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Jarvis Street Church Celebrates Dr. Shields' Fortieth Anniversary as Pastor



Photograph by Karsh

DR. T. T. SHIELDS

"THE BEST OF BOOKS IN HIS HAND"

Jarvis Street Church Celebrates Dr. Shields'
Fortieth Anniversary

By W. S. WHITCOMBE

THE best delineation of the ideal Christian Pastor that we know of, apart from the inspired words of Scripture itself, is to be found in *Pilgrim's Progress*. With the unerring instinct of a man taught of the Spirit through the Word, and with a long experience in the care of men's souls, the immortal Bunyan places first among those excellent and profitable things shown to Pilgrim in the House of the Interpreter this description of the true minister of the Gospel:

Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.

"The man whose picture this is," added the author of that timeless masterpiece, "is one of a thousand." And in thus magnifying his office, the great Puritan preacher was following both the example and the precept of the Apostle to the Gentiles who wrote to the infant church at Thessalonica: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." (1 Thess. 5:12f.) Are not such men who labour among God's people numbered among the best gifts the risen and glorified Saviour bestows upon His church? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11).

A Great Preacher

In celebrating Dr. Shields' fortieth anniversary as its pastor, the great Jarvis Street Church family delights to honour a man who has consistently honoured the Word of God. Whatever the outside world may think and say about their pastor, the members of this church think of him in terms of the classic words which we have quoted above: "The best of books in his hand, the law of truth . . . written upon his lips." And in this conviction we know that thousands of readers of this paper throughout the world heartily share. Dr. Shields has a fine mind of unusually large capacity for almost any subject to which he wishes to apply it. We have heard it said, often in a somewhat derogatory tone, that he should have been a lawyer or a parliamentarian, for in those walks of life he would have become either one of the most distinguished legal figures or the prime minister of the country. Such lofty positions, the Pastor of Jarvis Street Church would not consider as promotions, but as the opposite. With all his intellectual acumen, he is a man of One Book: indeed we are sure that he would say that that Book is the fountainhead of whatever wisdom he possesses. Dr. Shields not only preaches from the Bible, he lives with it constantly; of him it may be truly said: "his delight is in the law of the Lord and in his law doth he meditate day and night." It is this continual companying with the Word of the Lord, and with the Lord of the Word, that explains his ability to expound the Bible as few preachers have done. To this, twenty-eight complete volumes of THE GOSPEL

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

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WITNESS, each number containing at least one sermon from "The Jarvis Street Pulpit", bear mute but eloquent testimony. In our opinion, his use of the Old Testament is unique; no preacher that we have ever heard or read employs it as he does. Ever viewing it in the full-orbed revelation of the New Testament, he discloses Him of whom it is written in the volume of the Book, until its pages glow with divine fire as did the bush that burned and yet was not consumed. When we have heard him discoursing on the Doctrines of Grace we have sometimes thought that one of the old Puritans had come to life again, though he is at his best, it seems to us, when his immediate theme is the glories of Christ and His atoning work, for this is the ultimate theme of all his preaching. None are better able to judge than the members of Jarvis Street Church concerning the fruitfulness and enduring qualities of this ministry, and again on this important point, the record of the past forty years bears clear testimony.

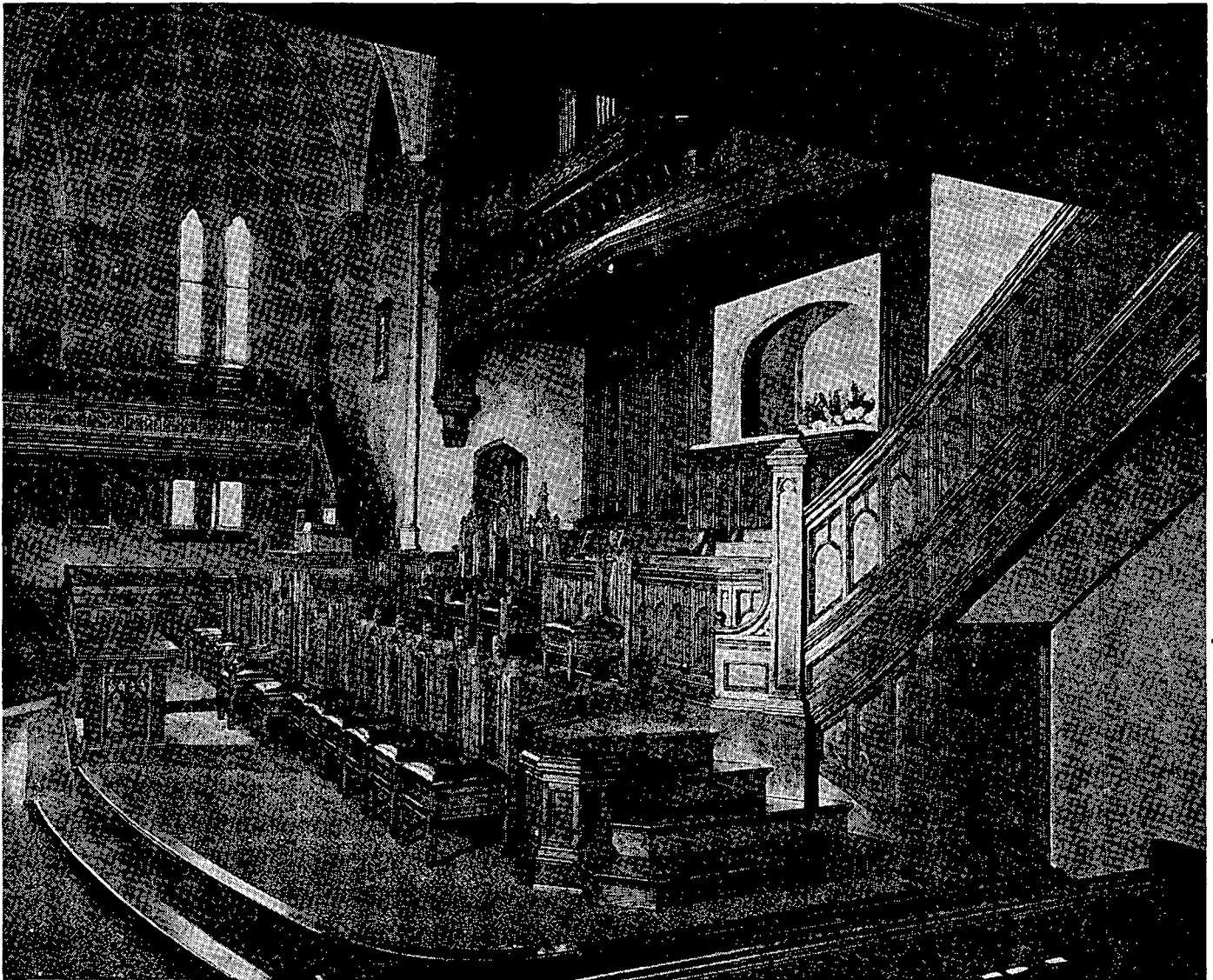
A Great Man

Those who know this great preacher best — and after more than twenty years close daily association with him, the writer may claim some personal knowledge of Dr. Shields — know that his greatness is not confined to the pulpit. His private conversation, his everyday life in the office and in journeyings oft, as pastor, as administrator and as editor, are on the same high plane as his sublime platform ministry. Again and again as we faced with him some of the multitudinous problems that have arisen throughout the years, he has quoted some apt text of Scripture and applied it to the situation before us in such a way as to illuminate the vexed question and put it in an entirely different light. One thing above all others that has retained the loyalty of his fellow-workers through the years, at least we speak for ourselves, is his steadfast determination to adhere to principle rather than expediency, to follow right in scorn of consequences.

Wesley and His Detractors

We say these things because Dr. Shields has been the butt of divers critics, many of whom have never so much

The Jarvis Street Pulpit



Many of our readers who are familiar with the sermons printed under the rubric, "The Jarvis Street Pulpit", have never been the material counterpart of that title. For their sakes we give the above photographic study of the beautiful pulpit from which the sermons are originally delivered.

as heard him preach. That reminds us of Wesley's encounter with Beau Nash, the uncrowned "King of Bath", who determined to break up the evangelist's huge congregations because the new style of preaching reflected on him and his worldly practices. A great company gathered to witness the expected fun when the celebrated worldling would meet the famous preacher. In due course, Beau Nash appeared in his imperial-looking chariot and accused Wesley of holding a conventicle, contrary to law, adding that such services frightened people out of their wits. "Sir, did you ever hear me preach?" asked Wesley, who on having an answer in the negative asked again, "How, then, can you judge of what you have never heard?" "I judge by common report," said Beau Nash. "Common report is not enough." Wesley retorted, adding, "Sir, I dare not judge of *you* by

common report." The arrogant intruder did not linger after this shot had found its mark.

A surprisingly large number of people condemn the Pastor of Jarvis Street Church who have never seen him and have never heard him preach. And of course there are others who, knowing full well what he stands for, are therefore inveterately opposed to him. What great preacher of the Gospel has not been defamed and vilified by malicious slanderers? Was ever a good man more mercilessly pilloried by his enemies than Martin Luther? Calvin was expelled from Geneva. The Wesleys and Whitefield found pulpit after pulpit closed to them, and at last they were compelled to take to the fields, whither the multitudes resorted to hear them. Spurgeon, strange as it may now seem, was also the object of much hostility in his day; the press systematically held him

up to scorn; and he was officially censured by the Baptist Union. Is it surprising that the Apostle Paul was also the victim of evil report and that he numbered not least among his perils those he suffered from false brethren? A Greater than all of these was reviled and mocked of men, and He gave both warning and encouragement to those whom He called to follow Him when He said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5:11).

The Necessity of Hating Evil

Too many people are inclined to opine that there must be some basis for rumour, on the principle that where there is smoke there is fire. Unregenerate men who have no love for the Gospel eagerly snatch up gossip, and a press that makes it a principle never to say anything for the truth of the Gospel is always willing to give currency to evil reports against such an outstanding defender of the faith as Dr. Shields. Several well-known Canadian magazines in the course of the last few years printed articles about the Pastor of Jarvis Street Church that were little short of scurrilous. Accompanying photographs made him look like a cross between a simpleton and a raving maniac. By a series of innuendoes, it was suggested that he was a kind of wild, uncouth Hottentot who was violently and unreasonably opposed to almost everything and everybody in the world. A discerning reader might have noticed that he had enjoyed a long and successful ministry in a difficult down-town church, but that was not made prominent enough to attract the attention of the casual reader. Nor would such a reader be apt to observe that the men and movements which Dr. Shields had consistently opposed for more than a half century of public ministry were those who ridiculed the Bible and its teaching; those who exploited for their own miserable profit men's appetites for strong drink; those whose primary allegiance is to a foreign prince whose purposes are destructive of truth and liberty; those who were found in the camp of the enemy in the hour of Britain's great trial. The magazine articles of course failed to say that every Christian minister is, or at least ought to be, vehemently opposed to all such forces of unrighteousness. The same publications, however, never fail to seize every possible opportunity to donate the most favourable publicity to the prelates of the Church of Rome and their activities.

A Preacher's Golden Crown

We do not say these things to defend Dr. Shields for he needs no defense. More than a half century of public life in this province speaks for him. The record is there for all who will to read and understand. It has been written in these pages for more than a quarter of a century; it is found in a great church building of which he is the real architect and in an infinitely more valuable spiritual edifice centred in the Jarvis Street congregation and radiating blessing to the ends of the world through THE GOSPEL WITNESS. Such solid achievements do not happen by chance, as any thoughtful person of experience knows. We leave them to speak for themselves without further comment. And to Dr. Shields we venture to express in the name of a great host of friends and admirers who read these pages from week to week, the assurance of our unceasing prayer that he may be "strengthened with might by his Spirit in the inner man," undergirded with Divine strength for his

onerous tasks, and abundantly blessed of God for the salvation of the lost, and the upbuilding of the saints.

We can fittingly take from Bunyan this further word and apply it to our great pastor and preacher: "And that a crown hangs over his head; that is to show thee whereas thou seest the world as cast behind him, and that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward."

DR. SHIELDS' FIRST SERMON IN JARVIS STREET CHURCH

By W. S. WHITCOMBE

The sermon printed in this issue is the first one that Dr. Shields preached in Jarvis Street Church, and it is therefore particularly fitting for this special anniversary number of THE GOSPEL WITNESS. While some might count it a reproach that a preacher has not changed his theology in that length of time, our readers will rejoice in forty years of unbroken ministry of the same glorious Gospel that is the power of God unto salvation. Throughout the years many have been turned from darkness unto light and count this church as their spiritual birthplace. Only eternity will reveal the full measure of the harvest from the seed sown.

When the writer first knew Dr. Shields, he heard the Editor tell how he came to Jarvis Street Church as a young man in his middle thirties. In those days it was a puzzle to us how a man could consider himself young after he had passed his thirtieth birthday! Do we need to say that the passing of time has effectually solved that problem for us? It often seems to us as we see Dr. Shields at work, that he is still in his thirties, or that he has discovered some access to the fountain of perpetual youth. He is altogether an amazing man physically, intellectually and spiritually.

We should add that this Special Anniversary Number of THE GOSPEL WITNESS is entirely our own idea and we accept full and sole responsibility for all that is herein written, with the exception of the Sermon by the Editor, and the Bible Lesson by our faithful associate, Dr. Clark, both of which we heartily approve. Dr. Shields once told us the photograph on the front page made him feel "bilious", but everyone else to whom we showed it thinks that the famous Karsh, who made this study, thereby increased his well-deserved reputation as one of the world's great photographers.

"HE SUFFERED"

"He suffered!" Was it, Lord, indeed for me,
The Just One for the unjust, Thou didst bear
The weight of sorrow that I hardly dare
To look upon, in dark Gethsemane?

"He suffered!" Thou, my near and gracious Friend,
And yet my Lord, my God! Thou didst not shrink
For me that full and fearful cup to drink,
Because Thou lovedst even to the end!

"He suffered!" Saviour, was Thy love so vast
That mysteries of unknown agony,
Even unto death, its only gauge could be,
Unmeasured as the fiery depths it passed?
Lord, by the sorrows of Gethsemane,
Seal Thou my quivering love for ever unto Thee!
FRANCES RIDLEY HAVERGAL.

The Jarvis Street Pulpit

THE GLORY OF GOD

The First Sermon Preached by Dr. Shields in Jarvis Street Church

"When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."—John 11:4.

WE ARE all familiar with the picture of that Bethany home where Mary and Martha and their brother Lazarus lived, how the days of sunshine were succeeded by days of gloom and grief — how sickness came in at the door, and then death, and with death, the darkness of a great sorrow that was almost akin to despair. You know, too, how in the early gladness, in its gradual eclipse by the shadow of death, and in the subsequent sudden out-shining of the glory of Lazarus' new life,— you remember how Jesus Christ was inseparably associated with it all. And as the door shuts at last upon that home in Bethany, and we leave the loved ones there feasting in the fullest enjoyment of the favour and fellowship of the Son of God, we are compelled to admit that each of the colours of the picture, some of which, when viewed in a single relation, seem dark and forbidding, plays its own part in the harmony of the whole: the shadow is as necessary as the light, the clouds as essential to its beauty as the sun. The distance of the Master from the death-bed of Lazarus, which appears at close view to be the chief defect of the picture, when viewed perspective, is seen to be its chief charm, and to furnish its supreme claim to immortality.

Our lives, even the most commonplace of them, are reproductions of this picture of Bethany, with all its mystery, with all its majesty of power and glory. We are all familiar with its pain and its parting, with its grave and its grief, and with its lonely path to the sepulchre watered with tears. Only we cannot view our own lives perspective as yet; and therefore we cannot understand why our Lord does not always come the moment we send for Him, why sometimes He tarries until we have dug a grave!

I have thought, therefore, that if we can come to an understanding of these profound words of the Master, it will help us perhaps to understand Him better; and therefore the better to understand ourselves.

I shall give you at the outset this morning an outline of my thought, in order that you may the more easily follow my argument.

The text suggests a *divine prerogative*. Jesus Christ lays down the principle that God has a moral right to glorify Himself, even at the expense of human pain; secondly, He mentions a *human occasion for the exercise of that prerogative*: "This sickness", He declares, "is not unto death, but for the glory of God." He then teaches us that *God is supremely glorified through Jesus Christ, and through Him in His human relationship*, "that the Son of God might be glorified thereby."

I.

Here then is A DIVINE PREROGATIVE. Jesus has been told that Lazarus is sick. He answers as an authorita-

tive interpreter of the problems of human life. He dares to go to the very root of things, and to give the *why* of human experience. He writes the history of the individual as He would write the history of the world, by saying, "In the beginning God". It is a bold answer; an answer perhaps which some may find it difficult to receive; for immediately the question will arise in our minds as to whether God has a right to glorify Himself at the expense of human suffering. Our Lord Jesus boldly asserts that He has that right, that it is His own peculiar prerogative to glorify Himself. We shall never understand God until we, in our thought and in our conduct, accord Him that supreme place. We are disposed to change the glory of the uncorruptible God into an image made like unto corruptible man. There is a humanizing tendency in the religious thought of to-day, a disposition to summon God to the bar of human judgment, to measure His character, and to try His every action by human standards of equity. It is assumed that God may be interpreted by our own standards of what is right. Whittier has said,

"Not mine to look where cherubim
And seraphs may not see:
But nothing can be good in Him
Which evil is in me."

But that is not wholly true. There are things which may be, and are, good in Him, which would be evil in us; for the simple reason that He is God, and beside Him there is none else. Thus, for a man to work for his own glory can be only evil; while for God to make His own glory the end of all is pre-eminently right: again I say, for the simple and sufficient reason that He only is God.

This is a democratic age. The king must be surrounded by constitutional restrictions. We are proud of the parliament. We boast that we are our own masters. And that is well enough as a political principle. No man may safely be trusted with absolute power, just because he is a man. A human despot soon becomes a human devil. We recognize that, and glory in the constitutional principle. But the principle that "Jack is as good as his master", has invaded the religious realm; and church barons are disposed to draw up a new Magna Charta, which they demand the King of kings shall sign. They would frame a constitution, and surround Him with a parliament. They would reverse the principle of election, for they prefer that the creature shall elect the Creator, rather than that the Creator should elect the creature. The only principle of election which they favour is one which would result in a responsible, representative government of things spiritual, in heaven. The only laws of God of which they approve are such as are enacted "by and with the con-

sent of His counsellors." Thus they would strip the Absolute of His prerogatives, and reduce the Kingdom of God to a condition that would be little better than a state of anarchy. What would follow if this human demand, which is not new to this age by any means, could be realized?

I was entertained in the home of a certain gentleman one week-end some years ago. As we talked on Saturday evening our conversation turned upon the subject of divine sovereignty. He was a strong-minded, strong-willed man; and getting up from his chair, he walked up and down the floor of his library, and then pausing before me he said, "Look here, sir, if the Bible left no alternative but to believe in the doctrine of election, I should be an infidel"! What a terrible thing that would be—for him! As there was little likelihood of our reaching an agreement, I changed the subject.

Later he told me that his pastor telephoned him one day and said, "Can you find employment for a poor man who is at my door?" "Yes", he said, "I will telephone the factory, and tell the foreman to take him on." He was accustomed to go early to his office (he was an employer of labour) and about eight o'clock the next morning the foreman came into his office and said, "I have trouble in the shop, sir." "What is the matter?" "The men have taken off their aprons, and have put on their coats; they are going to walk out." He said, "I will go down and see what is the matter." So they went to the factory, and he said, "Now, men, what is wrong? Are you not getting wages enough?" "No complaint as to our wages sir." "Are the hours too long?" "No complaint on that score." "Are the conditions surrounding your labour not satisfactory?" "No complaint there," they said. "Well, what is the matter?" And they replied: "You sent this man into the factory to work; he does not belong to the Union, and we simply will not work with him." "Oh", he said, "is that the trouble? Listen! If you have any complaint to register against me as your employer; if I do not pay you wages enough; if I do not treat you fairly in every respect, remember, I shall always be ready to talk the matter over; but I want you to understand that I own this factory; I built it; it is mine; and I will run it as I like. If you are not satisfied with that, there is the door—Walk! This place will stand here and rot if need be; but I will be master in my own house." That was the man who a few minutes before insisted that he would not allow God to be sovereign. He would himself be master, and do as he liked with his own. But the creature must be permitted to dictate to God!

Do not all history, observation, and experience, prove that in the life of the individual, of the nation, and of the world, nothing but the sovereignly directed power of that God Who "in the beginning" brought order out of chaos, can prevent a return to that chaotic condition? Men would fain tell God how to do them good. But they can know no real good unless "all things work together for good." If there be but a single exception to that universal "all", that one thing may neutralize all others; and as Naaman's leprosy threatened to bring his honour into the dust of death, as the sickness of Lazarus temporarily brought him, that one exception may convert all life's delicately-woven purple and fine linen into a shroud to wrap a reeking corpse. There can be no good for any one of us, unless all things, in all realms of life, in all ages, in all dispensations—unless "all things work

together for good to them that love God": and all things cannot work together for good to them that love God unless there be an intelligent benevolent, directing Power, to Whom all things are subject, unless it be true that is written, "Thou hast put all things in subjection under his feet." Therefore by a process of purely philosophical reasoning we are led to the conclusion that there can come no good to any one of us unless God's rule in all realms, over every atom and spirit, ultimately is absolutely supreme.

In this matter, therefore, enlightened reason and revelation, from whatever standpoint you view it, are in perfect accord.

This then is the revelation of God in Christ Jesus. It is true that Jesus said, "When ye pray, say, Our Father which art in heaven." He is pleased to speak of God as our Heavenly Father, rather than as a King. But Christ's conception of fatherhood was far removed from the modern view. He came not to destroy the law, or the prophets, but to fulfil. The teaching both of the law and of the prophets, and of the New Testament, is to the effect that the father should be supreme in his own household. I know that the modern family is a kind of republic in which everybody rules but father; in which the children and not the parents are the legislators; and in which no one is regarded as eligible for the presidency unless he has been born in the family! But the New Testament sums up the whole revelation of God in respect to this matter when it says, "Children, obey your parents in the Lord",—for I will give you a penny if you do? for you shall have a treat if you are obedient? No! "Children, obey your parents in the Lord: for this is right." That is all—it is right! "When ye pray, say, Our Father which art in heaven"; and His children must obey Him, because it is right!

According to Christ's teaching, therefore, this world is subject to a benevolent, paternal, Despot, Who makes His own glory the supreme end of every purpose, of every act. And because He can find in all the universe none greater nor worthier than Himself, the motive which actuates the divine Ruler is a supreme, a sovereign, determination to glorify Himself. If you say it is a selfish motive, my answer is, that the glory of God is the glory of a holy, everlasting, love.

II.

Here is A HUMAN OCCASION FOR THE EXERCISE OF THAT PREROGATIVE. "This sickness is not unto death, but for the glory of God."

Before we proceed further let me call your attention to the importance of keeping our place as children in the Father's household. We shall find some doors locked against us until we are older. We shall find there are some big words in our Father's speech which we must wait to understand. There are mysteries in the kingdom of God into which even the ancient and honoured servants of the household—the angels—are forbidden to look. We shall be wise, in the presence of the problems of life, and the mysteries of the divine government, to humble ourselves, and to acknowledge we do not and cannot understand, and say, "Even so, Father for so it seemed good in thy sight." Our entrance into the kingdom was conditioned upon our becoming as children: our enjoyment of the kingdom is dependent upon our remembering that the most mature Christian is never in God's sight a learned philosopher but only a little

child. We must therefore trust our Father's wisdom as well as His love though He make darkness His secret place; and His pavilion roundabout Him be dark waters and thick clouds of the skies.

Here our Lord Jesus asserts God's right to glorify Himself at the expense of human pain. What a tale of physical and mental suffering, of heart-agony, of bitter tears, is told in these two words: "This sickness"! They paint a familiar picture. There is not one of us who does not understand it. Two sisters have sent an urgent message to their Master, saying, "Lord, behold, he whom thou lovest is sick." The loved frame is become a playground for the furies; "every nerve is a road for the hot feet of pain to travel on; and every vein a canal of grief." A ministry of human love has exhausted itself and discovers its impotence in the presence of death. There are broken hearts whose sorrow issues in scalding tears. Two sisters mourn in a house that is empty, in a world that is cold and dark. Yet the Lord points to that scene, and says, "It is for the glory of God."

We may see that picture in real life, and learn its moral every day. But I want you to "dwell deep" this morning, to look beyond the bounds of the physical to spiritual things.

I can see in that Bethany home where Jesus Christ was wont to visit, and where death has now taken His place, a representation of another scene. Did not God walk in the garden in the cool of the day even as the God-man rested at Bethany? But a shadow falls across the path of the man that He has made in His own image and likeness; notwithstanding, He carries until this moral sickness issues at last in spiritual death: "So he drove out the man", even as the dead Lazarus was carried by loving hands away from Bethany's home and laid yonder in the sepulchre; and the garden was emptied of its chief charm.

But is there any sense in which it may be said of the tragedy of Eden, as of the empty chair at Bethany, "It is for the glory of God"? Is there any true analogy between physical and moral disease? Are the underlying principles in the two cases identical?

What was the cause of Lazarus' sickness? We do not know what his ailment was. Ignoring for the moment the moral or religious aspect of the question, it is indisputable that sickness results from transgression. Science would declare that some natural law has been broken; and whether ignorantly or presumptuously, the result is the same: inexorable law exacts the penalty. The organism has failed in some way to adapt itself to its environment—and that is another name for natural law—and disease, and perhaps death, results.

The principle underlying the text is *that even a broken law may be made to contribute to the glory of God*; and whether it be a physical or a moral law, it is the same in principle, for law is universal, and God is one. I am not now dealing with the origin of evil: that must remain for the present a mystery. Nor do I attempt to designate the first cause of "this sickness" of the text: I observe only that both are the result of a broken law; and that as Bethany's grief has glorified God, if God is to be God, so Eden's sin and sorrow must!

I have read that science has discovered how to convert the sweepings of a city's streets into a distilled essence whose sweet odours perfume the apparel of fair ladies in brilliant drawing-rooms. I am informed that filthy rags and even broken reeds of straw may be made

into immaculate paper, upon which letters of love may be written. I was told by an expert that even the finest quality broadcloth requires always an admixture of "shoddy". Who knows? Perhaps it is made from some poor prodigal's ragged coat! And above the clouds of mystery which impenetrably enwrap the origin and ultimate of things, my faith would enthrone an infinitely more perfect wisdom, and more consummate skill, than can be found on earth. And if transforming grace can convert "the filth of the world and the off-scouring of all things" into golden vials full of incense; if these poor fallen natures can be made white by means of blood so that Love's name may be written thereon; and if with an admixture of the shoddy of human experience, sorrow of heart, and contrition of soul—if this may be interwoven with the infinite and absolutely perfect merit of Jesus Christ, and cunningly wrought into a robe more durable than one of innocence, even a robe of righteousness, resplendent with the beauty of holiness; if sighs may be converted into songs, and tears may be crystallized into jewels, which sing the praises and reflect the glories of redeeming love, my heart shall cry, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him, (but) righteousness and judgment are the habitation of his throne." True faith, which is the soul's apprehension of God as God, of God as absolutely sovereign, will lead us to rest in the assurance that even the world's great sickness is not unto death, but for the glory of God.

III.

In conclusion we shall see HOW GOD IS GLORIFIED IN CHRIST THROUGH HIS HUMAN RELATIONSHIP—"That the Son of God may be glorified thereby." What a wonderful saying that is! That this sickness, this physical malady which reduces the loved frame to a reeking corpse, until love itself is afraid to look upon it—that this sickness, in the purpose of God, may be used to glorify Him in the person of His Son Jesus Christ.

It is necessary that we should have some intelligent idea of *what is meant by the glory of God*. When you speak of a man's being glorified, you mean that he is had in reputation, that he has established himself in the good opinion of his fellows: his glory is his fame. But God's glory is not His reputation among His creatures; His glory is infinitely more than what men think Him to be. An opal's glory is not its reputation among connoisseurs, nor its golden setting which holds it on the finger of a queen: it is its own inherent beauty which children's eyes may see. The diamond's glory is not the fair figure it adorns: it is its own independent, inseparable, unquenchable, light. The glory of God is not His reputation: it is His character, His nature; *God's glory is His own essential nature, what He is*. The history of His dealing with the world is the history of His shining, of His making Himself known, of His self-revelation. The Sun of truth which by the word of inspired patriarch and prophet, turned the world's darkness into dawn; and whose ascending brilliance changed the night into morning, in the face of Jesus Christ shines from His zenith full-orbed: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Thus it is through the Word made flesh, by His human relationship, God makes Himself most fully known; for in the measure in which He is known as He really is, by men or angels, God is glorified.

As you read this narrative are you not impressed with *the disciples' ignorance of the Master's person, of His purpose and power?* He might have said then as later, "Have I been so long time with you, and yet hast thou not known me, Philip?"—"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Lord, if he sleep, he shall do well. Howbeit Jesus spake of His death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Then He adds, "And I am glad for your sakes that I was not there, to the intent ye may believe." What does He mean? He said to His disciples, "Let us go into Judea again"; and they said, "Let us also go, that we may die with him." They did not know Him! They did not see His glory. When the word came, "He whom thou lovest is sick", He said in effect, "I am going to take you into a set of circumstances, into a certain situation, which will enable Me to show you Who I am. I shall draw the veil and let a little of the glory shine; for otherwise you cannot know Me." Man did not, and could not, know God fully in Eden. The prodigal, after his wanderings, knew the largeness of his father's heart and the luxury of his enduring love, as even the brother at home did not know. He who is forgiven most will love most. Redeemed souls will know God better than the angels, and therefore will glorify Him more.

"When he heard therefore that he was sick, he abode two days still in the same place where he was." But they said, "Death is coming: death is in hot haste after one whom we love." But He answers, "I shall be there in time." At the grave of Lazarus, and by His own empty sepulchre, *Jesus Christ reveals the glory of "the living God, the King of eternity"*—"who only hath immortality, dwelling in the light which no man can approach unto." Quite leisurely the Lord Jesus makes His way back to Bethany; and they meet Him on the way. Reproachfully, Martha saith, "Lord, Thou art too late. If Thou hadst been here, my brother had not died." "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" "I know that he shall rise again in the resurrection of the last day." But she did not know that He was "Alpha and Omega, the beginning and the end, the first and the last"; that He could anticipate the last day, and by His almighty fiat banish death. Therefore He comes into the place of storm and tempest, where men and women are convulsed with grief; and His voice of power rises loud and clear above the tumult, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go." And, behold, the flesh-walls of human limitation drop away, the barriers of human temporality are dissolved; and we see God at work in the amplitude, in the leisure, of unnumbered years; and Jesus of Nazareth grows upon our vision as "the high and lofty One that inhabiteth eternity." Hallelujah!

Did God not know that death was coming to Eden? Did the serpent move so quietly, and speak so softly in Eden, that God did not hear him? Did He not know that Death was on the track of the man He had made? Why did He not make haste? Why did He not prevent it? Had He not been so great in power and might, had He to measure His days by the rise and set of sun, He might have hastened in His walk to the garden; but He

waited for centuries, for millenniums: "He abode two days still in the place where he was", until He was ready to "bring life and immortality to light through the gospel."

It was asked at Bethany, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Have you ever asked that question, Could He not have done otherwise? Why did He wait? Why was He so long in coming? Had they known it, *He was even then using this human clay which men called Lazarus to open the eyes of the blind.* "I am glad for your sakes that I was not there, to the intent ye may believe. I am glad that I was absent that I might give Lazarus time to die." Think of it! "To the intent ye may believe." In principle He says, "The most important thing in the universe is that you should believe. The essential thing is that there should be some fixed centre; that there should be Someone Who from everlasting to everlasting is the same. There can be no peace; there can be no rest; there can be no order; there can be no good, unless there be Someone Who can be believed. I am dealing with you, if you only knew it, so that you may believe. I am leading you step by step, from one experience to another; that I may bring you to the place where you can believe Me for everything." *And when you come to the place where you can believe God absolutely you will be in heaven!*

I can partially understand that: can you? I have learned to be glad that He was not there. He promised Martha that if she would believe she should see the glory of God. But the sisters could not see His glory till their eyes were washed with tears—and since then tears have often proved lenses to bring God's stars, especially the Bright and Morning Star, nearer than the most powerful telescope could bring them. Had He prevented our tears He might have spared Himself the pain of weeping. But our eyes had never been opened then; we should never have seen the King in the beauty of His self-disclosure; deep had never called unto deep: but for the depth of human folly and ignorance, we had never known the depth of the riches both of the wisdom and knowledge of God; but for the depth of human guilt we had never known the depth of the riches of redeeming grace—deep had never called unto deep; and we had missed the sublimest harmonies, had not His waves and His billows gone over the world!

An artist, who had made a reputation for himself as a man of skill, and who had painted many pictures, conceived a picture which he designed should be his masterpiece—his last work which was to establish his fame in the world of art. He laboured on his picture for many months. He had done much; but he could not find a background properly to set off the picture; notwithstanding, he had tried, as he thought, every possible combination of colours. One morning, after some hours of labour, he laid aside his brushes and his palette, and, almost in despair, walked out of his studio, to rest his mind; for again his utmost effort had resulted in failure. His little boy, three or four years of age, escaped from the nursery, away from his nurse, toddled along the hallway, and, seeing the door of his father's studio open, as proprietor of the place, walked in! He went up to the easel and looked at the great picture, at the paints on the palette, and the brushes which he had seen his father use. He had seen his father put paint on the picture, and why should not he? So, dipping his brush

into one colour after another, he mixed up the paint and began putting it on. Presently his nurse missed him and looked all through the house, but could not find him. Seeing her master's studio door open, she came to the threshold, and, transfixed with horror at what she saw, cried, "Master, Master, baby's spoiled your picture!" The artist, hearing her, came running from another part of the house. When he came to the door he stood first of all in wonder; then his look of amazement changed into one of pleasure and deep satisfaction. He stood there with folded arms and let the boy go on painting. At last he said softly, "It is the thing I have long been looking for." Presently he stood beside the child, and putting the little fellow aside very tenderly, he took the brush from his hand, and with a few master strokes brought order out of confusion. Thus baby's blunder was used to establish the father's fame!

It is but a poor illustration; yet I am sure of this, that against the background of the world's sin and sorrow the divine Artist is to display His supreme glory. And I am glad for your sakes, and mine, that He was

not there. I am glad of any opportunity for Him to display His faithfulness and His covenant-keeping grace.

What does it mean? What is the significance of the two empty graves—the empty grave of Lazarus, and that of which it is but a type and symbol, the empty grave of Jesus? Does it mean that the rocky, empty sepulchre from which the Saviour rose, is a surer foundation for the feet of faith than the flowered paths of Eden could possibly have been? If it does, I say again, I am glad that He was not there. For even my little vision can see thus far, that there can be no heaven for anyone without faith in God. And if immortal faith could not bloom in Eden, it is well worth man's while to have taken a long and painful journey, if the unfading flower of a perfect trust may be gathered at last from the garden which stretches away from the open, empty, sepulchre of Jesus, the Christ.

You have read how the great tyrant Napoleon, the murderer of nations, laid Europe waste; how he returned a conqueror from every field of blood. And you



Dr. Shields and Mr. Whitcombe confer in the Pastor's study. This photograph is shown here to suggest that this paper does not edit itself: Unsigned articles are from the pen of Dr. Shields (or more accurately, he dictates them). Articles bearing the trade-mark "W.S.W." come from the typewriter of the other figure appearing in the above photograph.

remember that our own Wellington was given command of the allied British, Portuguese, and Spanish, armies? You recall how many victories he won in the Peninsular War over the French armies, commanded by some of Napoleon's ablest marshals, for which he was accorded a high place of honour by the nations whom he served? Each victory served to establish Wellington in the confidence of the nations whose armies he commanded. But still the people could not help asking, "What if he should meet Napoleon himself? Would he prove the equal to that great conqueror?"

The meeting came at last. On the eve of Waterloo, as Napoleon jumped into his carriage to go to the battle, he said, "I am going to measure myself with this Wellington." And he did measure himself with our great English Captain—with the result that his empire was destroyed, and he was driven into exile never to return. When the victory of Waterloo was won, Wellington is reported to have exclaimed with great emotion, "Thank God, I have met him at last."

At Bethany and at Calvary, Death, the world's great conqueror, came to measure himself with our Jesus—and Jesus won! Death was driven into exile, his empire destroyed: "Death hath no more dominion over him." His power is broken, and "the last enemy" shall one day be utterly destroyed. Do you not see the great truth that hell has done its utmost, and has failed; that Jesus has triumphed over the utmost power of evil? I am glad He had His opportunity to the intent we might believe. Christ's grave—the saved sinner's grave—is empty. Go, my brother! go bury thy sins and thy doubts in the empty sepulchre! There is nothing left for us but to believe! The tyrant Death is exiled and soon shall be destroyed. Meanwhile, the monster by God's sovereign pleasure is harnessed to His golden chariot and made to drag His ransomed children up the shining pathway of the skies; and they go home—yes, I have seen them go; and I have heard their spirits singing,

"The earth recedes; it disappears,—
Heaven opens on mine eyes, mine ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O Grave, where is thy victory?
O Death, where is thy sting?"

And from above the clouds, from beyond the chambers of the sun, we catch the echo of their music ringing down the skies, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him—to *Him*—be glory and dominion for ever and ever. Amen."

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

THE MINISTRY OF THE GOSPEL WITNESS

THE GOSPEL WITNESS originally evolved, not without a directing intelligence, needless to say, from the weekly bulletin of announcements given out to the congregation of the Jarvis Street Church. At first a sermon of the pastor was printed, then other items of interest were added, until, little by little it has grown to its present proportions in point of circulation and of format. Everywhere we go we discover people, or rather they discover us, who read THE GOSPEL WITNESS and are blessed by it. For this we humbly thank God with an increased sense of the greatness of the weekly ministry of the printed page in which we share. We often meet with two Christian men who were converted through reading THE GOSPEL WITNESS. A beloved brother, a former treasurer of Jarvis Street now seriously ill, was brought to the Lord through the silent testimony of this printed GOSPEL WITNESS. Dr. Shields met a Chinese pastor of a great church in the Far East who has bound volumes of this paper for the past twenty years, on his shelves. Never a week passes but the mail brings to Dr. Shields' desk and to ours, letters from readers who express their appreciation of the messages we send out to them by means of the printing press.

This train of thought was introduced to our mind by a very kind letter of recent date from Vancouver Island, which we take the liberty of reproducing in part, as a sample of the sentiments of many other readers also, as we dare to believe:

Dear Mr. Whitcombe:

The postal arrangements require that I amend my address—will you please note this in sending future GOSPEL WITNESSES?

I take this opportunity to say how much I appreciate your articles to that paper, and I also want to send a little contribution at this time for missionary funds. The students will be going to their summer fields and it may help a little in the necessary expenses for them. I consider the Seminary a most valuable work. . . . I enclose \$20.00 with a prayer that it may be blessed to the Lord's work.

An old-age pensioner wrote us a little while ago enclosing a few dollars with the remark that he gave from the depth of his poverty, only wishing that it could have been more. A minister of another denomination wrote enclosing a large donation—large in view of the meagreness of his stipend, in the sense that it was a widow's mite. And best of all he expressed his appreciation of our work in preaching the Gospel and in raising a cry of alarm against the encroachments of Rome.

To all these friends and to hosts of others, both those who have already written and those who intend to write, we would express our heartfelt words of appreciation for their kindly help and the assurance of their prayers. We need them to help us in what we believe is our great and important task. There is a very close bond of affection between our GOSPEL WITNESS family and its Editor, and in a very special way we are sure that they rejoice in his fortieth anniversary as pastor of Jarvis Street Church.—W.S.W.

In the commission of evil, fear no man as much as thyself; another is but ONE witness against thee; thou art a thousand; another thou mayest avoid; thyself thou canst not. Wickedness is its own punishment.

—QUARLES, 1592-1644.

FAREWELL TO THE SEMINARY

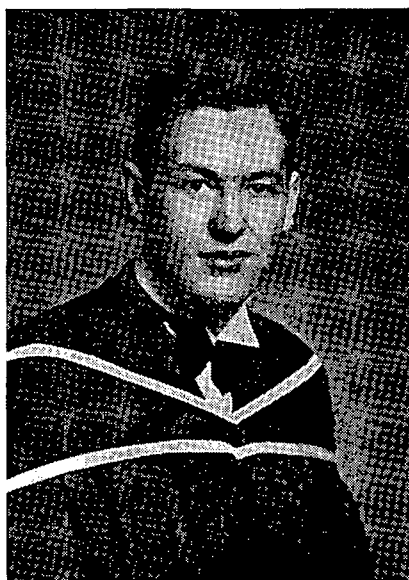
The Message of the Graduating Class as It Appeared in "The Seminarian"

WE AS the Twenty-Third graduating class of Toronto Baptist Seminary wish to express our gratitude to Almighty God for our beloved Founder and President, Dr. T. T. Shields, whose fearless stand for the Word of God has been a constant inspiration and challenge; for the members of our consecrated Faculty who have sacrificially helped and encouraged us in every way possible;

for the members of Jarvis Street Baptist Church who have welcomed us to a house of prayer: a home for spiritual exercise; and for the host of redeemed people who through much sacrifice have given generously and thus made our stay at Toronto Baptist Seminary possible.

During our only too brief stay at the Seminary we have sought by God's grace to do our work as unto the Lord. Our Seminary motto, KATA XPISTON, "According to Christ," has been constantly before us as we have striven to lay the foundation for our future Gospel mini-

Toronto Baptist Seminary Graduating Class 1950



Geoffrey Allan Adams, London, England
Pastor of Harriston Church



Guy Hervé Charles Appéré, Paris, France
Missionary Pastor in his native land



Elton MacDonald Britton, Toronto
Pastor of Bobcaygeon Church



Wilfred Paul Bauman, B.A., Toronto
Missionary Pastor in France, then in
French Canada



Betty Ayleen Newman, Harriston
Women's Missionary Course



Bertie R. Oatley-Willis, England
(British Royal Navy)
Pastor of Essex Church

stry. It is now our privilege, as with all believers, to follow the leading of the Holy Spirit to the place of God's choice.

All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Wilt Thou permit to be.

For you who remain at the Seminary we covet the same rich experience which has been ours for the same Lord over all is rich unto all that call upon Him.

Lead on, O King Eternal:
The day of March has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong;
And now, O King Eternal,
We lift our battle-song.

Lead on, O King Eternal:
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears:
Thy Cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

PHOTOGRAPHIC VIEW OF SPAIN-IN-QUEBEC

ON the following page will be found photographic evidence of Roman Catholic intolerance in Canada. Convinced as we are that the Roman Catholic Hierarchy in this land of freedom is quite as intolerant as the priests in Spain, yet we did not expect that they would dare to show their hand so openly as they did in Shawinigan Falls. If public opinion in Canada is not thoroughly stirred up by mob violence such as this, perpetrated against a quiet, orderly group of believers meeting within their own rented hall, then we Canadians have already lost our liberties, and we deserve to lose them because we have not the spirit to defend them. It is encouraging to see that at last a large number of daily papers have been sufficiently aroused to express concern over this outrageous incident. But such a journal as *The Toronto Globe and Mail*, wrote an editorial that half blamed, half excused mob rule in Shawinigan Falls. Like so many other political organs it is much more interested in ingratiating itself and its friends with the real rulers of Quebec, the priests, than it is in defending truth and liberty.

The Evidence of Unchecked, Organized Lawlessness

It is with real sorrow and a deep sense of shame for the unchecked lawlessness it demonstrates that we publish the accompanying photograph of the activities of the mob at Shawinigan Falls. It will be noticed that the hall is battered and ruined, that young men enter unhindered in the wrecked building, passing by the automobile that they have already made a complete wreck, while on the faces of spectators, especially the women nearest the camera—only young men are in evidence near the building—there is an expression of amused entertainment, as though they were enjoying an interesting spectacle. And nowhere about is to be seen an officer of the law. The Falangists of Spain, or

the horrible gangsters of Hitler's Brown Shirts, could not have accomplished a more complete demolition.

The most frightening aspect of the whole matter is the attitude taken toward this riot by the French-Canadian Roman Catholic press. Mob violence is an exceedingly evil thing, but the deliberate approval of it by responsible newspapers, all more or less directly under the control of the Roman Church, who are the mouthpieces of public opinion in the neighbouring province, is utterly appalling. We may expect future outbreaks of this sort even more numerous and more violent than have ever been seen in the past. Once blood is shed there is no telling how far the matter will go. This is a very serious state of affairs indeed, one that ought to be remedied before the spreading plague demands and requires severer measures.

Mob Action Is "Legal" in Quebec!

In last week's issue we referred to the excuses that *Le Devoir* of Montreal offered for the persecution of the handful of Christian Brethren in Shawinigan Falls. Its excuses were tantamount to a justification of their actions and an encouragement for Roman Catholic majorities everywhere to take the law into their own hands whenever a religious minority dared to preach its doctrines to French-Canadians. Since last week, our attention has been directed to a news item in another newspaper of Quebec, *Le Nouvelliste* of Trois-Rivières, a city adjacent to the scene of the riot. In reporting the kidnaping of Mr. Boeda, the "Plymouth Brethren" evangelist, it boasted that a powerful organization of several hundred citizens of Shawinigan Falls knew all the "Jehovah's Witnesses" in the city as well as all the Christian Brethren. It said:

"By this gesture," he declared, "we mean to give a lesson to all the others, who ought to know that we have an organization that is powerful enough to put out of the city all the adherents at once, with their families and households in the space of a few hours, and that freely.

"These militant workers are warned that if they do not cease their activities they will share the same fate as Mr. Boeda, because they preach hatred.

"... we believe that our action is legal by the force of circumstances, because these preachers attack the foundation of our principles of life, of our faith and of our religious traditions. They are, moreover, attacking a class of men who cannot defend themselves from the infiltration of their subversive ideas. They have been at work in Shawinigan for the last two years and we have decided to act in the face of the observation of their misdeeds before it is too late."

When news, if it can be called that, of this sort is published openly and with evident approval in a leading journal of the district, is it any wonder that the aforementioned organization went a step further and gave another demonstration of mob rule?

The power of the priests in Quebec is too well known to require proof. We venture to say that if but one priest had put in an appearance when the riot was at its height and rebuked the demonstrators, all would have gone home quietly. But, of course, those who directed the rioters from behind the scenes, did not wish to put a stop to their nefarious activities.

Priests Add More Encouragement to Rioters

From the Canadian West, in the City of Edmonton, comes another French-language paper edited, if we are not mistaken, by priests. It, too, offers mingled excuses and encouragements for the mob rule of Quebec, in the following language:

At the commencement of March, citizens of Shawinigan chased from their city the leader of the Christian Brethren, a certain Boeda, who came from the United States and who zealously aims at "converting" French-Canadians. They declared at that time, according to a news item in *Le Nouvelliste* of Trois-Rivières, that they had had enough of hearing certain preachers publicly attacking "the foundations of our way of life, of our faith and of our religious traditions."

It is in these provocations that we must seek the cause of the incident of Shawinigan and of other similar ones which take place from time to time in certain little towns and villages of the Province of Quebec.

And, then, the final paragraph of this editorial constitutes a warning that further outbreaks of violence may be expected so long as Protestants dare to preach the Gospel to French-Canadian Roman Catholics:

If certain Protestant sects insist on causing trouble in the peaceful corners of the Catholic Province of Quebec, they will end up by having more of it than they wish.

Here, in all its naked horror is a statement in defense of the principle of the Inquisition, emanating from modern newspapers published in this Canada of ours. The same line of argument is found in Roman Catholic apologetics excusing and defending the Inquisition: The heretics, it is said, threatened the Roman Catholic way of life; a minority troubled the peace of Catholic Europe; only by means of the repressions of the Inquisition could the Catholic faith be defended. In the eyes of fair-minded people such arguments are condemnations, not defenses. But here in this land of ours, the spirit of the bloody Spanish Inquisition is not only at work, it is openly defended and encouraged by priests and newspapers; it is regarded as a highly amusing spectacle by great throngs of "peaceful" Quebec citizens, who applaud mob violence just as the misled Roman populace used to applaud the lions who devoured the helpless Christian believers in the arena. It is no longer a question of what Canada is coming to, it is rather a fact that it has already arrived at the actual state of being a Second Romanist Spain.—W.S.W.

PHOTOGRAPHIC EVIDENCE OF ROME'S INTOLERANCE IN CANADA



SPAIN-IN-QUEBEC: Roman Catholic rioters destroy Christian Brethren meeting house, unchecked by police.

Bible School Lesson Outline

Vol. 15 Second Quarter Lesson 7 May 14, 1950

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

SAVED BY GRACE

Lesson Text: Ephesians 2:1-10.

Golden Text: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

Introduction:

The city of Ephesus in Asia Minor (called "Asia" in Scripture), situated at the junction of several roads which formed a line of communication between Rome and the East, was an important commercial centre. It was a free city within the Roman Empire, with a council and assembly, being governed by a proconsul (Acts 19:38). The town clerk possessed great authority (Acts 19:35). Being the centre of art and culture, it was also and chiefly famous for the great marble temple of Diana, a temple which was considered one of the seven wonders of the ancient world. Between the shrine and the image of the goddess was a treasury, said to be the bank of Asia.

At the beginning of his second missionary journey, the Apostle Paul was forbidden by the Spirit from preaching

in Asia (Acts 16:6). On his way home to Antioch he visited the city for a short while, during which time it is probable that he founded the church. Aquila and Priscilla were left in charge (Acts 18:19-21). Apollos also was sent to witness there (Acts 18:24-28). Paul returned to Ephesus, this time remaining about two years (Acts 19). On his last voyage to Rome he met the elders of the Ephesian church at Miletus, giving them a farewell message (Acts 20:17-38).

Other Christian leaders visited Ephesus; Timothy (1 Tim. 1:3), Tychicus (2 Tim. 4:12), Onesiphorus (2 Tim. 1:18), and probably John Mark, when he was in Asia (Col. 4:10; 2 Tim. 4:11; 1 Pet. 5:3). There is a tradition to the effect that after the destruction of Jerusalem in 70 A.D. the Apostle Paul made Ephesus his home. He addressed a letter to that church (Rev. 1:11; 2:1-7).

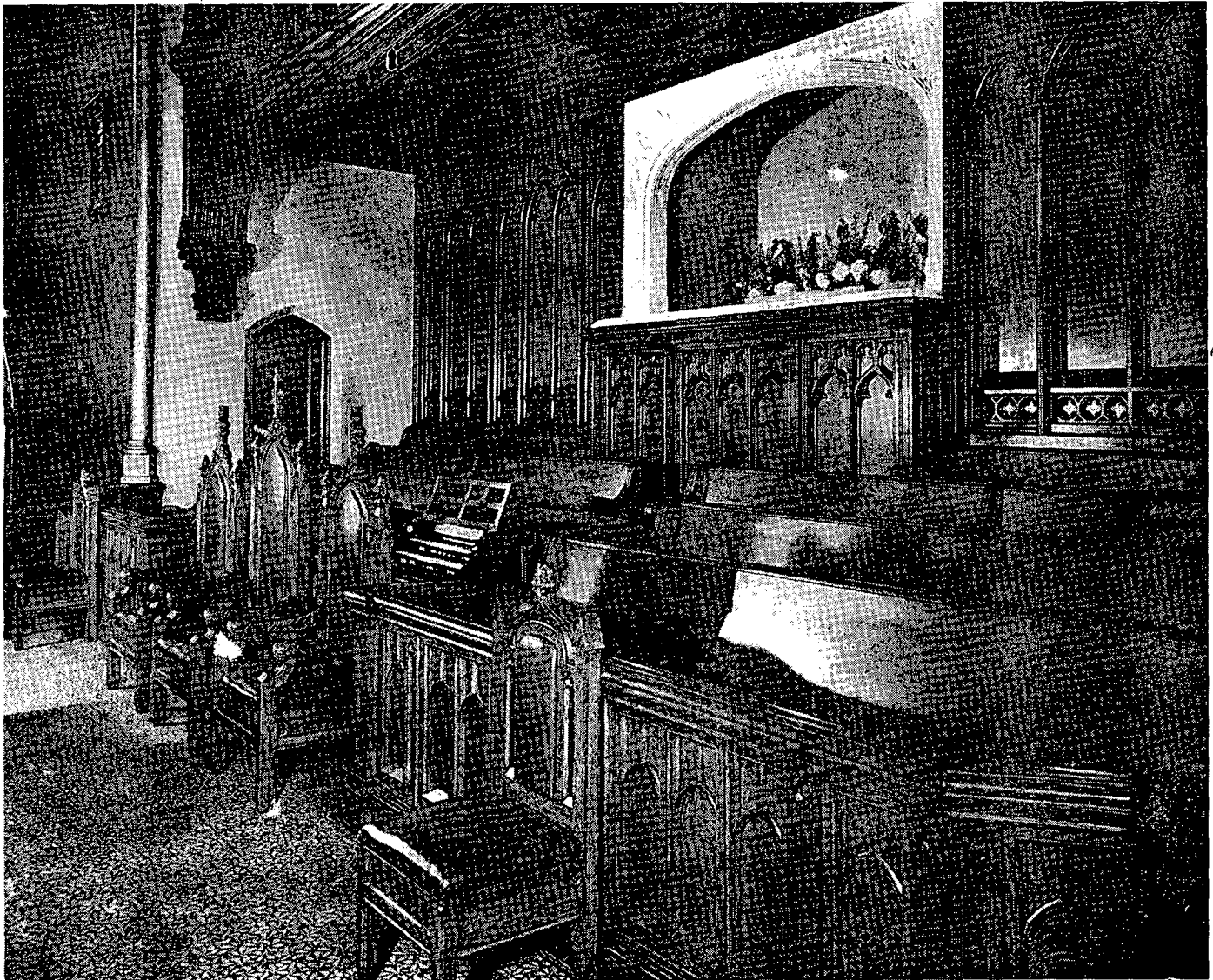
The Epistle to the Ephesians was written by Paul from Rome about 64 A.D. during his first imprisonment (Eph. 3:1; 4:1; 6:20). Philipians and Colossians, and two other "Prison Epistles", were probably written about the same time.

Analysis:

- I. Introduction 1:1, 2.
- II. The Heavenly Calling of the Church 1:3-3:21.
- III. The Earthly Conduct of the Church 4:1-6:20.
- IV. Conclusion 6:21-24.

I. Dead in Sins: verses 1-3.

The doctrinal portion of this Epistle (chapp. 1-3) describes in triumphant language the exalted position of the believer



Another view of the pulpit, choir and baptistry of Jarvis Street Church.

in Christ. We have been blessed with all spiritual blessings in Him, being chosen, called, adopted and redeemed. God reckons that through the person of Christ, our Representative, we have been crucified, buried, raised, exalted and seated at the right hand of the Father (Eph. 1).

But it was not always so with us. The unsaved are described as being like the Gentiles of old—without Christ, aliens, strangers and afar off (vv. 11-17; Eph. 4:17, 18). They were lost, and dead (Lk. 15:24; Col. 2:13), dead in trespasses and sins. When our first parents sinned, God pronounced the judgment of death, physical and spiritual death (Gen. 2:17; Rom. 5:12; 1 Cor. 15:21, 22). Physical death is the separation of the body and the spirit, while spiritual death is the separation of the spirit from God. The spirit of man is as the candle of the Lord (Prov. 20:27). That candle was lit by God in Adam and Eve, but was quenched, as it were, by sin (Prov. 24:20). Now it is necessary for the Holy Spirit to relight that candle (Psa. 18:28). The Holy Spirit alone can bring the soul from death unto life; there must be a spiritual resurrection (John 3:3-7).

The unsaved walk according to the rules and principles which govern this world, rather than those which pertain to the world to come (Gal. 1:4; Eph. 4:19-24; Col. 2:8), and they are energized by Satan, the prince of the power of the air (John 12:31; Eph. 6:12), rather than by the Holy Spirit (Phil. 2:13). Such are called children of disobedience (John 8:44), because they refuse to obey the Gospel (Eph. 5:6; Col. 3:6, 7), and children of wrath, since they rest under the wrath of God (Psa. 51:5; John 3:36). They follow their own desires, rather than the will of God (Gal. 5:16).

II. Quickened in Christ: verses 4-10.

We praise our God for His great mercy toward us (Psa. 103:8-11; Eph. 1:7; 1 Pet. 1:3); even although our sins deserved eternal death, Christ died for us (Rom. 5:6-11). In love He sought us when we were far from Him, lost and dead (Lk. 15:1-7, 11-24).

When we believe upon Christ as our Saviour, we are accounted as having died with Christ at Calvary (Rom. 6:2, 3). When God raised Christ from the dead, He also raised us from the dead with Him (Rom. 6:4-10). When Christ ascended in triumph to take His place at the right hand of the Father in heaven (Rom. 10:6-8; Eph. 4:8-10), He was glorified on our behalf (Eph. 1:6-12). In Him we live "in the heavenlies" (Eph. 1:3; Phil. 3:20).

God did all this for us, not alone or chiefly to bring joy and blessing to us, although that is the result of His loving-kindness, but rather that we, as the recipients of His grace, might add to His glory (Eph. 1:6, 14). Angels and other beings in future ages would see exemplified in us the great grace and love of our God to us, that He might be glorified in His saints (Eph. 3:9-11; 2 Thess. 1:10; Rev. 20:4; 21:1-4).

Since all men were under condemnation through sin, it was by the grace of God alone that the plan of redemption was prepared and executed. Though they be undeserving, He extends mercy to those who will trust Him (vv. 4, 5, 7, 8), and He grants them pardon as a free gift (Rom. 4:4, 5; 11:6). Since all men are guilty before God (Rom. 3:22, 23; 11:32; Gal. 3:22), all men are on the same plane, and there is no room for boasting (Rom. 3:27). Had we been saved by our works, some would have claimed superiority, but now, no one has anything to show as ground for boasting. God must have all the glory. He alone can perform the work of regeneration (2 Cor. 5:17); all alike have been "created in Christ Jesus" on the basis of faith in His shed blood (Rom. 4:16).

While not saved by good works, we have been saved unto good works. The two doctrines of salvation by the gift of God and rewards according to the merit of man are not contradictory, but complementary. Works have their proper place. Although justified before God by faith, apart from works (Rom. 3:28; Gal. 2:16), a man is justified before men by the works which prove his faith (Jas. 2:14-26). These truths are illustrated in the New Testament by references to two events in the life of Abraham (Gen. 15:5, 6; Rom. 4:1-4, 13-22; Gen. 22:1-14; Jas. 2:21-26).

FOR YOUNGER CLASSES:

The grace of God as shown in seeking and finding the lost sinner, then bringing him into fellowship with God may be illustrated by telling the story of the prodigal son (Lk.

15), emphasizing the details of the parable, as they relate to spiritual truth.

DAILY BIBLE READINGS

- May 8—The Election of Grace Rom. 11:1-6.
- May 9—Justifying Grace Rom. 3:21-31.
- May 10—Abounding Grace Rom. 5:12-21.
- May 11—Sufficient Grace 2 Cor. 12:1-10.
- May 12—The Heart Established by Grace Heb. 13:1-9.
- May 13—Grace and Truth Through Christ John 1:1-17.
- May 14—Grace in Time of Need Heb. 4:11-16.

SUGGESTED HYMNS

Grace, 'tis a charming sound. Once I was dead in sin. I was a wandering sheep. Beneath the cross of Jesus. Come, sing my soul! Come, ye sinners!

Bible School Lesson Outline

Vol. 15 Second Quarter Lesson 8 May 21, 1950

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

THE BELIEVER'S WARFARE

Lesson Text: Ephesians 6:10-12.

Golden Text: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."
—Eph. 6:11.

I. The Believer's Armour: verses 10-17.

The spiritual blessings which the believer enjoys because of union with Christ in His death, burial, resurrection and ascension (Eph. 1-3) carry with them a solemn obligation to live in a manner befitting this exalted position (Eph. 4-6). The Scriptures everywhere teach that the new life within, which is bestowed upon the repentant sinner by the sovereign grace of God, will be made manifest, unless hampered by sin, in outward appropriate conduct (Rom. 6:1-4; Eph. 2:8-10; Tit. 3:8). As we have been saved by grace, we are admonished to grow in grace (Gal. 5:25; 2 Pet. 3:18), to attain unto maturity in our Christian experience (Eph. 4:13-15). Thus, after exhorting the Ephesian Christians to walk worthy of their high vocation, not only in individual, but also in family and social circles, Paul concludes with this final all-inclusive injunction "Be strong" (1 Cor. 16:13; Eph. 3:16; Col. 1:11; 2 Tim. 2:1).

There is a current mistaken idea that the religion of Christ is all right for women and children, for the weak and aged, but not for the person in full vigour of life. On the other hand, the Scriptures describe the Christian life as a battle, a contest, a race, wherein strenuous effort must be maintained to reach the goal (Phil. 3:12-14; 2 Tim. 2:3; Heb. 4:11; 12:1, 2). Note the synonyms used in verse 10: "Strong," "power" and "might" (cf. 1:1, which in the Greek contains 5 words for "power").

Even in the natural realm, life is a perpetual struggle against opposing forces. A plant which would grow must be strong enough to combat disease, insects, unfavourable climatic conditions, and other difficulties. In the spiritual realm, the soul must resist evil in every form, and then reach toward perfection (Matt. 5:48; 2 Cor. 13:9; Heb. 6:1). Holiness itself implies an antagonism to all that is impure. Complete victory over our spiritual foes will be attained only when we reach that city of which the Lamb is all the glory (Rev. 20:1-10; 21:7, 8). In the meantime, although the Christian may be granted comparative victory in his skirmishes against sin, there is never a time when he can safely lay aside his armour. Like the returning captives, he must build with a trowel in one hand and a sword in the other (Neh. 4:17, 18).

The sphere of this warfare is stated to be "in the heavenlies". From this Epistle we learn that this phrase describes the place of blessing (1:3), the position of the glorified Saviour (1:20), the exalted standing of the believer in Christ (2:6), the place where the purpose of God is revealed (3:10) and the sphere of the believer's warfare (6:12). The contest is not personal, nor carnal, but rather takes place in the realm of the spiritual (2 Cor. 10:4).

At times the warfare may be against self and the flesh and the world (1 John 2:15-27), but it is chiefly against

Satan. His name means "Adversary" (1 Pet. 5:8). He is also called "Devil"—the slanderer, the accuser (Job 1:9; 2:4, 5; Zech. 3:1, 7; Rev. 12:10). He is the arch-deceiver, posing as an angel of light (Mk. 13: 24-30, 36-48; 2 Cor. 11:14; Rev. 12:9), and is symbolized by the cruel dragon (Rev. 20:2), the subtle, wily serpent (Gen. 3:1-4; Matt. 10:16) and the roaring lion (1 Pet. 5:8).

That our enemy is not to be lightly esteemed or underestimated is clear from the description of his authority (Jude 9). He is the god of this world-system (2 Cor. 4:4), the prince of this world-system (John 12:31; 14:30; 16:11), and his dominion is so organized that he has subordinates—principalities, powers, rulers of this world's darkness (v. 12; Eph. 1:21; Col. 1:16; 2:10, 15), ministers or servants (2 Cor. 11:13-15), and he leads all the hosts of demons (Matt. 12:24).

Against this mighty and exalted personage we would be helpless, if left to ourselves. But, being saved by the grace of God through faith, we are also maintained by His grace through the Holy Spirit. Weak in ourselves, we may be strong in the Lord and in the power of His might. His is the battle (Exod. 14:14, 25; Josh. 10:14, 42; 1 Sam. 17:47; Neh. 4:20; 1 John 3:8) and His the glory of victory (1 Chron. 29:11; Psa. 98:1). He will supply the armour, the panoply of God, but we must be willing to put it on and use it (Rom. 13:14; Gal. 3:27), and we must stand fast (1 Cor. 15:58), resist and attack the foe, taking advantage of the resources so abundantly provided (Matt. 16:23; Jas. 4:7; 1 Pet. 5:9). We must guard against discouragement and defeatism, favourite instruments of the enemy.

The armour which is available for the believer includes the girdle of truth (Isa. 11:5; 2 Cor. 6:7), the breastplate of righteousness (Isa. 59:17; 1 Thess. 5:8), the shoes enabling us to carry the message of the Gospel to others (Isa. 52:7; Matt. 28:7), and the shield of faith, the appropriate weapon against the fiery onslaughts of the wicked one (1 John 5:4, 5). Our hands will be protected by the helmet, representing salvation (Isa. 59:17; 1 Thess. 5:8). Notice that no armour is provided for the back; the Christian must not faint, or run away, but must commit himself to the keeping of his Saviour (2 Cor. 4:1, 16; Gal. 6:9; 1 Pet. 4:19).

One weapon for offensive warfare is provided; the sharp, powerful, two-edged sword of the Word of God, which is the instrument used by the Holy Spirit to convict, convert, reprove, instruct, teach and strengthen (John 16:7-11; 2 Tim. 3:15, 16; Heb. 4:12, 13; Jas. 1:18, 21; 1 Pet. 1:23; 2:2).

II. The Warrior's Attitude: verses 18-20.

In view of the enemy's power and ceaseless activity, the Christian must be trustful, courageous and steadfast (vv. 10-17). But he must also maintain the attitude of prayer and watchfulness (Matt. 26:41).

The same Holy Spirit, by whom the believer is sealed (Eph. 1:14; 4:30), indwelt (Eph. 2:22), strengthened (Eph. 3:16), united with his brethren in the bond of peace (Eph. 4:3, 4), enabled to bear fruit (Eph. 5:9) and filled (Eph. 5:18), will also be our Helper in prayer (Rom. 8:26, 27). All true prayer is addressed to the Father through the Son by the aid of the Holy Spirit. Prayer is "the Christian's vital breath," the atmosphere in which he must live, work and war. He must ever be in the attitude, the spirit of prayer (Lk. 18:1; 1 Thess. 5:17).

So, too, the believer must continually be on the alert, for the enemy will make his attack at the unexpected time, in the unexpected place (Lk. 4:13; 1 Kings 20:11; 1 Cor. 10:12). The Christian can never safely forget his danger; he must remain awake, watchful and sober (Rom. 13:11, 12; Eph. 5:14; 1 Thess. 5:6-8). He must pray, as though all depended upon the Lord, and work, as though all depended upon himself (Neh. 2:4, 5; 4:4-6, 9).

FOR JUNIOR CLASSES:

Procure a picture of a soldier in full armour as of old, or in uniform as at the present time. Explain the use of each part of the equipment, indicating spiritual lessons. Comment on the necessity of warfare against evil. Illustrations of truth may be found in the soldier's oath of allegiance (Matt. 8:19), the uniform of baptism (Rom. 13:14; Gal. 3:27), his obedience to authority (Matt. 16:24), his disciplined life (2 Tim. 2:3, 4), his courage (1 Sam. 17:32-51; Neh. 6:11), his faith (Judg. 7:15-22) and his triumph (1 Sam. 30:1-24).

DAILY BIBLE READINGS

- May 15—The Believer's Adversary 1 Pet. 5:1-10
- May 16—Adversary is God of this World System
John 14:25-31.
- May 17—Adversary is Prince of the Demons
Matt. 12:22-32.
- May 18—Adversary Tempted Christ Matt. 4:1-11.
- May 19—Adversary is Accuser of the Brethren
Rev. 12:1-12.
- May 20—Adversary Gives Power to Anti-Christ
Rev. 13:1-10.
- May 21—Adversary Finally Destroyed Rev. 20:1-10.

SUGGESTED HYMNS

Christian, seek not yet repose. Christian, dost thou see them? Onward, Christian soldiers. True-hearted, whole-hearted. Soldiers of Christ, arise! Stand up, stand up for Jesus!

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