

# The Gospel Witness

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

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

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## A Psalm for New Year's Eve

A Friend stands at the door;  
In either tight-closed hand  
Hiding rich gifts, three hundred and three  
score;

Waiting to strew them daily o'er the land  
Even as seed the sower,  
Each drops he, treads it in and passes by:  
It cannot be made fruitful till it die.

O good New Year, we clasp  
This warm shut hand of thine,  
Losing forever, with half sigh, half grasp,  
That which from ours falls like dead fingers'  
twine:

Ay, whether fierce its grasp  
Has been, or gentle, having been, we know  
That it was blessed: let the old year go.

O New Year, teach us faith!  
The road of life is hard:  
When our feet bleed and scourging winds us  
scathe,  
Point thou to him whose visage was more  
marred

Than any man's: who saith,  
"Make straight paths for your feet", and to  
the opprest,  
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope  
Above this unknown way,  
Kind year, to give our spirits freer scope  
And our hands strength to work while it is day.  
But if that way must slope  
Tombward, oh, bring before our fading eyes  
The lamp of life, the hope that never dies.

Comfort our souls with love,—  
Love of all human kind;  
Love special, close, in which like sheltered  
dove

Each weary heart its own safe next may find;  
And love that turns above  
Adoringly; contented to resign  
All loves, if need be, for the love divine.

Friend, come thou like a friend,  
And whether bright thy face,  
Or dim with clouds we cannot comprehend,  
We'll hold out patient hands, each in his  
place,

And trust thee to the end,  
Knowing thou ledest onwards to those  
spheres

Where there are neither days nor months nor  
years.

—The Author of "John Halifax, Gentleman" 1855.

## The Acme of Ineptitude

To a true patriot it is always painful to be forced into a critical attitude toward men in governmental positions, or toward the Government itself. Premier Churchill enjoys the confidence of the people of the Empire to an altogether unprecedented degree and extent. It is impossible to estimate the value to the Empire's war effort of the inspiring reaction of the people to Mr. Churchill's speeches; and that, because they know that his speeches are but the expression of a dynamic personality which, in the most practical way, has mobilized the energies of the Empire for war.

As often as Mr. Churchill speaks, he speaks with the unusual authority derived from his unusual action. To hear him, even to think of him, is to feel oneself possessed of the strength of ten, and to feel one's will moved to do exploits.

On the other hand, it is impossible to estimate the deleterious effect upon Canadian morale of any single speech by Premier William Lyon Mackenzie King. One cannot help feeling it is the compromising, servile, obsequious, voice of a man who sacrifices the interests of Canada in order that he may hold office by the will of the Roman Catholic Hierarchy. But of all the revelations of governmental ineptitude, surely nothing could surpass a letter sent out by the Honourable C. D. Howe.

We are in receipt of a letter dated December 22nd, addressed to us personally, as probably to all other ministers, the last two paragraphs of which read,

"In order to bring home this needed sense of responsibility, the Department of Munitions and Supply is publishing in the press of Canada on Wednesday, December 31st, a 'New Year's Resolution for Every Canadian'. I am enclosing a copy of that Resolution.

"I know that this message can be made most effective with your support and assistance. It would be particularly helpful if suitable reference could be made to the Resolution in your services on Sunday, December 28th, and on New Year's Eve or New Year's Day.

Yours sincerely,

(Signed) C. D. Howe."

We are seriously asked to make "suitable reference" to Mr. Howe's resolution either on Sunday or at any New Year's service. If one had been permitted, on their record, to retain a semblance of respect for the capacity of the political leaders who have so woefully mismanaged Canadian affairs, one might feel almost insulted by Mr. Howe's resolution; but as the case stands, we were not in the least insulted, but only indignant that taxpayers' money should be wasted on printing such piffle, and sending it through the mail. If anyone in Canada, after twenty-eight months of war, still needs to make such a resolution as Mr. Howe proposes, it is a most serious reflection upon the Government's leadership.

Whether the clause indicating a resolution "to be tolerant of the shortcomings of others" was a plea for mercy on the part of Mr. Howe and his colleagues, we do not know. For ourselves, it is impossible to be tolerant of such shortcomings of politicians as are likely to have the effect of shortening the lives of our brave men in the armed services, and as would indeed put all our liberties in jeopardy.

We publish Mr. Howe's resolution below as representing the very acme of ineptitude. If Mr. Howe

could by any means induce Premier King to resolve that beginning with the New Year he will cease to play politics, and endeavour to execute the will of the people of Canada, instead of the will of his master, Cardinal Villeneuve, he would save Canada from an attack of nervous prostration. But here follows the Hon. C. D. Howe's weak attempt to speeding our war effort:

### A NEW YEAR'S RESOLUTION FOR CANADIANS

(A Sacred Pledge of Support to Our Fighting Forces)

I am Resolved

Tonight, as 1941 fades over the horizon, this world is wracked with deadly anguish. A Canadian mother tearfully eyes a vacant chair; a young wife anxiously scans the news; a little girl lies bleeding in Russia; a hunted youth in Serbia slinks through the night; an English mother shudders at the shadow in the sky; an old man in Poland wonders if release will come in his time.

Whether I am a workman at my lathe or an employer of thousands of men; an engineer planning new industries or a boy just learning my trade; a girl in a munitions plant or a farmer behind my plow, I must play my full part in this crisis. Mountains can be moved when many willing shoulders get beneath the load.

I AM RESOLVED to undertake vigorously the work which lies before me, to be industrious and painstaking, to wrestle resolutely with obstacles, to be untiring at my task.

I AM RESOLVED to be cheerful and uncomplaining at all times, sympathetic to those who work beside me, and to those in authority over me.

I AM RESOLVED to be tolerant of the shortcomings of others, realizing that to make an effort is commendable, to attempt nothing is deadly.

I AM RESOLVED gladly to do without some of those things I am accustomed to enjoy, for it is good to deny oneself—even to suffer in a noble cause.

I AM RESOLVED that if I am fitted to serve my country best in the fighting forces, I will take my place proudly beside my comrades.

I AM RESOLVED to strive with all my power, to press on in my daily task to the limit of my endurance. It may be that my modest effort will tip the scale, and set a great shout of deliverance echoing round the world.

BRAVE MEN SHALL NOT DIE BECAUSE I FALTERED

## Semper Eadem

The Roman Catholic Church boasts that it is always the same. At that one point, the Papacy tells the truth. However white, and woolly, and seemingly harmless the sheep's wool may appear, if it is Roman Catholic, you may always be sure of finding and feeling the wolf's fang.

The French islands off Newfoundland—St. Pierre, Miquelon, and Ile Aux Marins—were recently seized by a company of Free Frenchmen under Admiral Muselier. We now read that Monsignor A. Poisson, apostolic prefect of the islands, posted a bulletin on the church at St. Pierre to the following effect:

"My brothers; you have the right to know what your apostolic prefect, chief of your souls, did yesterday. Enlightened by three days of observation, reflection and prayers, I went to the Admiral, who was attended by two officers in order to tell him:

"I can't in conscience recognize you as the true government of Saint Pierre, nor does your military seizure of the country or your plebiscite, false in method, as in principle, give you the right to it. You are occupiers. You are not a true government, neither in right nor in fact."

Continued on page 7

# The Jarvis Street Pulpit

## THE A. B. C. OF SALVATION

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

Preached from the Open Air Pulpit, Jarvis St., Sunday Evening, Sept. 4, 1927

(Stenographically Reported)

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth"—Romans 10:1-4.

It is possible for a very efficient teacher to be very ineffective in his teaching: he may assume too much; he may overestimate his pupil's capacity and progress, and leave him in ignorance of the most elementary principles of the subject in hand. I have cherished a grudge against one of my early teachers for—well, I will not tell you how many years, but simply that he taught me when I was thirteen or fourteen years of age. It is not a malignant grudge, of course, only a kind of petrified grumble; but I hold it even now. I shall not tell you his special subject, because it was one for which, not to be too uncomplimentary to myself, I had no particular aptitude; and I am not going to advertise in which direction I am especially, perhaps I ought to say more especially, stupid! And, reviewing those days, I have concluded that I should have been saved much labour in later years, if, instead of a brilliant gold-medalist of one of the leading English universities, I had had for my teacher an ordinary mortal who had obtained his knowledge at the price of patient plodding. But my teacher was such an intellectual marathonian that no one could keep pace with him; and his precious gold medal prevented my earning so much as a leather one. I heard only a few years ago that he ended his career as a missionary bishop among the cannibals of Africa—where he was loved about as much as his despairing scholars loved him long ago.

The principle of this little personal reminiscence runs all through life. Fast runners do not care to stop to teach children how to walk. Mentally, and socially, and religiously, we are disposed to forget "the rock whence we were hewn, and the hole of the pit whence we were digged".

I think it is possible sometimes for preachers to take too much for granted, and to assume that that with which they are perfectly familiar is thoroughly known to all their hearers. Sometimes we speak of a particular subject as being "as easy as A.B.C." Well, of course, the alphabet is very easy to us now, but it is so long since we mastered it that we have forgotten those early difficulties. Anything is easy to those who know how. It is easy to drive a motor-car when you know how; it is easy to drive a nail with a hammer when you know how—if you do not know how, you may drive the wrong nail! It looks perfectly easy when you see a carpenter cut off a board quite squarely, judging solely by his eye. You say, "I can do that"; but when you try, you find you are about an inch off. Anything is easy when it has

become a part of you and automatic; then you do from internal impulse that which formerly you did by the regulation of some external and objective standard.

### I.

IN THE MATTER OF THE SOUL'S RELATION TO GOD IT IS VITALLY IMPORTANT THAT THE PREACHER SHOULD BE SIMPLE. I remember years ago sending a number of sermons to my father for his opinion. I thought they were pretty good! I had laboured hard in their preparation. But when I got them back I found them marked all over. I was fond at that time of using words of three or four syllables—and if I could get one of six syllables I was especially proud of myself! I sometimes searched the dictionary, and used words that few understood. It was supposed to give a flavour of learning to a man's preaching when he talked about something which the ordinary hearer could not understand! When I got those manuscripts back, my father had every one of those long words crossed out—six syllables, four syllables, three syllables; and in the margin a simple word of one syllable, and the question, "Why not so-and-so? Why not so-and-so?" And I learned thus early to try to be simple, to speak in such a fashion that everybody could understand what the preacher said.

I was in a railway station in the United States not long ago and heard a man calling the trains. He was bellowing like a bull of Bashan. He had a magnificent voice—but nobody understood what he said! I occasionally got the name of a familiar city—perhaps it was New York—and I found out he was telling the people there was a train for New York; but if I had never heard of New York, I should never have known.

I heard of an old lady going to hear Spurgeon once, and on being asked what she thought of the preacher she said she did not like him, and added, "I thought he was a great preacher?" "So he is," said her friend, "why did you not enjoy him?" "Why", she said, "I could understand every word he said"! She thought that placed the preacher at a discount!

I want to tell you this evening, in the A.B.C. of the gospel, the most elementary truths of salvation. Kindly join me, if you will, in the primary class; or, if you have not graduated into that, then come into the kindergarten, and we shall try to make the way of life so plain that everyone can understand. When I am motoring I feel very grateful to the people who put up the signs, and I am always glad when they put them up and dis-

play the name of the place so conspicuously that I can see it without putting my glasses on. When I come to the cross-roads, I do not want to find quotations from Shakespeare or Milton—that is not what I am motoring for: I am going somewhere, and I want those signposts to tell me how to get there. That is the preacher's business, to be always pointing the way to salvation. That is exactly what the Apostle Paul does; he assumes that everybody needs to be saved: "My heart's desire and prayer to God for Israel is, that they might be saved." And a great many preachers need to learn that lesson, that people need saving, that by nature they "are children of wrath even as others", and that they need something done for them, in them and for them, in order to be saved.

That is my desire this evening respecting everyone who hears me. I am not particular what you say about the sermon. It may be no sermon at all! I heard of a man once who did not go to church, and a preacher made up his mind that he would get him. He was told that all the other preachers who had been in town had failed, and it was predicted that he could not get that man to come to church. He said, "I will get him", and he invited the man again and again and again. At last the preacher said, "But why will you not go to church?" "I cannot stand sermons; I hate to listen to a sermon." "Well, you come along and hear me, and I think you will enjoy it." He tried that for a long time, and at last succeeded; the man did actually come to church. The preacher was elated, and on Monday he went around to see him. He said, "I was very glad to see you at church last night. Did you enjoy the service?" "Very much indeed", was the reply. "But I thought you said you could not bear listening to sermons?" "I cannot, but that came so mighty near not being a sermon that I got along very well"! I do not care if you say that about my sermon, if only you get the truth.

## II.

PAUL PRAYED THAT CERTAIN PEOPLE MIGHT BE SAVED. I wonder why he prayed for salvation? "My heart's desire"—that is one thing; but "prayer to God" is another—"for Israel is, that they might be saved." Why did he pray to God? Was it because salvation comes down from above and not from beneath? Was it because men cannot be saved until God saves them? Was it because men cannot possibly save themselves—is that why he prayed? How many of you want to be saved? Have you ever prayed for salvation? You say, "I have read a great many books about it, and I thought I would find salvation that way"—but did you ever pray for salvation?

I heard a Jewess give her testimony in one of our prayer meetings a number of years ago. She said she was living in Constantinople before the war, and her husband, a Jew, was converted to Christ. He came home and told his Hebrew wife that he was now a Christian, and had accepted Jesus Christ as his Messiah. She was very angry, and determined to break his faith and turn him back to the religion of her fathers. She persecuted him in every possible way—and I should imagine if a man has to live with that kind of thing, if his wife really sets out to make his life miserable, she is likely to have some measure of success! She kept at it month after month, but he bore it patiently and only said, "I wish you knew my Saviour." At last she was convicted,

she knew something had happened to her husband, and one day she went into her room, and shut the door, and locked it, and fell on her knees and said, "O God, if Jesus of Nazareth is the Messiah, let Him come and introduce Himself to me." And she said, "As I prayed, I cannot explain it, but He came. He came, and spoke to my heart, and I knew that Jesus Christ was not dead but was alive again and in the glory, and I have been following Him ever since."

If you want to be saved, then pray for it: "God be merciful to me a sinner." Let your prayer express the desire of your heart, let your prayer go up to God for your own soul that you might be saved. Will you do it tonight? You men who have never prayed for ten or twenty years, you men who were taught to pray when you were children, and in whose behalf a thousand prayers have ascended to Heaven's throne, yet to-night you are prayerless men, will you go home, and before you close your eyes, bow before God and pray? Salvation is from above, it comes down from the Father of lights, it is among the "good and perfect gifts"; and can be obtained nowhere else. "My heart's desire and prayer to God for Israel is, that they might be saved."

Now the A.B.C. of things: *Paul desired the salvation of people who were essentially religious.* He is not praying for irreligious people: he is praying for the salvation of the most religious people on earth. The Jews had been cradled in religion, they had been taught religion from their infancy, they had been trained in the law; but notwithstanding their religiousness, they were not saved. And there are tens of thousands of religious people in Toronto who are not saved: they have religion, but they have not Christ; they need to be saved. And we need to pray for them that they may be saved.

*These religious people were observers of religious ordinances:* they kept the law, they observed all the requirements of the law, they were faithful in their attendance at temple and synagogue, they were religious in their practices as well as in their beliefs—and yet they were not saved. How long—how long must we go over the very alphabet of things in order to show people that salvation does not consist in religious ordinances? I received a letter only last week from a woman telling me about her daughter. The mother was terribly exercised about her—perhaps she had reason to be, I do not know about that. Her daughter was a married woman, and one of the great sorrows of that mother was that this daughter of hers had not had her children christened—and she was terribly afraid that that was a mark of irreligion!

Even in this enlightened day, with the Bible in our own language, there are people who attribute some saving efficacy to the ordinance of baptism. You who are Anglicans, I do not suppose you believe it, but your Prayer Book teaches it. "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto Him, that this child may lead the rest of his life according to this beginning"; this is what the priest says after he has sprinkled a few drops of water on the child's head. There may be some man here this evening who says, "I was baptized as a child, and of course I am saved"! The priest says, "What is your name?" "John Thomas", or whatever it is. "Who gave you that name?" "My godfathers and my god-

mothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The only trouble with that is that there is not a grain of truth in it, that is all. Nobody was ever made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, by baptism. "But", somebody else says, "I was not sprinkled, I was immersed." That may all be, but you were not saved by being immersed. So far as salvation is concerned, sprinkling is just as good as immersion—and neither of them is any good at all. These people obeyed all the ordinances of the law, they were circumspect in their behaviour; but they were not saved.

Moreover, they were people who were bold in their religious profession, they were not ashamed of their profession; some of them had it embroidered on their garments; and some stood at the street corners offering long prayers. Some of them were so good that the publican and the harlot must not be named by them—but with all their religious profession they were not saved. There are some people like that here to-night. They are bold enough in their religious avowals, they go to church, they go to mass early in the morning. I rather admire the zeal of some Roman Catholics and wish some of our Protestant people would emulate them in that. If you cannot get up without an alarm clock, then go and buy a dozen. But going to mass will not save you. There are some of you who have your Prayer Books, and you say your prayers—so did these people. They said prayers—long prayers. They thought they were heard, the Pharisees among them, for their much speaking—but they were not saved. And with all our religious profession, we may be still out of Christ, and without a vital experience of God's redeeming grace.

These people were very zealous. They had a "zeal of God". They were active propagandists—like many Russellites, and like some Roman Catholics too. These people to whom the Apostle spoke had a marvellous zeal—and we commend them for their zeal—but it was a zeal that profited them nothing, they were not saved. And, my friends, you may read many books, and write many books, and go to church, and give alms, and be ever so zealous in your religious life, and yet remain in the gall of bitterness, and in the bond of iniquity—these Jews were not saved.

### III.

What is the explanation? I suppose I shall have to deal with that somewhat delicately. *Why were they not saved?* Paul says it was BECAUSE THEY WERE IGNORANT. There is nothing that will offend people more quickly than to be told they are ignorant, especially in our day. Ignorance is nothing to be proud of unless it answers to the name of Doctor of Philosophy—and then you can be proud of it! When you have got out of the kindergarten into the primary, and into the university, and when you learn that nothing can be certainly known, and publish your ignorance to the world, then you can be proud of it! That is the modern professor. But these people were ignorant, and that is the trouble to-day. There are multitudes of people who are religious, but they are ignorant; they have a "zeal of God, but not according to knowledge."

Do not misunderstand, *this is not an intellectual ignorance.* A man may know the Bible by heart. I heard

of a man, I cannot verify it, but it was told to me as being authentic, who had committed the entire Bible to memory, and he would stand before a great audience on the street or anywhere and challenge people to call chapter and verse in any part of the Bible, and he would undertake to repeat that verse without error. And my informant said he was tested again and again, but without fail. When asked about it he said that God had taken from him everything but memory. He could repeat the Bible, but it meant nothing to him. One of the worst infidels I ever met, I met in this city. He declared his belief that there was no God; he mocked at God and all religious matters; and when I quoted Scripture to him I found he could quote it as freely as I could. I discovered he had been a church member and a church officer. He had the Scripture in his mind—but he was not saved. You could go to a theological seminary and get a degree as Doctor of Divinity—and yet not know the way of salvation. Some of the greatest dumbheads in spiritual matters whom I have ever known were Doctors of Divinity. It is not an intellectual ignorance at all. It is not due to any lack of schooling in any of those branches of knowledge which men may learn from the world about them. Many of these for whom Paul prayed had been highly trained intellectually, and passed as learned men. Paul had himself, in his unconverted days, exemplified this ignorance: a man of unusual natural intellectual vigour, trained at the feet of one of the greatest doctors of the law, he had been utterly ignorant of the vital thing which brings salvation.

*This ignorance is, in fact, a moral blindness,* an acquaintance with divine moral requirements, an insensibility to the transcendent beauties of holiness. Men do not believe with the mind merely. I know what the clever folks say: "Unless you can prove it, I will not believe it." I cannot prove that your wife is the best woman in the world—but you believe it! Nobody else can prove it. And what is more to the point, nobody else would believe you are as perfect as you think you are, but you believe it! It is with something deeper than the mind that people believe. I remember in this church some years ago there was a very excellent young woman and a miserable creature of a man. I knew the man's record, I knew whence he came; and I knew he would be no use to anybody, for he had been no use to himself. And yet a strange fascination grew up between the two. My assistant went to the woman and said, "Miss So-and-So, I am sorry to have to tell you what sort of man this is who is paying attention to you. We have his record, we know that he is not a fit companion for you, he will break the heart of any woman who will trust him." His record was produced, but she did not look at it. The poor, silly woman married him, and in due time she discovered that what my assistant told her was true—and a thousand times worse; and if she is living today she is ruining her own folly that she could not believe what was told her. Men go on in their evil course in spite of all warning.

No, it is not a matter merely of intellectual apprehension. It is with the eyes of the heart men see God, it is with the heart men believe unto righteousness, and until God the Holy Ghost opens their hearts as He opened the heart of Lydia, until the light that is above the light of the sun shines into men's darkened understandings, they never will be saved. And that was Paul's prayer. He said in effect, "They are intellectually trained, they

know the Scriptures, they know the law, they observe the ceremonies of the law, they are outwardly religious; but with their hearts have never believed." And so I bring you this message, that at the basis of it all there is a spiritual ignorance that must be dispelled if men are to be saved.

#### IV.

THEN THIS WORD WHICH SUMS IT ALL UP, the explanation of it all is this: "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." There are men here who would come to me at the close of this meeting and say, "Sir, I am no thief, I am no blasphemer, I am no libertine, I am a good husband, a good father, a good citizen—what do you mean by telling me that I am not a righteous man?" I tell you this, that you do not know what righteousness means. The righteousness of man is one thing, but the righteousness of God is a vastly different thing; and it was because they were ignorant of God's requirement that they strutted around, priding themselves on their full development, establishing their own righteousness. I heard a man get up in one of our prayer meetings a few years ago and say, "I guess I am as good a Christian as there is in Toronto!" Well, when a man talks like that, you know pretty well that he does not know very much about what it means to be a Christian.

Isaiah came into the presence of the Lord, and he said, "In the year that king Uzziah died"—when the earthly king perished—"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly"—two-thirds reverence and one-third activity. Even the sinless seraphim in the presence of that awful holiness covered their faces and their feet, and cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." And Isaiah, himself a seraphic prophet, fell before God and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"—why?—"for mine eyes have seen the King, the Lord of hosts." When Isaiah saw the King in contrast with his own unholiness, he bowed in abject submission to God, at His feet, declaring himself to be unclean. And, my brother, if you could see God, if you only knew who and what God is, if you knew the requirements of His dreadful holiness, and measured yourself by that standard, you would know that you are short-measure; and that you cannot, by your own righteousness, find your way to God.

*What is the way then?* "Christ is the end of the law for righteousness to everyone that believeth." What does that mean? It means that the righteousness of the law is incarnated and exemplified in the Person of Jesus Christ. It means that you and I must be as righteous as Jesus Christ is righteous before we can be saved—not that you must be as good as a church member, not that you should be as pious and good as your mother or father; but that you must be as perfect as Christ is perfect, or you never can come where God is. "Well," you say, "that is a bad job for most of us"—it is a bad

job for all of us. There is not a shadow of a shade of a ghost of a chance for any of us; we are excluded by the Divine Standard. But "Christ is the end of the law for righteousness." He has wrought out a righteousness which may be yours for the asking; and although you have no righteousness of your own, you may have His righteousness; though you have no obedience of your own, "by the obedience of one shall many be made righteous". It is the obedience of Christ that is written down to the account of everyone that believeth; and if you will but trust Him, "Christ is the end of the law," for you.

What does it mean? It means that the law of God is a transcript of His own nature, and is what it is because God is what He is; and is as unchangeable as God Himself. It is the holiness, the absolute—I use the strongest word I know—even the absolute holiness of God. And man must hide himself in Christ, and be covered with the righteousness of Christ. He is "the end of the law". The law has said its last word in Christ: your sins were atoned for at the Cross, your debt was cancelled, the requirements of the law were fulfilled, and He is the "end of the law for righteousness to every one that believeth."

I have often said it, but I think I will put it this way again to make it plain. When they took the garments from Jesus at the place called Calvary, they "took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." So they cast lots, and one of the soldiers who crucified Jesus received His seamless robe. I have often wondered who it was. Was it the man who put the crown of thorns upon His brow? Was it the soldier who drove the nails through His hands and His feet? Perhaps it was the man who drove his spear to the heart of Incarnate Deity. It was one of them at any rate, one of them got the robe; and I expect he did what anyone would do, he put it on over his own robe to see how it would fit. I fancy I see his blood-stained garments covered by the seamless robe of Jesus Christ; I fancy I see him coming down from the hill. Somebody says, "I thought Jesus of Nazareth was crucified?" "So He was." "No, He was not, there He is." "No, that cannot be He." "Yes, there He is, I would know that robe anywhere." Someone else says, "He looks like Jesus, he has His robe on." One of the murderers of the Son of God came down from the place called Calvary wearing the seamless robe of Jesus. And when we cease from depending on our own righteousness, and cast ourselves entirely on the mercy of Christ, and trust Him for salvation, all that Jesus Christ is before God is reckoned to our account; His robe of righteousness wraps us about, His garment of salvation covers us:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Mid flaming worlds, in these arrayed,  
With joy shall I lift up my head."

That is the way of salvation, in Christ and in Christ alone. Will you have Him? Will you say, "My heart's desire and prayer to God for myself is that I may be saved"? Will you lift your hand indicating your desire to trust Christ? How many are there in this crowd tonight who will do so?

**SEMPER EADEM—Continued from Page 2**

The Admiral asked me to write this declaration. I wrote: "I confirm to you that I don't recognize you as the government of France." Ten times, perhaps, the Admiral sought to force me to say I would keep neutral. My conscience did not allow me. I answered: "You will judge me by my acts." Before God I owe to you dear St. Pierrais this declaration. "Your Apostolic prefect, who blesses you, who prays to God for you and who offers himself to Him for the peace of your little country."

"A. Poisson."

The Roman Catholic Church is on the side of Vichy because the men of Vichy do the Vatican's will. We report this matter merely to show that the voice of the Church in Spain, in France, in Italy, in Yugoslavia, in Eire, in the United States, in Quebec, and in these little islands of the sea, is always and everywhere the same. And that means that it is anti-British, anti-American, anti-Free French, anti-a-free-way-of-life anywhere.

We assume M. Ristelhueber, the Vichy Representative, was in the gallery of the House of Commons when Mr. Churchill spoke this (Tuesday) afternoon. At least, we hope he was. If he was, what did he think? And what did Premier King think of Mr. Churchill's address?

**Later**

We have just heard a newscast in which it was reported that as Mr. Churchill delivered his scathing description of Vichy's surrender to Hitler, the Vichy representative sat only a few feet away.

**Our Annual Letter From Vivian Harries**

Penticton, B.C.  
Dec. 26, 1941.

Rev. T. T. Shields,  
Toronto.

**30 YEARS!**

Dec. 31st, 1911 (10 p.m.)—Dec. 31st, 1941 (10 p.m.)

Greetings to you and all at Jarvis St. As you see above, it will be thirty years since that glorious night when I was saved by the grace of God, through your faithful preaching of the Gospel, and I became one of your numberless "children in the faith". Since that time you have had many "grandchildren in the faith" and some "great-grandchildren"! How's that! And I am glad to be able to say that by the grace of God I am still at it—preaching the same glorious Gospel (as a "lay preacher"). I sell during the week to pay expenses—ha ha. Hallelujah. I find it pays to Go ON FOR GOD—although I have lost big salaries, advancement and some other similarly PALTRY THINGS, that I might like the great Apostle—

**"WIN CHRIST."**

Nothing else is worth while, in the ultimate analysis.

I would rather have a few more souls for Christ than the biggest salary going. I can take the precious souls into glory with me to present them to my glorious Lord—I would have to leave the money behind. Whilst still in this wilderness scene I treasure the fellowship of my beloved Lord, and all the love of the many beloved of the Lord, yourself and all at Jarvis St. and in many other places. May the Lord bless you all, and make you all a blessing to others.

Yours by grace,  
Vivian Harries.

P.S.—I was enjoying 4 little words of tremendous significance in Rev. 22. "And he shewed me". (verse 1). I am going to be shewn the same things, by and by. How wonderful. So are you. We shall likely be all looking at all the wonderful things (mentioned in the context) all together!

Yours in love with Him.—V. A. H.

**NEWS OF UNION CHURCHES****Our Special Grant to the Western Fellowship**

We quote the following paragraph from the *News Bulletin* of the Regular Baptist Missionary Fellowship knowing that it will be of special interest to the friends of our Union. The grant mentioned was that voted by our last Convention to the brethren in the West. We are glad that they have made this wise investment of our special gift.

"The members of the Board of Management met Tuesday evening, December 9th, and along with other items of business, discussed and decided to start a Church Edifice Fund. The purpose of this fund is to put us in a position to assist pioneer causes with small loans in their building projects. Through a liberal grant of \$300.00 from the Union of Regular Baptist Churches of Ontario and Quebec, and a generous gift from a 'mother in Israel', we are able to assist the Regular Baptist Church of Brooks with a loan of \$650.00 for five years at 2 per cent per annum."

**Rev. Morley R. Hall in His Pulpit**

Mr. Hall writes in the December number of the *News Bulletin* of the Alberta Fellowship:

"Sunday morning, December 7th, I made my first appearance for a Sunday service in Westbourne since May 18th. Twenty-eight weeks have seemed a long time to be absent from my work.

"Able pulpit supplies have been found in the Pastors of the Fellowship. Rev. Christopher Burnett (recently retired from the active Baptist ministry), a very capable man of God, faithfully supplied for six or eight weeks. The deacons and others took the midweek services, which were attended better than usual for the summer months.

"As well as taking care of the added expenses for supplies, the Westbourne folks have redecorated the interior of the main auditorium and the office rooms.

"We regret that owing to my enforced inactivity, we were unable to make the necessary arrangements for the annual Rally of the Fellowship. We hope to take care of this when a suitable date can be fixed sometime next summer.

"Sunday, December 14th, I was able to take both of my Sunday services in the Church, and was much encouraged by having one soul come out for the Lord in the evening.

"Still far from normal in physical strength, I have to wear a Thomas Caliper (a steel brace fitted with a cushioned ring around the hip and thigh, and fastening in the heel of the shoe), which enables me to walk with the aid of a cane. It is possible for me to use the Typewriter and Mimeograph, but as yet I cannot run the Osterlind Cylinder Press."

**Ordination of Rev. Harry Butler of Niagara Falls**

"The candidate was introduced by the Moderator, Rev. Gordon Searle, and gave his statement. Some things in regard to his conversion stand out very prominently. His father was a Roman Catholic. After his father's death his mother was converted and took her children to a Protestant Sunday school and church in Toronto. He made a profession and was baptized and received into church membership without his conversion being questioned. But he was still unsaved and soon ceased going to Sunday school and church and for sometime never darkened a church door. Later a young man from Forward Baptist Church, Toronto, invited him to Sunday school and called for him regularly every Sunday for six months before he finally went. Here at church he was convicted of sin and at home was saved.

"His call to the Gospel Ministry was equally definite and since he yielded his life to Christ he has had several proofs of God's acceptance of his ministry. His Doctrinal Statement was also very clear and concise.

"The Ordination sermon, preached by Rev. Captain Walter Hughes, under whose ministry Brother Butler was saved, was based on Acts 9:15, 'He is a chosen vessel unto me to bear my name', brought to everyone present a picture of what God expects of those who name the name of Jesus, and, especially, of those who are chosen of Him to bear His name. The benediction was pronounced by the Rev. H. Butler."

—O. B.

## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 2 January 11, 1941

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

### JUSTIFICATION BY FAITH

Lesson Text: Romans 3.

Golden Text: "Being justified freely by his grace through the redemption that is in Christ Jesus"—Romans 3:24.

For Reading: Romans 4.

#### JUNIOR CLASSES

Lesson 1 was designed to show that all are in need of Christ. Lesson 2 shows how they may be saved. Reference may be made to the Old Testament sacrifices and the removal of sin by obedience to the word of the Lord, the passing of sin from the sinner to the innocent animal with the consequent freedom of the sinner (Lev. 16:1-22). Christ is the Lamb of God Who bears away the sin of the world (Isa. 53:4-6; John 1:29; 1 Pet. 2:24); we are to put our hands on His head, as it were, making His work effective in our case (Lev. 4:27-35). This is faith.

God's call to the children should be stressed (Lk. 18:15-17), and also His gracious promise to all who take Him at His word (John 1:12; Rev. 3:20).

#### SENIOR CLASSES

##### I. Justification Defended—verses 1 to 8.

In the Book of Romans the Holy Spirit gives us through Paul a marvellous exposition of the truth of the Gospel. The Gospel is eminently suited to the needs of man, who has been endowed with the gift of reason. It is not contrary to reason (Isa. 1:18; Mic. 6:2, 3; 1 Pet. 3:15), although it is beyond reason in that our finite minds cannot fathom its Divine mysteries. Certain objections to the moral government of God are mentioned and then answered one after another in logical manner. In our contacts with men and women we should distinguish between questions asked by unbelievers who merely find fault with the words and dealings of God (Mal. 3:7, 8, 13-15) and questions asked by earnest enquirers (John 3:4, 9; Acts 16:30).

The first question refers to the Jews. The Christian Church at Rome was made up of both Jews and Gentiles, and the relationship between the New Covenant and the Old Covenant would doubtless be prominent in their minds. If the Jews were guilty before God, what advantage had they over the Gentiles? The Jews had priority of privilege, but not of standing. They had been chosen to be the recipients, guardians and trustees of the oracles of God, but they had been untrue to their trust (Rom. 2:17-25; 9:4).

God had made certain promises. If men did not believe Him and the promises remained unfulfilled, would not that circumstance seem to indicate unfaithfulness on the part of God? The answer is important. God is always true; it is men who are untrue (Num. 23:19; Josh. 23:14; 2 Tim. 2:13). Truth is objective, unalterable, and eternal, regardless of the subjective attitude of men (2 Cor. 13:8). In proclaiming His sentence of judgment against sin, God must be acknowledged as just, as absolutely holy (Psa. 51:4).

Then someone may ask: "If the sin of man provides the occasion for the righteousness of God to be displayed, why is he judged?" Men are responsible for their actions and will be judged accordingly. For God to display wrath against sin is a sign, not of injustice, but of justice (Gen. 18:25).

##### II. Justification Demanded—verses 9 to 20.

The Jews had an advantage before men, but not before God (Rom. 4:2). They were charged with guilt (Rom. 2), as were also the Gentiles (Rom. 1). All men are sinners by nature and by deed. According to the Scriptures none are righteous in heart and intention (verses 10-12; Psa. 14:1-3; 53:1-3), in speech (verses 13, 14; Psa. 5:9; 10:7; 140:3), in action (verses 15-17; Isa. 59:7, 8) and in attitude (verse 18; Psa. 36:1).

The law is declared to be binding to all those who live within the sphere of the law (Rom. 2:12). The Mosaic law condemned every Jew who did not fully obey its commands (Rom. 10:5; Gal. 3:10; Jas. 2:10). Similarly, the law of conscience and the law of nature condemned every Gentile who did not live up to the light furnished him (Rom. 1:19, 20; 2:14, 15). Since no one but Christ has lived up to the required standard, no one may lift his voice in self-defence (Psa. 143:2); his own words would condemn him (Job 9:20; Isa. 52:15; Matt. 12:37). When brought to the bar of eternal justice the human race must plead "Guilty".

The law of God is holy (Rom. 7:12; 1 Tim. 1:8), and its function was not to save men, but to disclose their sinfulness and show them their need of Christ (Rom. 4:15; 7:7; Gal. 3:24-26). The law acted like the surgeon's instrument which probes the wound and brings to light the hidden source of infection (Heb. 4:12, 13).

##### III. Justification Defined—verses 21 to 31.

The same Greek noun is used in Scripture for "righteousness" and "justification", just as the same adjective is translated "righteous" and "just". The righteousness which men cannot attain by their own efforts or by the law is bestowed by God as a free gift to all who will accept the Lord Jesus Christ as their Righteousness (Rom. 4:3-5, 13, 16, 21-25; 1 Cor. 1:30; 2 Cor. 5:21; Gal. 2:16; 3:11-16). "All sinned and are continually coming short of the glory of God" (literal reading of the Greek in verse 23). All missed the mark at which they were aiming, and hence salvation was made available for all who would take it from the hand of God (Isa. 55:1; John 4:14; 7:37; Rom. 10:13; Gal. 3:22-24; Rev. 22:17).

The Greek words for "redemption" in the New Testament suggest the slave-market. Those formerly sold under sin have been purchased for a price, even the blood of Christ Who died in their stead (Gal. 3:13; 4:4, 5). They have been loosed, set free by the payment of the ransom and released for ever from bondage (Eph. 1:7; 1 Tim. 2:6; Heb. 9:12; 1 Pet. 1:18, 19; 3:18).

The word translated "propitiation" suggests the tabernacle in the wilderness. The place of propitiation for Israel was the mercy-seat above the ark of the covenant (Exod. 25:21, 22). When sprinkled with the blood of the sacrificial substitute, the place which would otherwise have been a place of judgment became a place of mercy. Christ became a Propitiation, a Covering for men in their sin, so that God could justly look upon them in mercy (Heb. 9:5; 1 John 2:2; 4:10).

At Calvary God dealt with the sins of the past, present and future. The sins of the past had previously been dealt with only in figure and symbol. A holy God had seemingly passed over the iniquity of previous times without judging it (Psa. 50:21; 90:9). But on the cross of Christ His righteousness was vindicated, for there the penalty for sin was fully paid (Heb. 9:15). The Lord could now be just in exacting holiness and merciful in bestowing it.

God will justify the circumcision by faith. The source of justification for the Jews is not the law which they have made their boast, but faith. God will justify the uncircumcision through faith. The means of justification for the Gentiles is not the law of the Jews. Gentiles need not become proselytes of the synagogue to be saved; they may be saved through the medium of faith in Christ. This does not mean that the law has been violated, but that its claims have been completely met in Christ (Matt. 5:17; Rom. 10:4).

Chapter 4 gives an illustration of the method of justification by faith. Abraham was justified by faith apart from works (verses 1-8), apart from ordinances (verses 9-12) and apart from the law (verses 13-25).

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