place called Calvary. We make a great mistake when we shut the atonement up to a few brief hours on Calvary. That was the climax, the culmination, the completion, when He cried, "It is finished", and bowed His head and gave up the ghost. But His suffering did not begin there. Nor did His suffering begin at any time during the incarnation. God was manifest in the flesh, and all that He endured was manifest through His flesh during those days. But if you read your Old Testament you will often find the cry of an anguished heart. The cry He uttered at the place called Calvary was not uttered there for the first time. "My God, my God, why hast thou forsaken me?" you will find in the Psalms. You can almost, if it were reverent to say so, feel the tears of Deity when He cried, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

You have seen a father or a mother, or mayhap a wife, in tears, broken-hearted by someone's sin. And sin breaks the heart of God; it pierces Him to the heart. The Bible says that He was slain "from the foundation of the world". The mystery of the cross, with all its implications and its eternal efficacy, had a place in the mind of God before the morning stars sang together, or all the sons of God shouted for joy. Jesus Christ the God-man suffered; He has always suffered. "He was wounded for our transgressions, he was bruised for our iniquities"—yours and mine. Our sins, yours and mine, have been the greatest problem of the universe; and God has borne the burden Himself, and divine grace has solved the problem.

III.

"THE CHASTISEMENT OF OUR PEACE WAS UPON HIM." I wish I had a congregation of British statesmen to-night. I wish I were permitted to speak to those who may have a part some day in discussing and settling terms of peace "There is no peace, saith my God, to the wicked." Peace is not a negative quality. Peace, in a national or international sense, means far more than the silence of the guns and the demobilization of an army. That only is peace which is broad-based upon principles of righteous-

ness. There is in that word the very idea of satisfaction; and there could be no peace which does not render satisfaction to God.

I heard Mr. Chamberlain yesterday, and several times he said—he did not employ the word with the deep significance with which I now use the word—but he said, in effect, "We shall not make peace with the present Government of Germany; and we shall not make peace with Germany at all until they give proof which satisfies us, that they will do thus and so." I tell you there can be no peace the terms of which do not satisfy God. Pass as many resolutions as you will, but the King of kings and Lord of lords demands recognition, and there will be peace only as the principles of His holy nature are satisfied.

I have said it in other forms before, but I repeat it, there can be *no peace that is not satisfactory to our own moral nature*. A man has been wanted by the police. He has carefully covered his tracks, and has skilfully disguised himself, so that his identity is unknown. He has nothing to fear for the present; the officers of the Law do not know where he is. But he carries a policeman within his own breast, and one day a respectable man walks into a police station and says, "Here I am; I am So-and-So. I am glad to have it over. I owe society something."

There can be no peace for any of us apart from such satisfaction as is rendered to the nature of God; and to our own consciences; a satisfaction that will restore the moral balance, and bring us into harmony with the righteousness of God.

And *that, Jesus Christ provided for*. Hence it is said, "The chastisement of our peace was upon him." "He is our peace"—and there is no other foundation of peace.

IV.

"AND WITH HIS STRIPES WE ARE HEALED." Our transgressions atoned for by His wounds, our peace secured by His rendering of satisfaction to righteousness; and "by his stripes we are healed". I wish I could discuss that with you for a while, but I must not. What a mystery is the science of divine therapy! What medicaments are wrapped up in the blood!

How is it that by His stripes we are healed? I went into the hospital the other day to see someone who was very ill, and had just had a second transfusion of blood. A nurse came as I sat beside the bed, to remove something from the arm. The patient was quite conscious and the nurse asked her, "Was the donor a professional donor?" The patient did not understand, and the nurse explained, "There are professional donors of blood. I wish I were one." I said, "You do?" "Yes; they get twenty-five dollars for it—and that would come in handy to me." There are people who give their blood for a price. But the patient lay there, and she said, "No, it was not that. The blood I received was from my son. He gave it to me."

In some way I do not understand, and you do not understand, yet in the fact of which we may by faith rejoice, "by his stripes we are healed." "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." And in pouring out His blood, He poured out His life. He injected His life into us, gave us new life. "The Good

Shepherd giveth his life for the sheep"—by which He meant, giving His blood. "By his stripes we are healed."

Do you know what that means? I cannot explain it, but I know it is true, and rejoice in the fact of it: "By his stripes (I am) healed." Will you say that to yourself? Will you make it very personal? Will you let your whole soul go out in loving adoration to the Lamb of God, and tell Him you thank Him for His wounds and His bruises, and for His chastisement, and for His many stripes, for the communication of His life to you? Healed! Healed for ever; sins washed away; made whole through the blood of the Lamb.

It is an old story I have brought you. I have told you nothing new: I have not tried to, because I do not want you to put your trust in anything else. There is no other way of being saved than through the crucified and risen Son of God. Oh that He may give us eyes to see Him! I heard a great preacher speak once about what Christ takes away. Someone had objected to yielding to Him because He takes away so much! This great preacher said, "He does. He takes away everything evil. The Holy One has stooped to become the sinner's scavenger." "Behold the Lamb of God, which taketh away—that *taketh away!*—the sin of the world."

TO ALL MEMBERS OF JARVIS STREET BAPTIST CHURCH

This note is to remind all members of Jarvis Street Baptist Church that our financial year will close March 31st, and to express the hope that every member who may be in arrears in his or her offering will plan to make it up by that date.

A LECTURE ON SWITZERLAND

Next Monday evening, March 4th, in Jarvis Street Church, an illustrated lecture entitled, "Switzerland, European Torch of Freedom", will be delivered by Mr. Anton R. Lendi, of St. Gall, Switzerland.

Switzerland is the oldest of European democracies, and notwithstanding the varied races which make up its population, has been without war for some centuries. Switzerland is the only country in Europe that has not been attacked by Germany during the last hundred years.

In view of the war situation, and of the fact that an army of a half million from a small country whose total population is only four million, stands guard on the Swiss frontier to defend its neutrality, this lecture should be of great interest to everyone. A collection will be taken and after advertising expenses are paid, anything that is left over will be given to the Junior Dorcas Society of Jarvis Street Church to provide them with raw material, wool and other things, for their work for the troops.

NEWS OF UNION CHURCHES

ENCOURAGEMENT IN OUR NEW MISSIONARY UNDERTAKING.

An encouraging response to our recent appeal for the new undertaking in Montreal has already been received. Some twenty churches and individuals have sent in either gifts or promises for this new work, and we have received word from other churches which plan to send special help in the near future. For all this we are most grateful to God, believing

that this burden upon the hearts of our churches and pastors has been put there by the Great Head of the church.

If the Executive of the Union were administrators of a wealthy estate with huge financial resources from which to draw, we should not need to appeal to our constituency for money to undertake promising missionary enterprises. Such an arrangement would save the Executive officers of the Union much care and anxiety for the financial side of things. But we believe there would be a real loss to the people in our churches. They would no longer be direct partners in our missionary endeavours, and they would thus miss the joys and the sorrows of those who have a personal share in the work of the Lord on our mission fields.

A phrase that is of significance in this connection occurs in the Book of Acts: "And the saying pleased the whole multitude." Such phrases as this, we say, teach that the church is a democratic institution. That is true, but there is more than that to it: these words give us the basis of New Testament democracy. And that basis is nothing less than the fact that the Holy Spirit of God speaks directly to the multitude, to each believer as well as to the apostles. There is no monopoly of the Holy Spirit. Baptist convictions make us democratic in church government; our poverty is a guarantee that we shall remain so. "It pleased the whole multitude." We can do only what the multitude—the believers at large—enable us to do. The entire authority, humanly speaking, is with the people, and that means that the responsibility also is theirs.

It is with this doctrine in mind that we rejoice in the response to our special appeal for Montreal. "Where the pillar of cloud leads, there the manna falls." We have reason to rejoice not only in the pillar of cloud but in the manna. We would again seek to lay the burden of our entire missionary work upon the hearts of God's stewards, for they in this gospel age are the instruments through which His bounty comes.

MAY HE MULTIPLY THIS

A friend whose portion of this world's goods is small, writes: "Herewith I enclose one pitiful little dollar. . . . Oh, how vast are the demands these days, making one feel such a 'drop' won't count, but hundreds of 'little drops' may, even now, 'make a mighty ocean', and our Father is the great Multiplier! So it goeth forth. And as I thus write, the one dollar has increased to two, herewith enclosed. 'He maketh grass to grow upon the mountains.' You know *my* special is the Seminary. It has a big hold upon my old heart. Those boy-pastors thrill me to the innermost core, and the staff plodding on with new classes ranks very high! The work as I see it, is so great."

Bible School Lesson Outline

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

Vol. 4 | First Quarter Lesson 10 March 10th, 1940

JOHN THE BAPTIST

Lesson Text: Matthew 11.

Golden Text: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matthew 11:28.

1. The Perplexity of John—verses 1 to 6. Read also Lk. 7:18-23.

John the Baptist had been languishing in prison for about a year. While in prison he heard tidings of the rejoicing of the people, who glorified God because of the miracles of Christ, and who declared that a Great Prophet had risen up (John 6:14), and that God had indeed visited His people (Lk. 1:67, 78; 7:16).

In his isolation, weariness and inactivity, the prophet John had evidently become altogether depressed and discouraged (1 Kings 19:4). He found difficulty in understanding the import and implications of his own testimony, in view of circumstances (Matt. 3:1-17; Mk. 1:1-8; Lk. 3:1-18; John 1:15-34;

1 Pet. 1:10-12). If Christ were indeed the Messiah, destined to liberate the captives (Isa. 61:1), why should His prophet be confined to prison still? If He were the great Judge Who should purge the land from sin and put away unrighteousness (Matt. 3:12), why did iniquity still abound? If He were the mighty Deliverer of His people, why were the Jews in bondage to the tyrants of Rome? Some such questions as these harassed the mind of John.

John the Baptist showed wisdom in applying directly to Christ for the solution of his difficulties (Jas. 1:5). Doubts will disappear in the light of the Lord (Psa. 36:9).

Our Lord offered John the witness of His wonderful works (John 5:36; 10:38; 14:11). Healing was being granted to the blind, the lame, the lepers and the deaf, while the dead had been brought to life. Christ was thus fulfilling the testimony of the Old Testament Prophets concerning the ministry of Messiah as Healer (Isa. 35:5, 6), and as Teacher, for the Coming One would preach good tidings to the meek, those who were patient under oppression (Isa. 61:1).

John the Baptist had stumbled (Isa. 8:14, 15; Matt. 13:57; 26:31; 1 Pet. 2:8), partly through his failure to believe *all* that the prophets had written, for they spoke not only of His glory, but also of His humiliation (Lk. 24:25). The Word of the Lord will keep men from stumbling (Psa. 119:11, 165; Jude 24). The believer should keep his eyes upon the Lord, rather than upon his circumstances (Matt. 14:30; Heb. 12:2).

II. The Praise of John—verses 7 to 10. Read also Lk. 7:24-35.

Even as the messengers were leaving to return to John the Baptist, our Lord paid glowing tribute to him (Matt. 21:32; John 5:35). His present obscurity did not imply that this man who had preached so strongly was a fickle, unstable teacher (Eph. 4:14). Neither did his former popularity prove that he was a courtier, a flatterer, or a man-pleaser. John the Baptist was none other than the Forerunner of the Lord (Isa. 40:3, 4; Mal. 3:1; Matt. 3:3; Mk. 1:2, 8; Lk. 1:76; John 1:23). He was the last and the greatest of the prophets who foretold the coming of the Messiah.

Notwithstanding the comparative greatness of John the Baptist, he merely announced and ushered in the Kingdom, so that the subjects of the King are greater than he in regard to their position and privileges (Matt. 13:16; Lk. 10:23, 24). Entrance into the Kingdom is granted to those who valiantly strive and press into it, who put forth effort to overcome all obstacles in their way, as men do who capture a city (Lk.

13:24; 16:16). It costs no effort to be lost, one need only drift (Heb. 2:1-3).

Christ exhorted the people to hear and receive the message of John, who had come in the spirit and power of Elijah (Mal. 4:5; Matt. 17:10-13; Lk. 1:17; John 1:21). The people of that day had been looking for Elijah to rise from the dead, and to come in person to herald the advent of the Messiah.

The people of that generation were fickle, unreasonable and childish. They rejected the Lord Jesus, as they rejected John. They did not know what they wanted, and were displeased and dissatisfied with the methods of both. They found fault with Christ because He ate with the publicans and sinners; they criticized John because he did not. Time would prove the justice of the Divine cause.

III. Reproach for the Wicked—verses 20-24. Read also Lk. 10:13-15.

Men reject the mercy of God at their own peril (Rom. 2:4, 5). Our Lord pronounced a solemn sentence upon the cities which had been favoured with His presence and personal testimony. If the ancient cities of Tyre, Sidon and Sodom had been punished for their iniquity, Chorazin, Bethsaida and Capernaum, which had more abundant opportunities to repent, need not hope to escape judgment.

It would seem that there are to be degrees of condemnation. Christ predicted that the lot of some who had not repented would be more tolerable than that of others whose privileges had been greater (Lk. 10:12; 12:47, 48). God is a righteous Judge, and He will deal justly with men.

IV. Rest for the Weary—verses 25 to 30.

Earthly wisdom will not avail when it comes to grasping spiritual truth (1 Cor. 1:19-21, 27-31; 2:14). The principles of God's government can be understood only by those who take the humble place before Him (Psa. 8:2; Lk. 10:21, 22; 18:17). Only such as come to the Father through the Son will receive the revelation of Divine truth, all of which is gathered up in Christ (John 14:6; Acts 4:12; Eph. 1:9, 10; Col. 1:16-19; 2:9).

The Lord extends a gracious invitation of rest to all who labour and are heavy laden. He alone can give quietness of spirit in the midst of a world which is in constant turmoil (John 14:27; 16:33). The rest of faith is a blessed rest (Heb. 4:3). Christ also promises the rest of confidence to those who take upon themselves the yoke of His service (Heb. 4:9; 10). He Who is strong will bear the burden with them.

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