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# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit

# The Meaning of the Death of Christ

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 23, 1927

*(This sermon, preached at a critical period in the Battle for the Book, was especially designed to combat the unscriptural views of the Death of Christ as promulgated by the Modernistic professors, preachers and leaders of that day, hence the local references. However, the principles enunciated are for ever true, and the present need for emphasizing the cardinal truths of Scripture explains the re-printing of this sermon. And there is a further reason, August 30th Dr. Shields was in Fort Worth, Texas, and last Sunday Rev. H. C. Phillips preached at both services, so there is no current sermon of the Pastor to print.)*

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Corinthians 5:21.

"For he hath made him to be sin for us, who knew no sin" — that is, He knew no sin — "that we might be made the righteousness of God in him." It is necessary, in approaching a great subject like this, to recognize that we are dealing with matters that are entirely beyond the reach of the human intellect: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Our Lord Himself said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." The Apostle Paul, in the first chapter of his first epistle to the Corinthians, deals with this principle at length where he declares that "the preaching of the cross is to them that perish foolishness; but unto us

which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He declares in the second chapter that he came unto the Corinthians determined to know nothing among them but "Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The Apostle Paul declared that the death of Christ,

this sacred secret of the transference of guilt, on the one hand, and of righteousness on the other, God's way of reconciling a sinful world unto Himself; God's way of being just and yet the Justifier of them that believe on Jesus — he says that is entirely beyond the understanding of the natural man, that it is wisdom that comes from above, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory.

Then you will remember, in the first chapter of Romans, Paul deals with the same matter when he says that the righteousness of God is revealed, that is, in the gospel, "from faith to faith: as it is written. The just shall live by faith." Then he proceeds to tell how men have turned aside from the divine Wisdom, notwithstanding the revelation in nature, and have "changed the glory of the uncorruptible God into an image made like to corruptible man." And so the whole matter is brought down to the bar of human judgment, and Professor Denney says that the idea of the transference of guilt to the innocent is not moral, and is utterly inconceivable. So it may be to the natural man, it may be that man cannot understand it. I think it was in this week's WITNESS Dr. Stockley quotes Spurgeon as saying whether it be understood or not, it is a glorious reality which the Word of the Lord proclaims, and it is to be accepted by men of faith.

Now come we to this text from that point of view. I am fully aware that human wisdom will not accept it. "The Greeks seek after wisdom"; they want to try everything at the bar of human reason, and that which they cannot explain, which they cannot understand for themselves, they refuse to accept. There are ten thousand things about the gospel which no mortal can explain. This is the Word of the Infinite, not of man; this is the unfolding of the eternal purposes of grace concerning a sinful world. Professor Marshall asks why he has studied theology five years! Well, I could tell Professor Marshall I have been studying theology for thirty years, but I do not know much about it yet. But if he could study theology for five thousand years, what would be the sum of his knowledge even then to the revelation which God gives us of His Son? It is not what I think about God: it is what God says to me that matters; and when I substitute human reason for divine revelation, I am not likely to get a verdict that is in agreement with the word of wisdom given us in this Holy Book.

### I.

WHAT SAITH THE SCRIPTURE, FIRST, CONCERNING CHRIST? That He knew no sin. That is what Joseph Cook declared. It was against the idea that there was aught of the taint of sin upon Him, that he contended; and insisted that Christian orthodoxy, with its doctrine of Substitution, did not imply that Jesus was ever other than "holy, harmless, undefiled, and separate from sinners". That is what my text says, that so far as the Lord Jesus was concerned, He "knew no sin". I am not going to try to explain that, I know there are difficulties in that doctrine. We can see a little light by recognition of the fact that He was born of a virgin, that He was not born of natural generation, but that He was begotten of the Holy Ghost. You remember that great passage, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of

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God." He had a human mother, but no human father; He was supernaturally, miraculously begotten of the Holy Ghost.

But was there no taint of sin on His mother's side? How was it possible that One absolutely holy should be born of one who was herself not holy? The Roman Catholic theologians have tried to overcome that difficulty by pushing it back another generation, but though taught for a long time, it was never promulgated as a dogma of the church until 1854, when the Pope declared the church's belief in the doctrine of the Immaculate Conception. Understand, that is not to be confused with the virgin birth of our Lord. The doctrine of the Immaculate Conception carries it back a generation, and declares that Mary herself was born without sin, being immaculately conceived, and free from every taint of sin. That, of course, is necessary to the Roman Catholic position that Mary is to be worshipped. But there is no authority in the Scripture for that dogma. I cannot explain the mystery of the sinlessness of Christ, but it is no greater mystery than the mystery of the virgin birth itself. Science cannot explain it, no human reason can account for it; and if you bring this Book into that court, it will be reckoned out as having no authority. But if we accept it as the Word of God, then we are on safe ground. We are told that He was virgin-born, and that that Holy Thing that was born of her was to be called the Son of God. And so the Scriptures proclaim the sinlessness of Jesus Christ. Any other idea, it seems to me, is abhorrent to the Christian conscience; we cannot conceive of Christ as being other than absolutely holy — and I use the strongest word I know.

Moreover, our Lord Himself declared that He was sinless. He said that in Him was no sin. He challenged even His enemies when He said, "Which of you convinceth me of sin?" No other man did ever dare say that, but He said it — and there was no answer. Never was He convicted of sin. Again He said to His disciples, "The prince of this world cometh, and hath nothing in me."

Consider the teaching of the New Testament in general, and you will find that all the New Testament writers either assume, or explicitly teach, the absolute sinlessness of Jesus Christ. He "was tempted in all points like as we are, yet without sin"; "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners." He, through the Eternal Spirit, offered Himself without spot to God; again He is described as a "Lamb without blemish"; John said of Him, that "in him was no sin". All the New Testament writers take that position, that He knew no sin. Is there any objection to that? Is not the teaching of Scripture indisputable? Can anybody suggest a single passage that will cast doubt upon the absolute sinlessness of Jesus Christ? "No," you say, "there is no controversy about that."

## II.

Very well, then, let us take another step. THE SUFFERINGS OF CHRIST ARE A MATTER OF HISTORICAL FACT. Nobody doubts that He was crucified, no one questions that He sweat great drops of blood falling down to the ground, that He said, "My soul is exceeding sorrowful, even unto death." No one doubts that the soldiers laid their cruel whips upon His back, that they put a crown, in mockery, on His brow, that they drove the cruel nails through His hands and His feet, and thrust a spear into His side. He suffered: there is no doubt about His suffering; He agonized in death. I ask you to face this proposition — mark, we have established from Scripture the truth that He was absolutely without sin — now I ask you to account for the fact that a sinless man suffered. "Oh," you say, "many people suffer for other people's sin. The sin of the fathers shall be visited upon the children unto the third and fourth generation." That is perfectly true, but He is the only sinless One, and though it may be that a particular offence committed by another, brings suffering to someone who is not responsible for that particular offence, no one else is sinless. Suffering is the lot of mankind. Job was right when he said, "Man is born unto trouble, as the sparks fly upward." The word of the curse promised that in the "sweat of thy face shalt thou eat bread." You speak about the vicarious sufferings of motherhood — it is there in the curse: "In sorrow thou shalt bring forth children." It is the lot of mankind. The curse has not only fallen upon man, but upon all the earth: "The whole creation groaneth and travaileth in pain together-until now." But here is One Who is holy, harmless, undefiled, and separate from sinners, and yet He suffered!

Is there a just God upon the throne? Do you not see that the repudiation, the rejection, of the expiatory value of the death of Christ impugns the moral government of the universe? If an innocent Man, if One Who is as holy as God is holy, could suffer in any other than a vicarious sense, in any other than a penal sense, in any other sense than taking upon Himself the curse due to the guilty, if it be accident, it means that it is not true that righteousness and judgment are the habitation of God's throne.

And let me tell you that back of all this misrepresentation of the doctrine of the death of Christ, lies a failure to apprehend what God is. Professor Marshall says, the death of Christ is not designed to show God's hatred of sin: it is designed to show His love of the sinner. And so they make love the fundamental thing in God. Is it? There is more than that in God. The seraphim before

the throne do not proclaim His love, but they veil their faces and their feet as they cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." More of that in a minute or two, but I am calling your attention to the fact that if the absolute sinlessness of Jesus Christ be accepted, the fact of His sufferings presents a moral problem which is very difficult of solution. He was without sin, yet He suffered. Why did He suffer? There is no question about the fact; we are now to explain the sufferings of Christ.

What does the Scripture say about it? "When the fulness of the time was come, God sent forth his Son, made of a woman, made under law, to redeem them that were under the law, that we might receive the adoption of sons." Again it is said, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Mark, it is not said that He was cursed for us, but that He was *made* a curse. Nor is it here said that sin was laid upon Him — though that is true. There are many passages that say so: "He bore our sins in his own body on the tree". The Scripture read to you to-night says, "The Lord hath laid on him the iniquity of us all"; "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Again it is said that He died "the just for the unjust, that he might bring us to God." It is true that our sins were laid upon Him. John so introduced Him, "Behold the Lamb of God, which taketh away the sin of the world." But this is a stronger word than that. I have never found anybody who could explain it. You may consult all the expositors, but there is no explanation of it. The Word of God declares it, that Jesus Christ was "made sin for us". He so completely identified Himself with us, that, by the redemptive plan of God, He voluntarily became Himself the sum-total of the world's sin, sin itself in the aggregate, in the mass, for us.

I come back to the matter that I suggested a moment ago. What is the fundamental thing in God — is it love? Suppose you analyze the Divine Character so far as it is given in the Scripture — if we may legitimately do so — what are the elements of the Divine Nature? Truth? Yes, He is the "God that cannot lie." Righteousness? Yes, there is no unrighteousness in Him; He is the Standard, He is the Norm, He can never do other than right. Justice? Yes, it was a true instinct which led Abraham to cry, "Shall not the Judge of all the earth do right?" He must do right, there is justice in God. Mercy? Yes, blessed be God, He is plenteous in mercy. Faithfulness? Yes; the Psalmist says, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds." He never fails. Love? Oh yes, His love is infinite—

"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in His justice,  
Which is more than liberty."

There is love in God, but you must not say merely that God is love — He is more than that; you must take the full-orbed revelation of God in Christ, and you will see that these qualities are but elements, if I may so say, in the Divine Spectrum. And when they are all blended together they constitute the white and terrible light of His ineffable holiness: truth, righteousness, justice, equity, mercy, love, faithfulness — grace; and all these qualities blended into the white light of His holiness, for

He is the thrice holy One. Modernism seems to know nothing about the holiness of God, the justice of God, the righteousness of God, the truth of God — it is all love.

Very well, there is no analogy to these divine matters. How often we sing, —

"Join all the glorious names  
Of wisdom, love and power,  
That ever mortals knew,  
That angels ever bore;  
All are too mean to speak His worth,  
Too mean to set the Saviour forth."

All the types and symbols of the Old Testament, all the sacrifices offered there, all those human personalities who so wondrously foreshadowed the glory of the Coming One, gather them all up into one, and you have not even a fragment of the Christ — He is "God over all, blessed for ever"; He transcends every human standard. It is no wonder that He said in the Old Testament, "To whom then will ye liken me, or shall I be equal? saith the Holy One." There is no standard by which to judge Him. And yet, just as these types and symbols of the Old Testament give us a glimpse of the glories of the future, so within the narrow range of our human observation we may learn something of the necessity of these other qualities to which I have referred.

The Press recently has been engaged in the discussion of the inadequacy of certain sentences pronounced by certain magistrates, and the moral consciences of people have been shocked because some offences have been so lightly dealt with. What is your own attitude toward these matters? There was a bank robbery committed in the city last week. Suppose the culprits are arrested to-morrow, will you say; "Just love them — just love them"? No — no — no! Suppose some man dyes his hand in a brother's blood, and commits some foul murder to-night — ought there to be justice in the land? Ought there to be? Do you not feel, in the light of some human transgressions, that something within you cries, not for vengeance, but for justice?

Well do I remember the day when the world was shocked by the cabled report of what the great Joseph Parker said when he was preaching in the City Temple, London. I think it was at one of his Thursday lectures. He was preaching about Ezra: "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." And Dr. Parker's plea was for a capacity for moral indignation, for moral wrath; he said the world was losing it, that nothing could astonish the world any more. Then he referred to a speech which the then Kaiser had made at a banquet given in his honour by the Sultan of Turkey, when he had referred to the man whom Kipling called, "Abdul the damned", as, "My friend, the Sultan." And Joseph Parker said in effect, "His Majesty of Germany" — it was just after the Armenian massacres — "His Majesty of Germany may, if he will, call this murderer his friend; but standing in this holy place, I say, in the name of the Father, and of the Son, and of the Holy Ghost, God damn the Sultan" — and the world was shocked. But a few years later when they saw what that partnership meant, and when they saw earth's rivers red with blood, and millions murdered to satiate one man's or nation's, ambition, there were millions of people who, if Parker had lived to say it in the midst of the Great War, would have said, "Amen" — and I should have been one of them!

A missionary told me that he had met old people in

India who had lived through the terrible days of the Indian Mutiny, when they saw women and children ruthlessly butchered, when they saw Hell walk like a beast of prey through the land. And he said some of the greatest saints he knew told him that in those awful days many of the imprecatory Psalms were their most appropriate vehicles of prayer. And I say to you, if you can look upon such red ruin, if you can see such sin, and not feel like unsheathing a sword against it, there is something wrong with your moral nature; I do not want you in my house!

If we could see what sin is! if we could see what is wrapped up in that awful saying, "By one man's disobedience many were made sinners", if we could see sin going on from generation to generation, shutting out the radiance of the sun, if we could see that one man's sin has in it the potentialities of damning unborn generations — if we could really apprehend sin, we should not talk only about love. You mothers and fathers, have you not learned a hundred times in your own home, among the children, that for the governance of your house, for its orderly progress, for the proper discipline and governance of your family, something more than love is necessary? Have you not learned that? Must there not be truth, and righteousness, and justice, and faithfulness? Must there not be all these?

And oh, there is something like that in God — there *must* be something like that in God. If there were not, this world would be at the mercy of an almighty devil. Do not talk to me only about love. Love must be founded in truth and righteousness and justice, or it is not love at all. Divorce the quality of love from all these sterner elements so marvellously revealed in Scripture, and instead of a Sovereign God upon the throne, you reduce Him to the measure of a Modernist professor — and that is small enough!

What saith the Scripture? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. No; you must not represent God as an indulgent Father: He is much more than that. And when it is written, "He made him to be sin for us", we must surely understand that God gathered up all the sin of the world, and laid it upon Christ; and the burden of the world's guilt was so great that nothing but death could atone.

But Mr. Professor comes along and tells me it cannot be done! What does he know about it? The magistrate will sit on his bench to-morrow, and some offender will be brought before him, and the witnesses will be called. "What is the evidence against this man?" One witness after another will be called, and it will be proved to a demonstration that he is guilty of the offence with which he is charged. Then the magistrate reads the law, he uses his judgment as to the degree of punishment this offence deserves, and pronounces judgment. He has done the best he could — but it is no judgment at all! He does not know the man's father; he does not know the man's mother; and, what is more, he did not know his great-great-great-great-great grandfather, or mother; and he does not know the streams of evil that have been coursing through that man's veins; nor does he know, perhaps, that that poor fellow is the last product of a sin committed fifty years ago. But there is Somebody in heaven Who knows. Oh yes, He knows; "The Lord is a God of knowledge, and by him actions are weighed." He knows man's moral qualities: there is no past with

Him; there is no future with Him; He judges things as they are — and He sees them as they will be a million years from now. And He made Him, the Infinite One, to be sin for us — all your sins, past, present, and future, all my sins, all of everybody's sins, the sum-total of the world's iniquity, every bit of it: motive, spirit, action, all taken into account, and He made them to meet upon Christ, so that He appeared as sin itself to God.

You say, "I cannot understand that" — do not try, my friend; accept the proclamation of redeeming grace that it is so; it will take you a million years to understand in full this matchless mystery, that God — not man, but God, Infinite Truth, Infinite Righteousness, Infinite Justice, Infinite Faithfulness, Infinite Love, Infinite Grace, Infinite, Absolute, Holiness that "God was in Christ reconciling the world unto himself". That is the gospel. "He made him to be sin for us."

### III.

Before I close, we must consider the opposite of the phrase we have been studying, "That we might be made the righteousness of God in him." Dr. Denney says, and Professor Marshall quotes him with approval, that the transference of guilt to an innocent party is impossible; "that the innocent should be punished for the guilty is not moral at all. It is in every sense of the term impossible. As an incident in the divine administration of the world it is simply inconceivable." We answer that the Scripture says God did conceive of it — and that God did it. Great scholar as Professor Denney was, we will hold to what the Bible says, that great theologian to the contrary notwithstanding. Denney's view of this mystery in *The Christian Doctrine of Reconciliation*, in my judgment is full of error. But mark this: if it be so that the transference of guilt to the innocent is impossible, morally impossible, then the opposite is true, and *the imputation of righteousness to the guilty is equally impossible*. And if that position be admitted, that God cannot transfer the guilt of the sinner to Christ, nor accept the satisfaction He rendered the divine law, it follows that He cannot impute the righteousness of Christ to the sinner. *And if that be so, there is no salvation by grace*; it must be of works — and the Bible says there is no salvation by works.

What are you going to do? Is that not logical? There can be no salvation in the Scriptural sense of that word once you accept Dr. Denney's position, and Professor Marshall's position, that there is no penal element in the Atonement because guilt has never been transferred, that the sufferings of Christ are vicarious only. You know how Fosdick treats that, do you not? He says something to the effect that the doctor suffers for his patient, the mother for her child, the soldier for his country: but in that view there is no place for the expiatory work of Christ, no satisfaction rendered the outraged law of God.

Now, my friends, there is a thought here that I wish I had an hour or so to develop, but I suggest it for your consideration. In connection with the transference both of guilt and of righteousness, what law of God was violated? What is the relation of God's law to God himself. You lawyers open your law books and you read that "His Majesty, by and with the consent of his counsellors enacted" and his Majesty did not know one thing about it. For instance we had a prohibition law, and it was said to be enacted by his Majesty — and I do not know whether or not he is a teetotaler. I honour him as

a great man, and sing with all my heart, "God Save the King", and give thanks for him all the time — we ought to thank God for the purity of the British court. But the law that is written in the statute book bears no direct relation to the king himself. You could break one hundred of the king's laws and he would know nothing about it; and if he did know about it, there is a bare possibility that in respect to some of them he might be somewhat sympathetic toward the culprit. Do you see, therefore, that though the laws on the statute books are made in the name of the king, they bear no direct relation to the king's own desire, or his character? But not so with God: God's law is a transcript of His own Nature, God's law is what it is because He is what he is.

I knew a man so constituted that he could not sit in a room two minutes where anybody was smoking. Poor man, he had a bad time of it, especially in England! He would go into a compartment where it was marked "No smoking", but if there were no ladies in the compartment, some man would come along, step in, and seeing no ladies, fill the place with smoke. My friend was overcome in about two minutes, he had to go out. He could not help it: he was so constituted, he could not live where there was tobacco smoke. Suppose he had been a king, an absolute monarch, for his own peace he probably would have enacted a law — as he probably did in his own house — that there should be no smoking in his presence. That law would not have been an arbitrary rule, but a law that emanated from his own nature, his own constitution. That is a poor illustration, I know, but the Bible says that God is "of purer eyes than to behold evil, and can not look on iniquity". God is so constituted that He cannot look upon sin, He cannot behold it; and nothing shall ever come into His presence that "defileth, neither whatsoever worketh abomination, or maketh a lie".

Therefore the law of holiness is, as I have said, the transcript of His own nature; and it can no more be changed than you can change the nature of God. Sin is a violation, not of an abstract law, but an offence against the very nature of God; sin puts nails through the hands of manifested God; it drives spikes through the feet of God; it puts a crown of thorns upon the brow of God; it drives its rebellious spear to the very heart of God. And God has to deal with it, and will deal with it, and has dealt with it in the Person of His Son, Whom He made sin for us and thereby He rendered satisfaction to the divine law. "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us"; "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" — His work was ended. And now "Christ is the end of the law for righteousness to every one that believeth". He takes my sin, and gives me His righteousness; made sin for me, I become not merely clothed with righteousness, but, mystery of mysteries, I become the very righteousness of God in Him.

Is not that a blessed gospel? We are not saved by works of righteousness which we may do; nothing but the blood of Christ can save.

I happened to pick up *The Christian Herald* last night — and I have done when I have said this — and read

a sermon by Dr. Talmage. He said in the beginning of his sermon that someone asked him, "Dr. Talmage, do you believe that men are really washed in the blood of Christ?" And Talmage said, "Certainly not; if you mean the blood that flowed from His veins." Professor Marshall caricatures the doctrine of the blood when he talks about "the bath of blood". Did you ever hear any theologian say that he believed men were really washed with the physical blood of Christ? What is the meaning of the blood? "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The blood is the life poured out for us, that is what it is. Christ gave His absolutely perfect life as a substitute for your imperfect life, laid it down in death as a complete satisfaction to the law of God; and opposite your sins God writes, "Acquitted"; for if you trust Him, and believe that He was made sin for you, His perfect righteousness is imputed to you, and you are complete in Him.

How may we know it? "Oh, I trust there are some here this evening who say, 'Somehow or another, there is something in my heart that answers that. I know I am a great sinner, and I love to believe that all my sins have been taken account of, and paid for — but how may I know it? How may I get the receipt?' Down there in the court a man is on trial for something, and when the evidence is all in, the judge says, 'I find the prisoner, 'not guilty'." The prisoner walks out of the dock, and proceeds toward the door, but a policeman says, "Hold on, sir, you are my prisoner. I brought you in, and I am going to take you out." "Oh no, you are not," replies the prisoner, "I came in under the law, but I am not under the law any more. I am a free man." "What is your authority?" "Do you see that Judge? His word is the authority in this Court, and when he says 'acquitted', I say to all the rest of you 'Stand out of my way, I am a free man'."

Listen: "It is God — *it is God* — IT IS GOD that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"; "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me HATH everlasting life — that is the present, you see "hath everlasting life" — what about the future? — "and shall not come into condemnation; but is passed from death unto life." Who says so? The Judge of all the earth says so, my brother; Believe HIM. "But I do not feel it"! Believe Him! "My record is against me" — Believe Him! "I will have lots of temptation to-morrow" — Believe Him! "But the Devil bothers me" — Believe God, and never mind the Devil. It is written "and shall not come into condemnation but is passed from death unto life". Why should not the people who came in here without Christ, go out glorying in the blood of Christ? May God grant that it may be so!

Let us pray:

We pray, O Spirit of Life, that Thou wilt indite the petitions of any in this assembly tonight for Thy Word tells us that the Spirit helpeth our infirmities; and Thou hast also told us that whosoever calleth on the name of the Lord shall be saved. O Father, Son, and Holy Ghost, we need salvation. The battle is too much for us all, we are a company of beaten men and women; we are utterly defeated unless God shall help us. Wilt Thou open blind eyes to see the glory of the Lord Jesus? Spirit of light and truth, in Jesus Christ's name, we beg that Thou wilt open blind eyes.

Oh, help us to see the Lamb of God just now; and as we lift our hearts to Thee saying, God be merciful to me a sinner, wilt Thou speak to the souls who have not known Thee until now. Lord give courage to such to confess Thee, for Thou hast said, If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Sweetly, and yet, irresistibly, we pray Thee, constrain such as Thou hast dealt with this evening to come with all their burdens to the Cross, and cast their burdens at Thy feet, and bear a song away. Make this a night of salvation for Thy glory's sake, Amen.

## ITALY, A LAND OF CONTRASTS

By Rev. W. S. Whitcombe, M.A.

ITALY is a land of contrasts. Modern electric trains speed through a countryside where slow-moving oxen plough the soil that is reaped by men with sickles in hand. Magnificent ruins of past ages, Roman ruins, medieval castles, and richly ornamented churches stand beside the wretched dwelling places of a poverty-stricken people whose ancestors once ruled the world they had conquered and civilized. Great cities celebrated throughout the world as the home of religion and of art, Rome, Florence, Venice, bear on the walls of their buildings the insignia of the hammer and sickle, silent but striking reminders of the power of Communism in the land that saw the birth and the development of the papacy.

A sense of antiquity overwhelms the visitor in Italy that is not felt in any other European country apart from Greece, the home of a still older civilization which was its schoolmaster. When we passed through the city of Genoa we were reminded that when one of its sons, a certain Christopher Columbus, left its streets and its port almost five centuries ago in search of a New World, the city was already old and grey with age. Churches and castles of the feudal age crown almost every eminence of the land, great shrines raise their fanes in witness to a faith that once drove men to strive to express their creed in stone and on canvas. But the still older works of the ancient Latins are, to our way of thinking, even more impressive than the medieval churches. The Vatican palaces, St. Peter's Church, the renaissance works of art are modern in comparison with the Coliseum, the Forum and the ancient Greek statuary, and these latter far surpass the medieval works both in breadth of conception and in pure genius. One is compelled to admire the grandeur of the Roman Catholic churches and cathedrals and the rich works of art that ornament them, but there is always the suggestion of something tawdry and cheap about them, whereas the handiwork of the ancient pagans, even though now in ruins, gives one the sense of magnificence combined with dignity.

St. Peter's Church in Rome is a gigantic pile whose very size impresses all who see. The guides sing its praises to visitors and their invariable chorus is, "This is the greatest church in the world." And to prove their cheaply specious theme song, they point to the marks its builders carved in its stone floor as a means of comparing its size with that of other great ecclesiastical structures whose names are engraved there. If the greatness of a church can be measured in terms of yards, feet and inches, then St. Peter's is probably the greatest church building in the world. At least we should willingly make that concession, believing as we do, that a true church cannot be measured in such terms or even in



terms of the numbers of its adherents, but rather by its fidelity to the Master's teaching and by its power to do the work of the meek and lowly Saviour in preaching salvation to the lost and in bringing blessing to poor, sinning, suffering humanity.

The huge dome of the magnificent papal church, its tessellated stone so finely blended that it seemed to be the work of an artist's brush, the powerful genius of Michelangelo's statues, all united to produce in us a strong sense of the irony of another display. We thought of how the uncounted sums of money that paid for all this were raised by the sales of indulgences and pardons in Germany to the damnation of the hapless souls who were counted as so much merchandise by heartless, arrogant prelates who cared more for the sensualism of pagan renaissance art than they did for the truth of the gospel or the spiritual welfare of those who looked to them for words of comfort and salvation. The papacy has good reason to vaunt of St. Peter's for it was built at the cost of a vigorous protest by a certain German monk named Luther against the iniquities of Tetzels lucrative trade in supposed ways of escape from an imaginary purgatory, all guaranteed by the pope's seal and signature. There is an irony about the history of the Roman Church that escapes those who appeal to its antiquity in order to find justification for their strange and perverted dogmas.

The Borghese Villa, built by a celebrated Cardinal of that name who was a nephew of one of the popes, is a monument to the wealth and the taste of its author. The fabulous riches displayed there, amassed in the lifetime of one man, gives some idea of the immense wealth that poured into Rome from all parts of Europe in the heyday of the papacy. In all the churches of Rome, there are signs in several languages warning tourists that they must be decently apparelled, that ladies must wear hats and long sleeved dresses. But the works of the sculptors and artists, both ancient and medieval, which adorn the residence of the Cardinal and the ecclesiastical precincts of the Vatican itself, are quite evidently exempt from all such requirements. The unrestrained lust of pagan antiquity as expressed in stone, was greatly admired by these ecclesiastics who were apparently of like mind with their pagan forebears.

One of the most amazing things about our visit to Rome was to note the comparative fewness of the pilgrims in the great shrines and the seemingly endless stream of tourists, most of whom spoke English. Indeed, we came away from the city of Rome feeling that we had been in an American city. There are few English tourists, as the citizens of Great Britain still live under a régime of restrictions and have no right to take out of their country more than a very limited amount of money. Yet in every hotel, on all the trains, and in the stores it was almost useless to try to talk Italian: English was the language that greeted us, save when we got off the beaten track of the tourists, where we discovered that the Italians in their native habitat are a gay, warm-hearted race, a charming, naturally polite people. We found, with some satisfaction, that our small knowledge of Italian was sufficient to get us across the city of Rome, far from the help of guides and interpreters, to find an Italian Baptist Church that was crowded on a Sunday morning with intelligent and devoted worshippers.

It is little wonder that the many Italians have turned from the heartless arrogancy of the papacy. Those who

have read their national history know that they have served as the puppets of the papal tyranny that has opposed the true interests of the people at every turn, and most of all in the spiritual realm. It is distressing that the masses have turned in such large measure to another form of dictatorship simply because it offers them great swelling words of material gain, with total disregard of their spiritual welfare or their political liberty. Papalism, not only closes the door upon the Gospel, it prepares the minds of its victims, even when they repudiate its false dogmas, to exchange one dictatorship for another.

We shall retain very pleasant and profitable memories of our Italian journey through the pleasant countryside, under sunny skies by the shores of the Mediterranean to the great historical cities of Rome, Florence and Venice. We should like to say more about their beauty and their precious works of art. We learned to appreciate and admire the Italian people, and mingled with the images in our memories of great churches and works of art, will be the scenes we witnessed on hundreds of hillsides where men and women, boys and girls laboured with sickles—not scythes, nor mowing machine or binders, nor combines—to reap and bind the meagre harvest. Modern Roman paganism is doubtless a lucrative industry for those who sit near the top of the papal pyramid, but its unhappy victims, who must carry the whole crushing load upon their shoulders, pay a terrible price in suffering, toil, ignorance and hopelessness.

We noted with profound regret that the surpassingly beautiful city of Florence had no monument for Savonarola, one of its greatest sons, who paid with his life for his temerity in daring to oppose the might of the papacy by appealing to the Word of God. Italy once heard the truth of the Gospel in the days of the Apostle Paul; and when the world was reborn in the era of the Renaissance, Italy, led by its popes, chose the artistic and sensual aspects of the awakening, rather than the spiritual. Today, beset by the destructive force of two pagan powers, the medieval Roman papacy on the one hand and the Communist monster on the other, it stands in need, as do few other mission fields, of the preaching of the truth of the Gospel.

### THE AUTUMN CONVENTION OF THE CONSERVATIVE REGULAR BAPTIST ASSOCIATION OF CANADA

This Convention will be held in Jarvis Street Church, Tuesday, Wednesday, and Thursday, 27th, 28th and 29th, of October. As special speakers for that Convention we hope to have Rev. Homer G. Ritchie, successor to Dr. J. Frank Norris, Pastor of First Baptist Church, Fort Worth, Rev. George Crittenden, Pastor of Maddox Ave. Baptist Church, Fort Worth, who is one of the greatest monuments of God's grace this Editor has ever seen, a great preacher filled with the Holy Ghost; and Rev. Wm. Fraser, known to many in Ontario and Quebec. We heard Mr. Fraser preach in Fort Worth. He was always good, but he has developed into a really great preacher. There was nothing finer than his address in the whole week of preaching at Fort Worth.

We shall have more to say about this Convention later. Meanwhile, reserve these dates.

### THE PROPER STUDY OF MANKIND

"AND if ye salute your brethren only, what do ye more than others? do not even the publicans the same?"

No one will question the worthiness of their employment who exercise themselves to understand God's thought wherever and however it may be expressed. It is the testimony of all who give themselves to such study, that "the works of the Lord are great, sought out of all them that have pleasure therein". But for what were all things made? Was it not, first of all, for God's glory, and after that, or, rather, in that, for man's good? Christ taught profoundly when He said, "The sabbath was made for man, and not man for the sabbath." There is involved in that saying the principle, that the whole moral constitution of the universe "was made for man". And, if this be true, the science of mere things is a subject of secondary, or even tertiary importance. If it be desirable to know something of the house which God has built for man to live in, how much more desirable to know something of man himself! Pope was right in saying, "The proper study of mankind is man".

But in this study we must not be content with partial and superficial observation. To know something of the body, and have some acquaintance with the laws and constitution of the mind, is a desirable accomplishment; but we must have some knowledge of the moral disposition, and of the motives which determine character.

The Scripture we are considering will, we think, when unwrapped, be found to contain valuable teaching on this subject. But we must allow ourselves to be led up to the principle of this Scripture by what may seem to be a side or even a back door, and to begin with that which may at first seem to be rather remote from the subject which we have ventured to affirm will be found within.

We begin with the observation which our Scripture bears out, that *There Is a Sociability Which Is Distinctly Christian*. It is a mark of the Christian man that he does not limit his attentions to his own kith and kin, or to those who move on the same social or intellectual level of life; but loves all men because they are men.

It is well to remind ourselves, however, that no natural virtue is suppressed by companionship with Christ. We do well to salute our brethren; but as such salutations belong to the plane of natural and common things, we give no proof of familiarity with higher levels if we do no "more". And that means, of course, that a mother is not forbidden by any law of Christ, to love her own child more than anyone else's. It is implied also that full opportunity is afforded for the exercise of the highest gifts of intellect as of heart; and a man given to the use of all the functions of the mind will not be condemned for finding more pleasure in the society of men of equal intellectual attainments than in the company of untutored minds. In spite of the tendencies of political democracies—especially on election days—we do not think the teaching of the New Testament can be made to support the theory that God, either by nature or by grace has made all men equal. In the Body of Christ the members are mutually dependent; but they are not all alike or of exactly equal importance. "In a great house", Paul said, "there are not only vessels of gold and of silver, but also of wood and of earth." The companionship of Christ only deepens and intensifies our appreciation of the excellencies of God's creation wherever they are found. Hence all natural affections are strengthened, and moral and intellectual affinities are sanctified.

But it is characteristic of the Christian that he is alive

to a larger world than the publican. In every aspect and sphere of life it is his privilege to obtain, and therefore to attain to "more than others". He knows the way to many a well-spring of joy the path to which others have never discovered. There are gardens in his promised land whose fruits others have never tasted. His ears are trained to catch the strains of distant music which others never hear. His eyes are of a different order: behind the physical sense, "the eyes of his heart" have been enlightened. Now they have a power of penetration and of discernment to which they were formerly, strangers. And they are also endowed with a gift of farsight; an ability to see things in perspective; and thus to give to the mind a new conception of the proportional values of life. In short, the Source of the springs of life, for the Christian, is in the heights; and therefore life in all its aspects must rise higher, must show "more" strength and beauty than appear in other lives.

It would therefore be singularly anomalous, if the mind made by divine grace to be alert to the marks of divine skill in other realms, should be blind to the hidden possibilities of humankind. We do not fail to "salute" with respect to the treasuries of material wealth. The true Christian is distinguished by his superior discernment, in saluting the human treasuries of moral and spiritual potentialities. And we shall be like our Master, and do "more than others" only as we "honour all men". The man who allows himself to become or to remain exclusive in his interests and friendships; who is indifferent to his neighbour's welfare, and makes no effort to acquaint himself with those whom he regards as his inferiors, is far from having the mind of Christ. The man or woman who is the confidante and companion of Christ will esteem it a privilege and joy to speak to publicans and sinners.

All this involves an *Obligation to Cultivate the Grace of Sociability*. Like all other Christian graces it is not born mature. It attains to its full strength and usefulness only by careful cultivation. All God's gifts are potentialities. He deals with us as Joseph dealt with the people who came to him: he fed them during the famine, and suffered no one to hunger during the time of dearth; but when the seven years were ended he said to those who came, "Lo, here is seed for you, and ye shall sow the land." And the grace of sociability is in us all in germ. It may not always be easy to salute others than our brethren. It may require more than a little effort to find interest in the conversation of some people. Our interest may rise a little higher than the changes of the weather, the commonplaces of travel, and the every-day sights of the street. And we shall meet with others characterized by qualities of heart and mind less easily overcome than a mere neutral, negative unattractiveness. The whole bent of their lives may be in a direction opposite to ours. They may, like the Samaritans, be manifestly hostile to every one whose face is as though he would go to Jerusalem. Then we shall be tempted to ask permission to call down fire from heaven, or at least to avoid further intercourse with them.

Then, too, the soil of our own dispositions may not be very favorable to the growth of this spiritual exotic planted in our natures by the Spirit of God. There may be a hard clay clod of natural reserve through which the tender green blade of an unselfish interest in others finds it hard to break. There may be a big stone of native selfishness around which the delicate heavenly plant finds it difficult to come out into the light of day. In the very constitution of the soil of our natures there may be



ingredients which afford no nourishment for such life as is expressed in this particular grace of sociability — elements, indeed there may be, which can only be neutralized by a continual breaking up of the soil which will expose it to the spiritual chemistry of heavenly rain, and dew, and sunshine.

At all events, it may safely be assumed that such sociability as is something "more" than natural to us, and yet such as is indigenous to the new life in Christ, will be produced in us only at the cost of much labour. We commend it to our readers as a grace to be cultivated by royal warrant. We are under the same obligation to display this grace as to exhibit the graces of joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. They are all the fruits of a cultivated spiritual life.

This grace imposes upon the believer the task of studying human nature as a solemn obligation. We ought to study our own natures that we may know what is easy to us and what is difficult. Thus we may learn under what circumstances, and in relation to what opposites in human character, we are especially liable to display an unchristian spirit. We all have our opposites as well as our affinities; and we can know and recognize their approach only as we know ourselves.

And we should study other people. There is no more interesting and profitable study in life. The successful men, in all walks of life, owe their success in large measure to their ability to understand their fellows. And in view of the diligence of many to understand men in order to be able to take advantage of them, there is a pressing need for a Christian understanding of human nature in order to its redemption. We do not propose to give away our piano because no one can play it without learning. We do not take a book from our shelves and cast it into the fire because it is written in a language we do not understand. Nor are we proud of our inability to make the spirit of Handel speak in our piano; we do not boast of our ignorance of foreign tongues. The rather we take pride in setting ourselves to the mastery of these things, and find pleasure in the achievement. And ought we not rather to be humbled when we meet a man with whom we find it difficult to be kind? May it not be that we should find in him an instrument of music, if we understood how to play it? that we might discover in him a treasury of wisdom, if we understood the language?

But have we not found already some little reward in the direction of this proposed line of endeavour? The prospector finds satisfaction in coming upon gold; the explorer in making his way over trackless seas and tangled forests, that he may open up a new land; the archaeologist gets his reward in the unearthing of some long-buried tablet bearing a message from a remote generation; the man of business finds compensation for his toil in his growing wealth; the artist in the perfection of his art. But these achievements are not greater than his who discovers an enduring friend where he had thought a foe was living, or only a boor.

We remember our first meeting with a man, who, we were told, had proved to many "as the shadow of a great rock in a weary land". At that first meeting we wondered what others could possibly see in him. To us he seemed rather dull and uninteresting. He talked but little; and what he did say seemed to have in it little suggestion of force or versatility. We had a feeling that

he would prove to be monotonously the same through the years. We met him the second time, and he had not altered in the least. There was the same almost gentle voice, the same quiet and reserved manner. He was the sort of man who never slammed a door, nor left it open to be violently slammed by the wind. He could go out of a house without anyone's knowing that he had gone, and he could come in again just as noiselessly. We were thrown into his company again and again, but the only variety we could observe in him was different varieties of sameness. No one would have called him clever. He was absolutely devoid of genius, unless it were a genius for being always the same. He was always calm. There was nothing of the barometer about him. He was not like a train with snow-covered cars; one could never tell what the weather was like where he had come from. We found ourselves feeling that this man would stand undisturbed in the midst of a burning building, and warn others not to stumble in their haste; or, like Paul, stand on the deck of a sinking ship and bid others be of good cheer. So little by little we turned to him. Instinctively we sought his company when we were wearied of change; and he was always waiting, just the same. It was a pleasure to be with him when we had nothing to say. In his company we could always find pleasure in silence. When the sun shone he did not reflect its brilliance; and when the day was dull he did not partake of its dullness. He was equally serene at a wedding or a funeral: laughter and tears were equally unusual expressions of his quiet soul. He is far away now, and we have not seen him for years. We do not correspond regularly; but no offence is taken on either side on account of a year's silence. If we should be where he lives in twenty years' time, if we found him still living, we know we should find him just the same. "A man shall be as . . . the shadow of a great rock in a weary land." But we had almost missed the wealth of comfort in his monotony: we saluted one whom we did not understand—but—but we almost passed him by!

Have we not had many experiences similar to that related? "If ye love them which love you, what reward have ye?" Like Samson, we have got honey from many a lion of whom we were once afraid.

We must, however, venture upon a word of caution. The most diligent study will not discover all the virtues in one character. It would be contrary to God's universal practice of dividing things, if it were possible to find all desirable qualities in one character. We cannot have all climates in one country; we must travel the world for that. Nor can we see nature in all her moods at any one season. We shall not quarrel with Canada when she changes her coat of green for one of white by and by. She has as much right to a new coat and a change of mood as we have. We cannot produce all varieties of fruit in one garden; we cannot get every kind of mineral from one mine. There is no more beautiful land in the world than that which lies about Vesuvius: but if people will live there they must put up with Vesuvius.

God always speaks in parables. Can we not learn the lesson? We must not expect to find Moses and Aaron in one person. That human landscape called David is likely to have one ugly scar, and its volcanic fires are likely to work havoc on its sunny slopes. We cannot have that mighty rocky, range of sky-piercing mountain peaks, known as Elijah, without the corresponding depths, the vast solitudes inseparable from such altitudes, the truly awful canyons whose depths seem sometimes to be black

with despair. And yet some frivolous town-dweller thinks he ought to be able to understand Elijah without study!

Men live in Arctic regions for the sake of its one attractive feature, that it is the land of gold. Others choose to journey in lands remote from civilization, for the game that they can find. So each part of God's creation has its own peculiar attraction, for the sake of which its natural disadvantages are endured. And thus in the world of human nature, if we would have variety we must have a wide acquaintance with the world. And in every stranger we salute, in every natural antipathy we overcome, in every sphinx-like human face we lighten with a smile of gratitude, we register a triumph for the grace which enables men to be and do "more than others".

We need hardly say Who is the great Exemplar of the rule of life we are discussing—there is but One, the Man Christ Jesus! It has ever been the wonder of the world that He did not reserve His salutations for His brethren: He spoke graciously to, and ate with, publicans and sinners. It was because "He knew what was in man". What a variety of men He drew around Him! No two of them alike; and no one of them in whose character there was no flaw. And yet He endured them—no, not endured them! He loved them, and delighted to have them near Him. That He might miss nothing of the infinitely varied human reflections of His glory, He has chosen "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues to stand before the throne, and before the Lamb."

"By misery unrepelled, unawed  
By pomp or power, thou seest a Man  
In prince or peasant,—slave or lord—  
Pale priest, or swarthy artisan.

"Through all disguise, form, place, or name,  
Beneath the flaunting robes of sin,  
Through poverty and squalid shame;  
Thou lookest on the man within.

"On man, as man, retaining yet,  
Howe'er debased, and soiled, and dim,  
The crown upon his forehead set—  
The immortal gift of God to him.

"Let there be reverence in thy look;  
For that frail form which mortals wear  
The Spirit of the Holiest took,  
And veiled His perfect brightness there."

## LAST SUNDAY IN JARVIS STREET

The Pastor returned from Fort Worth, Texas, by air on Saturday, and on Sunday Jarvis Street Church greatly enjoyed the ministry of Rev. Howard C. Phillips, of Vancouver. Mr. Phillips exercised a very fruitful ministry in Ruth Morton Regular Baptist Church in Vancouver, for fifteen years. He resigned to become Secretary of British Columbia Regular Baptist Home Missions. We are glad to know that the Home Mission work in British Columbia will be under such capable leadership.

Discussing present-day trends in our vestry on Sunday, Mr. Phillips said open communion inevitably leads to open membership, and that, to the surrender of the whole Baptist position, and the neglect of both ordinances.

We shall all feel a deep interest in British Columbia Home Missions with such a man as Mr. Phillips at the helm.

## AMONG CONSERVATIVE BAPTIST CHURCHES

By Rev. H. C. Slade

### Missionaries on Furlough

Rev. and Mrs. John W. Knight, who have laboured for about 25 years on the needy island of Jamaica, are now home in Canada on furlough. They were accompanied in their home-coming by a part of their lovely family. Mr. Knight and Mrs. Knight (née Georgina Batt) were among the first students to graduate from Toronto Baptist Seminary in 1929.

An itinerary among the churches of the Conservative Baptist Association is being arranged, and after a brief rest during the month of August, Mr. Knight will commence his visitation of the churches the first Sunday in September. It is expected that this itinerary will keep Mr. Knight fully engaged until about the end of October. Beside hearing Mr. Knight speak in our churches on his missionary work, every one will have an opportunity of hearing him address the Annual Convention of the Conservative Baptist Association, in October, on "The Challenge of Jamaica".

We are profoundly thankful to God for the safe arrival home of these devoted missionaries, and trust that while here they may, in spite of their many engagements, enjoy a much-needed holiday. Rev. Elton Britton, of Portage la Prairie, is carrying on the work in Jamaica during the absence of Mr. and Mrs. Knight.

### A Wide-Spread Ministry

Below we print a news article from Rev. J. R. Boyd of Sudbury who, like the apostle Paul, is always "In labours more abundant". Mr. Boyd sketches a mere outline of his multitudinous activities as follows:

"The summer months, with their limitless opportunities, have given us in Sudbury, and in our surrounding churches, some very special reasons for rejoicing. The regular visitation work in our immediate fields, and in the distant districts, covered by our radio broadcasts, has afforded much cause for thanksgiving. Several whom we have taught for some time have made clear professions of faith. The Holy Spirit has moved a number to obey the Lord in baptism, and we have been gladdened by the very evident changes in their lives which verified the reality of work done within.

"Four Daily Vacation Bible Schools were used of God to reach some 300 children in July. Many of these were from Roman Catholic homes—children who could not be reached during other months of the year when they are attending the Separate Schools. Again our hearts have been gladdened by the fact that God has moved in the hearts of some of our own most cherished children as they have studied in Vacation Schools; and several busy days were brightened by testimonies of faith in Christ.

"The need of a competent, full-time French worker to reach some of our thousands of French contacts, and the limitation of funds for printing; have forced some curtailment of our ministry to these needy millions. However, even here the Lord has blessed. Our four radio broadcasts in French continue to reach many thousands in Ontario and Quebec every week. Requests still come in for the Word of God from homes that never before had a Bible; and in our visitation and correspondence we have found that some of these dear people, who have turned to Christ in isolated areas, are bearing faithful

and fruitful testimony to many whom we cannot reach directly.

"Our Children's Camp opened August 4th, about 35 miles west of Sudbury, where we spent ten busy but worthwhile days with about 75 boys and girls. Immediately following that we prepared to spend two or three weeks of intensive missionary work in the far eastern parts of Ontario and in central Quebec. For that time we planned for one week of evangelistic meetings in untouched communities, and two weeks of French visitation and meetings in Quebec. Besides all this we must, in the near future, find ways to make it possible for our new work in Lively, ten miles west of Sudbury, to expand beyond the walls of the house where we now meet; and must resume, as God makes it possible, the sending out of our French paper to the thousands of waiting homes from which it has recently been withheld. These are tasks that are quite beyond our strength, but we fight not by our limited resources, but by the boundless supplies assured us by the promises which never fail. Therefore, we look with joy to the better days in which God will show His Power and willingness to grant increasing largeness of opportunity and blessing."

#### Attendance Contest

For the past three months, two of our churches, Brownsburg and North Bay, have been engaged in a contest for attendance at Sunday School and Sunday morning service. Although the winner has not as yet been announced, we were happy to learn through Rev. G. B. Hicks, that at Brownsburg, the contest had aroused a very lively interest on the part of the whole membership, and resulted in breaking all records of attendance. Many of the children and young people, who formerly left immediately after Sunday School, are now remaining regularly for the morning church service. Some new scholars were gained for the Bible School through the contest, and at least one has come to know Christ as Saviour.

The Brownsburg church held its eighth annual Daily Vacation Bible School. The average attendance was seventy, and throughout the two weeks interest was well maintained. Many of the parents of the children gathered for the closing night to hear the kiddies recite Bible verses, and sing the Gospel hymns they had learned.

#### Portage la Prairie

While the Pastor, Rev. Elton Britton, of Bible Baptist Church, Portage la Prairie, is in Jamaica supplying for Rev. J. W. Knight, the work at Portage is under the leadership of Pastor John A. Jones, a recent student of Toronto Baptist Seminary. Mr Jones is enjoying the work in this thriving Manitoba city, and is evidently ministering to the people with good effect. In a letter received a few days ago, he writes as follows:

"All the services are very well attended. The Sunday School has shown an increase, as a result of the Wellington campaign and the Daily Vacation Bible School. While we have Sunday School in the downstairs auditorium, a group of German speaking people conduct a service in their own language in the upstairs auditorium. They join us for the service following in English.

"A young man who was in the same Sunday School class as I in the Fundamental Baptist Church, Fort William, resided in Portage until just last Friday. He is now in Trail, B.C., as News Editor of a daily paper there. We

feel that he is definitely near the kingdom. He shows an interest now in THE GOSPEL WITNESS, and it is my prayer that the sample copies of THE GOSPEL WITNESS, which he has requested, will be used to lead him to the Saviour."

### THE GREAT CONTENTION IN TWO VOLUMES

WE NOW believe that we shall be able to crowd the thirty-eight chapters of *The Great Contention* into two volumes. It will be some time before they will issue from the press and the bookbinders. We are extremely anxious to see these volumes placed, so far as possible, in every Baptist home. They will be carefully indexed, and cross indexed, so that it will be possible to find any matter with which the volumes deal, in a minute or two.

We anticipate some difficulty in financing this enterprise. Books of this sort do not sell as do story books. They are strictly historical. We do not know how many would have the perseverance to read the volumes through. But they are really not put in volume form specifically for that purpose. A man who had a very large library was once asked, "Have you read every book in your library?" To which he replied, "Certainly not; neither have I read every page of my dictionary. My library is an enlarged dictionary, or encyclopaedia; and I have it for purposes of reference." In the same way we should like to see the volumes on *The Great Contention* in every Baptist home, so that they will be there as a work of reference, to which all desiring information on this subject, may go. We propose to begin with Jarvis Street, and to try to persuade every Jarvis St. householder to have the volumes in his house. We shall write the Jarvis St. membership in due course, to this effect. But we should like Baptists everywhere to have these volumes on their shelves for the same purpose of reference.

We cannot see how it would be possible to publish these two volumes for less than \$2.50 a volume, or \$5.00 for the two. They may indeed cost more, but we have little hope of their costing less. But what of it? In these days of high prices, people who travel soon find that in some places they cannot live — by which we mean they cannot obtain their meals on less than \$5.00 a day. If it is worth \$5.00 a day to feed the body, it ought to be worth \$5.00 once in a lifetime to obtain copies of such a monumental work as this.

But when we have said this, we have not completed our plea. The cost of such works as that of *The Great Contention* usually has to be underwritten to ensure their circulation. The publishers will not wait until they are sold: we shall have to pay for them within a month of their coming off the press. We believe there are hundreds of Baptists throughout the Dominion of Canada who would like to have this record of the Battle for the Book preserved, and we appeal to those who can manage anyhow to do so, quite apart from purchasing the volumes for themselves, to send us substantial contributions toward the work of issuing these chapters in volume form. It may be some will be interested enough to send us \$1000, \$500, \$100, \$50, or \$25, or some amounts between these figures. What we should like to do would be to have money enough, as they come off the press, to pay for the whole edition; then we could offer them cheaply for sale, and if we had enough we could offer them as a premium with new subscriptions to THE GOSPEL WITNESS.

If you have any of the Lord's money that you can invest in this great enterprise, we should be most grateful for your co-operation. LET US HEAR FROM YOU.

## THEY UNDERSTOOD NOT

"For he supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not."—Acts 7:25.

MUCH prominence is given in Scripture to the miraculous deliverance of the children of Israel from Egypt, an incident of such importance that it is mentioned time and again (in the Old Testament) as the standard of God's power to redeem the souls of men from sin. The chosen instrument of God's almighty arm was His servant Moses, "whom the Lord knew face to face." The plan of God was complete, and His servant stood ready, but for full forty years the people languished in bondage, because they had rejected the Lord's will and repudiated the authorized leader. Such tragic delay in the execution of the Lord's beneficent purposes for His people has occurred many a time since that day. God Himself must overrule the opposition, vindicate His own honour and sanctify His beloved servants in the presence of their people.

### God's Will Rejected and His Servant Repudiated

What was involved in this misunderstanding in this failure to understand and realize the Lord's loving plan for their release from bondage?

It is clear that the children of Israel stubbornly *refused to believe the specific promise of God* for their deliverance. They did not know, comprehend or trust His word. They were totally unprepared "when the time of the promise drew nigh which God had sworn to Abraham, saying, "Know for a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance."

Disbelieving the promise itself involved a *failure to recognize the deliverer* when he appeared. "Who made thee a ruler and a judge over us?" was their complaint. To them Moses was still an Egyptian, the son of Pharaoh's daughter, the probable heir to the throne, a heathen aristocrat. His fine sacrifice on their behalf was not appreciated. What mattered it to them that he had renounced all claims to Egypt's throne, and had chosen to suffer affliction with the people of God? "This Moses — they refused."

Similarly, when young David volunteered to be the champion of Israel against Goliath, his own brothers sneered in stinging contempt: "Why comest thou down, brother? and with whom hast thou left those few sheep in the wilderness?" But the brave young man met the giant with words of confidence, "This day will the Lord deliver thee into mine hand."

The greatest exemplification of this attitude on the part of those whom God would deliver relates to the Lord Jesus Christ, the Saviour. "He came unto his own, but his own received him not." Again, "Neither did his brethren believe in him." Christ wept over the city of Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes . . . thou knewest not the time of thy visitation."

The crux of the matter was that the children of Israel had *no desire to be liberated*. "Is not this the word that we did tell in Egypt, saying, Let us alone, that we may serve the Egyptians?" The clarion trumpet of warning grated harshly in the ears that were charmed and lulled by the soft tones of the lute of pleasure and luxurious

living. None so deaf as those who do not wish to hear. They tell us that travellers in frigid zones who are in danger of freezing, desire only to rest; they resent being disturbed and goaded to action, which is their only hope of survival. Many faithful preachers of the Word sound the alarm in vain, while cold hearts slumber on in peace, too indolent to care that they are dying in their sins. Like the mariners in *The Lotus-Eaters* by Tennyson, they seem to say,

"Let us alone. What pleasure can we have  
To war with evil? Is there any peace  
In ever climbing up the climbing wave?"

Give us long rest or death, dark death, or dreamful ease."

The only extenuating circumstance, the only excusable ground for the spiritual stupor of the Israelites was the *sorrow of heart* which had deadened their sensibilities to the call to freedom. We can imagine that their first reaction to God's promise of deliverance was similar to their later response when, after forty years, the Lord commissioned Moses and repeated His promise of earlier days. "Ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. . . . And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." The years of hard labour under harsh task-masters had robbed them of spiritual ambition: their morale was low, and nothing seemed to be of any consequence. Tennyson expresses a similar thought in *In Memoriam*:

"Be near me when my light is low,  
When the blood creeps, and the nerves prick  
And tingle; and the heart is sick,  
And all the wheels of being slow.

"Be near me when the sensuous frame  
Is rack'd with pangs that conquer trust,  
And Time, a maniac scattering dust,  
And Life, a fury slinging flame.

"Be near me when my faith is dry,  
And men the flies of latter spring,  
That lay their eggs, and sting, and sing,  
And weave their petty cells and die."

It is true, as the record states, that Moses had chosen an inopportune time and an unwise manner of announcing his identification with his suffering compatriots. Defending a persecuted Israelite by smiting the Egyptian who oppressed him was an ill-advised procedure, which brought him into bondage. Moses needed the discipline of delay, as did the people, and the intervening years taught him the wisdom of leaning entirely upon the Lord.

### God's Will Accepted and His Servant Vindicated

How then were the people finally convinced? What induced them at last to honour and obey the messenger of the Lord?

Moses offered them *indisputable proof of his Divine call*. "This Moses whom they refused . . . the same did God send to be ruler and a deliverer." God said to him, "Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." To gainsay the prophet now would be to refuse to hearken to God Himself. When people are fully convinced that the leader is of God, they will accept him as such.

Moreover, the Lord vouchsafed to Moses a *Divine revelation* which he was authorized to disclose to the doubting men and women of Israel. In the midst of the bush which burned, but was not consumed, the Lord appeared to him as the God of Abraham, Isaac and Jacob. He revealed His Person as the great I AM THAT I AM, the Eternal, Self-Existent One. By such a holy, mighty God, had Moses been sent to liberate them.

The *Divine command* was to be relayed to the Israelites, who had formerly been so reluctant to leave the land of their captivity. Moses must gather the elders together and give an account of the Lord's will for them and His plan to bring them out of the affliction of Egypt into a land flowing with milk and honey. Then came the encouraging word, "They shall hearken to thy voice." The compelling voice of the Lord, speaking through His prophets, can command attention.

The *demonstration of God's power*, accompanying the words of His prophet, would convince the unbelieving people. The rod, when cast down, would become a serpent, and the hand of Moses, when put into his bosom, would become leprous before their eyes. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."

Notwithstanding the Lord's patient dealings with His people, they continued to murmur against Him. Moses was frequently obliged to contend with his own followers, as well as with Pharaoh of Egypt. *Further discipline and frequent rebuke* became necessary, before he could overcome their complaints and opposition. Even when they were safely out of the land of bondage, Scripture describes them thus: "(They) would not obey, but thrust him from them, and in their hearts turned back again into Egypt."

In the end the Lord saved them "for his own name's sake". He overruled all their stubbornness and carried out His gracious purpose of redemption. It is the same to-day. He can quell the passions of the human heart, so prone to rise in rebellion against the Lord Who would rescue them for their own good. He is able, also, to strengthen the hands of His chosen ambassadors, so frequently misunderstood, misjudged and rejected. In His own time He will vindicate them, as He did the courageous Elijah, who stood alone among the four hundred prophets of Baal and the four hundred and fifty prophets of the grove, and cried for the fire of heaven to fall: "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, that I have done all these things at thy word."

It is incumbent upon us to warn the wicked and to proclaim the message of redeeming grace, "whether they will hear, or whether they will forbear," remembering that we are not bound to succeed; but we *are* bound to be faithful.

—O.L.C.

## A LOT OF DIFFERENCE

By A. Adele Flower

"Karen!" A girl's voice cut the warm dusk of the summer evening. "Karen! Come on out."

For several moments nothing moved inside the white picket fence around the Giles' home. Then the screen door banged. And Karen ran quickly down the walk.

"We're playing Run, Sheepie, Run — in the lot. Everybody's there. Come on, Karen. What are you waiting for?"

"Rosa," Karen answered slowly, "I can't."

"You can't!" Rosa repeated. Then her eyes dropped to the tin dinner pail Karen held.

"No," Karen went on. "Father's working night shift at the shops. That means he's never home for supper. Lately, Mother's been fixing him something hot to eat—then I take it down to him."

"But Karen," Rosa argued, "you can't miss the game. Why don't you go afterward? I'll go with you then. Your father can wait."

Karen turned and watched the boys and girls in the lot, just outside the bright ring made by the street light. She heard Garth's voice — then Welles', choosing sides.

"Come on," Rosa added impatiently. "They're choosing up already. Hurry!" And she took Karen's arm and started across the street.

"Wait!" Karen begged. "Oh, Rosa, I can't go. Mother asked me to go while this supper is hot. And I said I would. Rosa, I can't go back on my word—let alone disobey."

"Don't be silly!" Rosa went on. "What's the difference?"

"A lot of difference. I'm a Christian. And Christians don't do things that way."

"All right, then," Rosa said, turning quickly. "But you're a wet blanket — that's what you are. We need you to make the sides even." And Rosa ran lightly across the street toward the lot.

Karen bit her lip. These trips to the shops did spoil a lot of her fun. She never could settle down to really play. Karen watched the group of "sheep", just starting after their leader to hide somewhere in the neighbourhood. Then she turned into the soft darkness toward the smokestacks and the roar of the shops.

In the bright lights flooding them, the shops were hot and stifling. Karen found them a maze of men and machines. But Karen knew where her father worked. Straight down the long room she picked her steps, being careful to keep out of each worker's way. At last she caught sight of Mr. Giles — high on an engine, his clothes greasy, his face streaming with perspiration.

"Papa," she called, when she was close enough to make herself heard above the roar. "Papa — here's your supper."

Mr. Giles turned—caught sight of Karen—and grinned. Wearily he brushed his sleeve across his forehead, leaving a black smudge. "Hot in here, isn't it, Midge? I'll be right down."

Karen watched him find his way down from the big engine. In spite of her disappointment over the game, she smiled brightly. Papa must not know. "It's stew to-night," she said, holding out the pail. "And mother put in some hot gingerbread with—"

Karen stopped, her mouth open. "Papa, look!" she gasped, grabbing his sleeve and pointing above the engine. There hung a giant crane, a great piece of steel

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grasped in its jaws. But something was wrong. It was not moving down the room as it always did.

"Karen!" cried Mr. Giles, dragging her quickly backward. Even as he cried, the great jaw quivered, opened slightly, and the steel dropped into space.

The noise it made as it dropped on the engine drowned out even the roar of the shops. Then, as though satisfied with the damage it had done, it toppled and fell to the floor.

After one look at the engine, Mr. Giles covered his face with his hands. Then, forgetting the sweat and grime on his clothes, he took Karen into his arms. "Mid-get," he said when he could speak again, "do you see what you did for your father?"

Karen turned to look where he was pointing. On the very spot where he had been working, the great engine was twisted and broken.

"I'd have been there when it fell," her father went on—"if you hadn't brought me my supper and called me down."

"You lucky man!" one of the workers muttered.

"Lucky nothing!" said Mr. Giles, "I have a God who is caring for me."

"Looks like He has a helper, then," the workman smiled at Karen.

Suddenly Karen remembered the game on the lot. What if she had gone with Rosa? What if she had put off obeying? What would have happened then? Karen's face turned white at the very thought.

"What are you thinking about, Midge?" Mr. Giles asked.

"I was thinking—" Karen said slowly, "that it makes a lot of difference when we obey."

—O.P. Boys and Girls.

(Reprinted from *Western Recorder*)

### RECORDS OF REV. EMILE GUEDJ'S SINGING

While Mr. Guedj, one of our French Bible Mission Pastors, was with us last Summer, he made six recordings for three records, a hymn on either side. These three records were made available in an attractive album, and sold at \$4.00 a set. We have left a very limited number of these records, and if any of our readers are interested in obtaining a set, we should be glad to hear from you immediately.

### SINS ACCUMULATE

Sins seldom come alone; where there is room for one devil, seven other spirits more wicked than himself will find a lodging. We may say of sins as Longfellow says of birds of prey, in his Song of Hiawatha.—

"Never stoops the soaring vulture  
On his quarry in the desert,  
On the sick or wounded bison,  
But another vulture watching,  
From his aerial look-out  
Sees the downward plunge and follows,  
And a third pursues the second,  
Coming from the invisible ether,  
First a speck, and then a vulture,  
Till the air is dark with pinions."

—SPURGEON

### SEMINARY RE-OPENING

The Fall Term of Toronto Baptist Seminary commences on Monday, September 28th. Applications are now being received, and we look forward to welcoming into our fellowship men and women whose hearts the Lord has touched.

It may be that there are others who should enroll at this time. You may have been thinking about taking this step for a long time, but have hesitated to make the final decision. If it be the Lord's will for you to prepare for His service, step out on faith, and He will make a straight path for your feet.

We would urge pastors who know of likely young people to direct their attention to Toronto Baptist Seminary. You may safely recommend this Seminary, founded in 1927 by the President, Dr. T. T. Shields, when other Baptist institutions for ministerial training had become poisoned through Modernistic influences. We believe the Bible to be the authoritative, inerrant, infallible Word of God, and with this Word as our text-book and guide we have arranged a curriculum which gives adequate training of heart and mind.

One of the chief advantages offered at Toronto Baptist Seminary is the unique privilege enjoyed by the students of being closely associated with the great Jarvis Street Baptist Church with its world-wide spiritual ministry. From that historic pulpit the evangelical testimony, given by word of mouth and by the printed page, has reached the far corners of the earth. Dr. Shields is a preacher of high order, and the Seminary, of which he is the human founder and the leading spirit, can offer to ministerial students excellent practical and inspirational assistance in the realms of Homiletics and Theology.

Send for a copy of the special Seminary issue of THE GOSPEL WITNESS giving full information regarding courses, requirements for admission, etc. Address enquiries or requests for Prospectus or for application forms to The Secretary, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Ont.

—O.L.C.

### REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of ..... to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.



# Bible School Lesson Outline

Vol. 17 Third Quarter Lesson 12 September 20, 1953

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

## GOD'S ANGER AGAINST APOSTASY

Lesson Text: Judges 2:7-23

Golden Text: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? - 2 Corinthians 6:14.

### Introduction:

The Book of Judges records the history of the children of Israel from the death of Joshua to the time of Samuel, who was the last of the judges and who introduced the first king. The period covered by the book is about 390 years. There is a tradition that Samuel was the human author of the book.

The outline of the book is as follows:

#### I. Historical Introduction: 1:1-3:6.

(From the Conquest of Canaan to the Period of Judges)

#### II. Historical Development: 3:7-16:31.

(The Rule of the Judges)

#### III. Illustrative Incidents: 17-21.

#### I. Sin and Servitude: verses 7-15

The people had served God all the days of Joshua, and all the days of the elders, associates of Joshua, who had seen the goodness of the Lord (Josh. 24:28-31), but now a new generation had arisen, a generation of men who did not know the Lord (Exod. 1:8; 5:2). Someone had forgotten to tell his children about God, and thus, the chain of holy fellowship had been broken (Exod. 13:8, 14; Deut. 6:20, 21; 32:7; Josh. 4:21, 22; Psa. 78:2-8). Future generations will surely reap the harvest of the carelessness and godlessness of this one.

The Lord was justified in rebuking the children of Israel for their sins (verses 1-3). In spite of His unflinching love and faithfulness, they had disregarded His explicit command (Exod. 23:20-33; Deut. 7:1-5). Tribe after tribe had dealt leniently with the heathen nations whom God had ordered should be completely destroyed (Judg. 1:27-33). Sufficient warning had been given to Israel regarding the peril of idolatry (Deut. 12:29-31; 13:1-11), so that they were without excuse.

Man is incurably religious. If he departs from the living God, he will worship and serve false gods (Josh. 24:15; Matt. 6:24). The children of Israel forsook Jehovah and turned to the worship of Baal and of Ashtaroth. Baal was the principal male god of the Phoenicians (Numb. 25:3; 1 Kings 16:31-33; 18:19, 22; 2 Kings 17:16), while Ashtaroth or Ashtoreth, "the queen of heaven," called Astarté by the Greeks, was their chief goddess (1 Kings 11:5, 33; 2 Kings 23:13; Jer. 44:17, 25).

The Lord loves His people too well to allow them to continue in an evil course with impunity (Deut. 8:5; Job 5:17, 18; Psa. 94:12; Heb. 12:6-11). It is a merciful Providence which ordains that disobedience leads inevitably to disaster (1 Pet. 2:8). The way of the transgressor is hard (Prov. 13:15). The hand of the Lord was upon His people for evil, and without His protection and help they experienced defeat, slavery, loss and distress (Lev. 26:17; Deut. 28:15-68).

#### II. Supplication and Salvation: verses 16-23

Even although the people had forsaken Him, the Lord had not forgotten to be gracious (Psa. 34:18; 51:17; Isa. 54:7, 8). Although men deny Him, He remains faithful (Rom. 3:3; 2 Tim. 2:13). According to His promise, He saved them by sending judges to deliver Israel from their captors, when the people called upon Him (Lev. 26:40-45; Deut. 4:25-31; 1 Kings 8:33, 34). So did He rescue unworthy man from the bondage of sin and Satan (John 8:36; Rom. 6:18; 8:2; Gal. 5:1).

The history of Israel in the time of the judges is summed

up in verses sixteen to nineteen. Sin, servitude, supplication and salvation followed one another in continuous succession. Seven great oppressions and seven major deliverances are recorded in this book. The history of the Christian church has followed a similar course, periods of declension alternating with periods of revival. Likewise, individuals are found sometimes rejoicing on the mountains of blessing, and sometimes weeping in the valley of humiliation.

The Israelites paid no heed to the restraining voice and hand of the Lord, but persisted in their evil ways. So intent were they upon their own course that the Lord was finally compelled to leave them to themselves. It was as though He said to them, "Because you will not drive out these wicked nations, neither shall I drive them out." Woe betide the stubborn one whom the Lord suffers to continue in his own wilful way (Psa. 78:29-33; 81:12; 106:15; Acts 7:42; Rom. 1:28)! Bring home to the hearts of the young people the folly of resisting the Spirit of God, Who would turn them back from wreck and ruin.

Notwithstanding the fact that the presence of the heathen nations in the midst of Israel was caused by the disobedience of His people, God ordered events in such a way that these nations should fulfil His own purpose. They were as a rod to punish, but also to discipline Israel in a three-fold manner. They would serve to test the sincerity and faith of the Israelites (Deut. 8:2, 16; Judg. 2:22, 23; 3:1, 4); they would be as thorns to prick the pride of the Jews and keep them humble (Judg. 2:3; 2 Cor. 12:7); they would make it necessary for each generation of Israel to learn the lessons of war, such as the folly of sin and disobedience, the need of repentance, faith and courage, and the all-sufficiency of God (Isa. 26:9).

### DAILY BIBLE READINGS

Sept. 14—The Command Regarding Idolatry Exod. 23:20-33.  
Sept. 15—The Command Regarding Separation Deut. 7:1-11.  
Sept. 16—Incomplete Victory of Judah ..... Judg. 1:1-9.  
Sept. 17—Caleb and His Daughter ..... Judg. 1:10-20.  
Sept. 18—Incomplete Victory of Benjamin ..... Judg. 1:21-26.  
Sept. 19—Incomplete Victory of Manasseh ..... Judg. 1:27-36.  
Sept. 20—The Voice of Rebuke ..... Judg. 2:1-6.

### SUGGESTED HYMNS

Once I was dead in sin. Jesus, what a Friend of sinners. I've wandered far away from God. I was a wandering sheep. I once was a stranger. Softly and tenderly Jesus is calling.

### THE SPIRIT IS A DOVE

In the far East there is a bird called the Huma, about which is the beautiful superstition that upon whatever head the shadow of that bird rests, upon that head there shall be a crown. Oh, thou Dove of the Spirit, floating above us, let the shadow of thy wing fall upon our heads, that each, at last, in heaven may wear a crown! a crown! and hold in his right hand a star! a star!

—TALMAGE

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# THE GREAT CONTENTION IN TWO VOLUMES

The Story of THE GREAT CONTENTION has been completed. The type has been preserved, and is standing, and we intend to issue the whole story in volume form. We believe we can compress the 38 chapters into two volumes. What the cost will be, we cannot yet say. After it is all put into page form, and the size and number of the volumes, has been determined, it will be necessary then to make an index, which cannot be done until it is all paged. This will take a considerable time. But when it is finished it will be an historical record which will be of great value, not only to those who agree with us, but to those who dissent from our position.

In order that we may have some idea of what number of volumes we shall publish, we append to this notice, a reply form, in which we ask our readers to let us know whether or not they will be interested in obtaining these volumes when they are published.

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