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## The Jarvis Street Pulpit WHO IS THIS MAN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 13, 1953

(Electrically Recorded)

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Matt. 12:43-45.

### Prayer Before the Sermon:

We glory, O Lord, this evening, in the gospel of redemption. Though we all have sinned, and come short of the glory of God, though we have wandered far, and have explored the utmost reaches of the far country, yet we rejoice to know that the Father's welcome, His encircling arms, His kiss of forgiveness, and all the fullness of His house, awaits the returning prodigal.

We bless Thee, O Lord, that Thou dost restore our souls; that whatever our condition, how greatly soever we may have sinned, how deeply soever we may have grieved Thee, yet Thou art ever ready to receive sinners, and to grant forgiveness to those who ask it of Thee. So would we come, all of us, this evening, as penitents to the Throne of Grace. We who are Thy children all need to come, for we have often done the things which are grievous in Thy sight. We have not always fulfilled the Word of God even as we have known it. And it may be that some here this evening are even now aware of some waywardness of heart, some worldliness of spirit, something that has found a place in his or her life that is unworthy of one who professes and calls himself or herself a Christian. Oh, Lord, cleanse us afresh. We remember the words of the Lord Jesus, He that is washed needeth not save to wash his feet. Wash our feet; cleanse us of that particular defilement which has come to us through contact with the evils of the day. But we thank Thee for that greater cleansing, that we have been washed in the blood; that we are redeemed, and that we have redemption in Christ Jesus, even the forgiveness of our sins.

Doubtless there are some here this evening who are interested in the things of religion, and yet have but a form of godliness, while knowing nothing of the power of it. They may never really have got a glimpse of the Lamb of God; they have no heart knowledge of the possibilities of life in Christ Jesus. We remember how Thou didst open the heart of Lydia that she attended to the things which were spoken by Paul. And we recall the prayer of Paul for the Ephesians

that the eyes of their hearts might be enlightened. Oh, give to us all that higher vision, that clearer sight, that light of faith that will enable us to behold the Lamb of God, and beholding Him, to trust Him as our Saviour.

It may be there are others here perplexed in mind in respect to many things. Life is so complicated, so full of mystery, and of apparently insoluble problems. We are tormented with so many things that are beyond our competence to deal with. Oh, Lord, have pity upon Thy children this evening, such as we are. Look upon us in our need, certainly in need of wisdom, perhaps in need of special direction, possibly requiring the peculiar undergirding of Thy Spirit. Mayhap there are lonely hearts who need, above everything, a sense of the fellowship and companionship of the Son of God. Draw near to us all. Oh, put Thine arms about this congregation this evening, about us all. Let none of us escape Thy encircling benediction. Make us all rich and contented in spirit because we have been enabled to see Thee, either first to behold Thee, or, seeing Thee, to know Thee somewhat better than we did.

We pray for this weary world, the world that lieth in the Wicked One, its conflicts and strivings, its envyings and hatreds, its racial antagonisms, and political contrarities, beyond the skill of mortal men, beyond all statesmanship, whether of the United Nations' counsels, or of the wisdom of a single nation — Lord we wait for Thy coming. We know not when Thou wilt come, but we do confess that this world is urgently in need of a divine visitation. And if it can be, before Thou dost come down the skies in swift judgment upon the world for its wickedness, oh, send us a visitation in grace when once again the gospel shall triumph in the hearts of men, who shall be made responsive to its appeal! Let us see something of it tonight; or whether we see it or not, let us experience something of it by the presence and power of the Holy Ghost in this service.

So glorify Thyself, we beseech Thee, for Jesus' sake, Amen.

**T**HIS parable was part of our Lord's response to the charge of the Pharisees that He was casting out demons by Beelzebub, the prince of the demons; for He had just cast an unclean spirit out of a man who had been brought to Him.

There are many puzzling phenomena in the sphere of religion, as there are puzzling things in the world of ordinary human affairs in general. And just as a physician, when he is confronted with a mysterious disease, which is new to his experience and observation, and therefore not readily recognizable, may consult some authoritative medical work to assist him in his identification, so we may bring all our problems, all our ambiguities these things that we cannot understand at all, into the light of the Word of God, and there we may find a solution.

We in this place believe most profoundly in the scriptural doctrine of the eternal security of the saints. We believe that when the Lord really saves a man He saves him forever. The Creator is not an Experimenter: "Known unto God are all his works from the beginning of the world." He knows what He can do, and promises that which He wills to do. And the life which He gives to the believer is eternal life, which is not only eternal in its duration, but eternal in its nature and essence, something that is not subject to death. It is the very life of the Redeemer Himself Who was made after the power of an indissoluble life. As surely as He spoke the truth when He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," so that life communicated by the Holy Spirit to the believer is of the very essence of the life of Christ. We become members of His body. You remember that significant historical fact, that when the soldiers came to break the bones of the malefactors, as they were hanging upon the cross, to hasten their death that their bodies might be removed before the Sabbath, when they came to the Body of Jesus, they found that He was dead already, that the Scripture might be fulfilled, "A bone of him shall not be broken." And being in Christ, sharing in His divine anointing, and flowing within us the very life of God, in the nature of the case, our lives must be eternal.

Ah, but there are many things that seem to contradict that. For example, you have seen men who have made a profession of religion. They have perhaps been lifted out of the gutter. They have been entirely reformed, and at least the outside of the cup and the platter has been made clean. They give evidence of zeal for religion. They may be intensely earnest, apparently, and ceaselessly active in their religious life; but, perhaps, after years of such a round of activity, you have seen a man lapse into his former state, and, if possible, his last state become worse than the first. And then people say, "Now what about your doctrine of eternal life? That man was surely a Christian, but look at him now."

There is, however, another precaution I must take. Even true believers may stumble and fall, and be recovered again. If a man be overtaken in a fault, ye that are spiritual are commissioned to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. And so the Peters who have denied their Lord will be reclaimed. Iscariot, who betrayed Him, never! We have to distinguish between the true and the false; the Peter, and the Iscariot. And we need to pray

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

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for the spirit of discernment in these things in the light of God's Word, to see if we can find therein an explanation for these apparently contradictory phenomena.

It may be that this parable was designedly spoken for the Pharisees and the people of Israel in general. You will remember when Israel lapsed into idolatry, and fell into all the practices of the heathen, with which they were surrounded, they became worshippers of Baal, and Ashtaroth, and Astarte, and Venus, and participants in forms of worship that were licentious and utterly abominable. But Israel was not addicted to such idolatry at this time. The Pharisees were their religious representatives. And you will recall how Paul, referring to his unregenerate days, said, as touching the law he was blameless, a Pharisee of the Pharisees, of the tribe of Benjamin, outwardly a good man, a moral man, but not a Christian. And it would seem that the Lord had some reference to these Pharisees who were then charging Him with exorcising these evil spirits, but in the power of Beelzebub. It was then He spoke those terrible words, warning people against committing blasphemy against the Holy Ghost. With that I have not to deal this evening. The parable may have been designed to say to the Pharisees that though they were not bowing down to the shrines of Baal and Astarte, and all the rest of them, they had become as whited sepulchres. They made clean the outside of the cup and the platter. They passed as good men, but they were like the whited sepulchres, which within were full of dead men's bones, and of all uncleanness.

I am sure, however, this has a general and abiding application to us, and to conditions in our day.

I.

Look for a moment at this principle: **THE HUMAN HEART IS A TEMPLE IN WHICH A SPIRIT OF SOME SORT WILL MOST CERTAINLY DWELL.** *The temple itself, mind you, is already defiled by its long occupancy of evil.* There is not a man or a woman here who does not know

that it is easier for him to do evil than to do good. There is not one here who does not know that the natural man, the unregenerate man, is biased toward evil always. The temple of the human heart is like Ezekiel's temple. You recall the record: "And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." Our Lord said that out of the heart of man proceed evil thoughts, fornications, adulteries, and all sorts of evil.

I wish it were more difficult to believe in the old-fashioned doctrine of total human moral depravity. But with the record of two wars before us, and all the atrocities there committed, and what has followed the supposed conclusion of the second war, which now is being perpetuated in another form, where millions of people are enslaved, so that a large part of the world seems to have slipped back into the darkness of paganism—surely, I say, it is not difficult for anyone to believe that there is something in human nature that is extremely evil. It was Moody who used to say rightly, "We are a pretty bad lot." And so we are.

But I observe that that which was designed to become a temple of the Holy Ghost, is still a temple, but alas, a temple occupied by an alien spirit, for whose tenancy it was never designed. And I say that men are even now thus possessed; and that the three sources of human knowledge, history, observation, and experience, unitedly attest the fact. We all have met men and women for whose character and conduct one can find no explanation, apart from the assumption of their possession by another entity that is simply not themselves, an evil spirit. The fact is, as I must show you in a few moments, we have our choice between one Holy Spirit, and seven spirits unclean. One or the others.

Now there are reform agencies which temporarily at least, effect the eviction of the unclean spirit. You have heard about Alcoholics Anonymous. I don't know much about it; but I am told that it has sobered up a few people. You have heard of Oxford Groupism, now operating under another name, I believe; "Moral Rearmament", which consists merely in the reorientation of life, but not the re-possession of it, by a superior power! After I had been away for a little while I came home one day, and I hardly knew my own house. I looked around and everything was changed. The furniture was changed; but when I went into room after room, I found there was not one new thing in the whole house. It was only a re-arrangement of the old things. My wife had got a little bit tired of things as they were, and so she thought she would like to have another arrangement. But she had not been down town and bought a lot of new rugs, and new furniture. It was different, it was "changed", I grant you; but it was simply a re-arrangement of things. That is Oxford Groupism, or Moral Rearmament. Oh, clap him on the back and call him Jack. Surround him with a company of sober friends. Give him a tuxedo, dress him in evening clothes, and take him to dinner. True enough he hasn't been drunk for a week. Well done! Then they go out and have a meeting with a lot of these supposedly "changed" people. I grant you they are changed — they are on the platform. One man

will tell you that a week ago he was as drunk as a lord, "and now look at me". I have known many people sober up for a week, or it seems as though they do—I would not discount the value of such temporary reformations, except as they are counterfeits of true religion. They may effect some temporary alleviation of the moral ills of life. I think I might even mention Christian Science as being in the same category. Did you ever hear of a man who did not want to see anybody, and who told his secretary or someone else, "Tell anyone who calls I am not in"? That is Christian Science. Someone comes knocking at the door, and the evil within runs away into a closet, and shuts the door, and says, "It is all right. Deny that it is here." But it is there. You have not changed the nature of anything, by these reforming agencies.

The seven-fold sacramentarianism may also, sometimes, not always, act as a reforming agency. And there are other "isms" which by some means or other, manage to persuade the unclean spirit to go out of a man, so that for a little while he seems to be quite respectable.

It must be admitted that even Christians may sometimes be overtaken in a fault. But how common it is for people who seem to be reformed to present an appearance of an entire change, a radical change of life. It may be the man himself may be sincere; he may be self-deceived. But these reforming agencies neither destroy nor subdue the evil spirit, the devil merely leaves him for a little season. Do you know that? A man attempts a break-in to a house, but his presence is discovered, and he gets away as fast as he can. But he still has his eye on that house. After a while at a more convenient season, when the occupants are less watchful, he may return and really break in. The devil has a way of doing that, leaving people alone for a little while, until they flatter themselves that they have overcome him, and that they are now perfectly safe. It is said even of our Lord, "And when the devil had ended all the temptation, he departed from him for a season." Thus also the better to serve his evil purpose, he grants to every one temporary exemptions from his assaults. Hence the picture of the unclean spirit walking through "dry places".

But he covets residence in the human heart, and he is determined ultimately to return. He is like a parasite, which cannot live apart from the life of its victim.

But *what occurs to the untenanted house in the meantime?* This pregnant word says that it is left "empty". What an invitation to the passerby to occupy it!

I told you the other day, but I repeat it, because it just occurs to me. We have some houses on Horticultural Ave. A year or so ago one of the tenants, I suppose was housecleaning, and all the curtains were down; and the windows were bare. One day I met two men in our driveway out here. They were standing looking at these houses. One said, "That house looks to be empty. Is it to let?" I said, "What is your interest in it?" They said, "We are looking for an empty house if we can find one anywhere."

The Devil is always busy househunting, always looking for an "empty" house. And this house was empty. Observe these systems, these reform systems, are negative: they say "Don't"! "Don't"! — "Don't"! Don't do this, Don't do that, Don't do the other thing! But a system of negations will never provide safety for the human spirit.

It may be education is employed to show the evils of certain things, and of certain courses, that men may be

thus persuaded to avoid them. Or perhaps some moral suasion is exercised, a service club's motto is hung up over a man's desk. But mere objective idealism will not keep the devil out of a man.

A man may be very religious, but religious forms and ceremonies will not fasten the windows or lock the doors of an empty house. And an empty house with windows unlatched and doors unbolted and no vital will within to resist entry is an invitation for reoccupation.

But then there is another picture. When the unclean spirit came he not only found the house empty but *he found the house swept*, cleaned up. Did you ever see a man like that? Swept! Perhaps with the besom of moral tenets of some sort. He gives up this, he gives up that, and the other thing. He comes home sober instead of coming home drunk. He does not swear any more. He seems to have a clean tongue. The house is swept. But that is all.

But he also found it *garnished, repainted*, the very word that our Lord used to the Pharisees when He said, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous."

I remember during the first war being on an express train from Liverpool to London, and falling in with a fellow-passenger we got into conversation and I gave him my testimony; I don't know whether I told him I was a minister or not. But anyway he said, "I think in this stress of war we must all do our duty, and so I joined the church." I said, "What for?" "Oh," he said, "In these days I think everybody ought to be a member of the church." I said, "What have you got in your church membership?" "Well, I am a member of the church, and I go to church. I say my prayers, I sing the hymns, and join in the worship." What about Monday, does it make any difference to you?" He knew nothing of any new power in his life. No! He was a house merely swept and garnished.

A man came to me not so very long ago, and said, "I am an ex-high school principal. I gave up my teaching to become an insurance man. I came to Toronto, and I am engaged with a certain company, and they require that I attend a certain school so as to know what to do. The head man said, 'Now, are you a religious man?' 'Yes.' 'To what Denomination do you belong?' He said, 'I am a Baptist.' 'Oh!' 'Well what church are you going to join?' 'Well I had not decided yet. I have been to several churches. I have been to such and such a church.' 'Well that is a good large congregation. But I advise you to join a church. Make contacts with the people. -Sell them insurance.' We have had it here. They did not stay any longer than their discovery.

When I was in London there was a firm of undertakers, two or three members of the firm, and they were all married. I think there were five or six of them altogether. Anyway, they belonged to just as many churches as there were members of the firm. They went to church for business. I found out the principal came to our church. I said to him, "Look here, friend, we don't need any undertakers around here. Don't come here for business. If you come as a poor sinner to hear the gospel, all right. But don't you dare try to get business here." What a contemptible thing! And yet, my dear friends, that commercialization of religion is an all too common thing.

Sometimes you find people become very active, religiously. The man may become a preacher. He may become very zealous. I have met with some "ministers

of religion" who were about the crookedest people I ever met. That is a dreadful thing to say, is it not? They professed orthodoxy, and had the general appearance of being zealous for the Lord's work. And people say, "My, what a difference! Look at that man. He used to be a drunkard, and I know not what else. Look at him now. I heard him preach the other night. He is quite an eloquent man." That may all be, but I repeat there is something more than a mere religious profession needed on the part of every one of us. Unless the house is properly protected the unclean spirit will come back.

## II.

### THE UNCLEAN SPIRIT IS SURE TO RETURN.

He may return secretly, and without any kind of publicity; but when he comes to re-possess the man, *he finds no fault with the new condition of the house*. He does not become unclean, and unsavoury, as he once was. Oh, dear no! Not by any means! He is going to be differently attired now. He has a nice new house, swept, and garnished.

But *there is room in the house for someone beside himself*. And so he invites seven other spirits to come and share in this newly renovated house. He does not abandon the cleaner manner of life outwardly. He is still a most respectable gentleman, all the papers say so. It may, be in the meantime he has even married, as I have heard of ex-convicts, or escaped convicts doing — living a perfectly respectable life, disguised.

Nor is he disposed to throw off his religious profession. He may become more religious than ever, just as the Pharisees were. They were the most religious people to be found anywhere. But he brings these other spirits with him. And what are they? It may be a *spirit of pride*. I knew a young preacher who was a genius. He promised well. I was fond of him. I thought he had a great future before him. But the little success which his peculiarities brought him, went to his head, like whiskey to an Indian. He became proud as Lucifer and conceited too. One could hardly get near him. Still preaching! Oh, yes!

For years we were on the radio, and I went on one or two occasions to Rochester, New York, where we had a good hearing. And in one church, it was not a large church, seating about four or five hundred people, I suppose, the minister met me and took me to the church, and said, "I hope you won't be disappointed." I said, "Why should I be?" Well, he said, "It is not a very large church." I said, "That does not matter. If you want me to preach the gospel I will preach to those who come, be they few or many." He said, "I feel relieved. Do you know Dr. So-and-So?" I said, "I have heard of him, I have never met him." "Well he said he had quite a large hearing over the radio, and I invited him here to speak to our people one evening. He came, and was housed in one of the hotels. He said, he would like to see the church where he was to speak at night. When he saw our little building he was furiously angry, and he gave me a terrific castigation for presuming to ask so important a man to speak in such a small church." Well, I have preached in his church in Philadelphia, and it isn't anything like the size of mine. But he was possessed of the demon of pride.

Or it may be a spirit of *ambition*. I have known some preachers who always regarded their church as a mere stepping-stone to something bigger. I knew a man once who was labouring to get degrees. He had several of

them. I said, "Now look here, So-and-So, if you would get down before the Lord, and ask Him to make you useful, you might do something." He said, "Very often people measure a man by his scholastic attainments." I said, "Fudge! You may get diplomas enough to paper your study wall, but when you stand in the pulpit the only thing people will care about is, 'Is he God's messenger. Has he got a message from the Lord? Can he preach? That is all you need.'" So far as I know he did little but get degrees. Some people get degrees as deacons are supposed to do, they "purchase to themselves a good degree", but in another sense.

My dear friends one may become conceited, and mercenary, pursuing a dollar, and these in combination may make the man at last, while quite respectable, about the worst scoundrel that can be found anywhere. His last state is worse than the first. The seven spirits within may not make the house to appear so "unclean". They may make it appear the most attractive house in the neighbourhood. The new tenants are not vulgar or outwardly repulsive as the one "unclean" spirit had been, and yet they are essentially—in their very nature—far more "wicked". The devil that entered into Iscariot did not make him drunk or licentious, nor a common, vulgar thief, but only an embezzling religious treasurer! But notwithstanding—not only more wicked—he sold the Son of God for silver!

I am afraid that this parable explains many phenomena which we have found to be beyond our understanding. The last state is worse than the first.

### III.

**BUT WHAT IS THE REMEDY?** In the state I have described there is no regeneration, but only reformation. There is no change of nature anywhere. No re-creation. "If any man be in Christ Jesus, he is a new creation." He has something that was not there before, something imparted to Him when he met with the sinner's Saviour. Our Lord puts it thus, in the parallel passage in Luke, "When a strong man armed keepeth his palace, his goods are in peace." How often you have seen it. Men just like that — their lives closed and shuttered, their hearts locked and double-barred, no entrance obtainable at all—the "strong man armed keepeth his palace" and defies everyone to enter, saying "his goods are in peace". But there comes one day One from Whose girdle hangs the key to every human spirit, and just as He opened the heart of Lydia, the Stronger than the strong man armed opens the door, and with a sovereign triumphant tread, He enters. He takes hold of the strong man armed, and destroys his armour. What does it mean? He re-creates those qualities of the human spirit, of which the unclean spirit is making use. Now instead of worldly ambition the householder has become passionately devoted to Christ and desires to do his will. The new Landlord takes from the strong man armed all his armour wherein he trusted, and spoils his goods, and having entered in, dwells there.

There is no safety my dear friends for anyone apart from that. — "None but Jesus can do helpless sinners good." All these schemes for human betterment, socialization, and what-not, lacking the touch of Jesus, they lack the regenerating power of the Creator of all worlds. Everyone needs a new nature, for the only safety for anyone is to be wholly possessed by the Holy Spirit. You have your choice, one Holy Spirit, as I said at the beginning, or seven spirits unclean. "I will not leave you

comfortless — I will not leave you orphans — I will come to you," said the Lord Jesus. And, of course, He identified Himself with the Spirit, for Father, Son, and Holy Ghost, as we sang this evening, are One; and when Jesus comes and takes up His abode within, then we are safe, for He that keepeth Israel will neither slumber nor sleep.

What are you going to do to-night? Accept the risk of a seven-fold tenancy of evil, or accept the certainty of possession by the Holy Ghost as Lord? May the Lord help us to choose wisely, and safely—safely for time and for eternity, for His name's sake.

Let us pray:

We thank Thee, O Lord, that we are not left to go a warfare at our own charges. We bless Thee that Thou hast had compassion not only upon our sins, but upon our inherent weakness and inability to do anything right of ourselves. Without Thee we can do nothing, but all things are possible to him that believeth. O Thou conquering Saviour, come this evening, and enter any heart not yet occupied, and expel therefrom the strong man armed, and occupy the empty house, and make it over again, a house fit for Thy possession. For Jesus' sake, Amen.

Let us now sing the Duke of Argyle's paraphrase of the one-hundred-and-twenty-first psalm:

Unto the hills around do I lift up

My longing eyes:

O whence for me shall my salvation come,

From whence arise?

From God the Lord doth come my certain aid,

From God the Lord Who heaven and earth hath made.

He will not suffer that thy foot be moved:

Safe shalt thou be.

No careless slumber shall His eyelids close,

Who keepeth thee.

Behold, He sleepeth not, He slumbereth ne'er,

Who keepeth Israel in His holy care.

Jehovah is Himself thy Keeper true,

Thy changeless shade;

Jehovah thy defence on thy right hand

Himself hath made.

And thee no sun by day shall ever smite;

No moon shall harm thee in the silent night.

From every evil shall He keep thy soul,

From every sin:

Jehovah shall preserve thy going out,

Thy coming in.

Above thee watching, He whom we adore

Shall keep thee henceforth, yea, for evermore.

Amen.

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" _____	\$2.00
"The Plot That Failed" _____	2.00
Special Illustrated Number of Sept. 28 _____	.25
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"The Papacy in the Light of Scripture", 26 pages _____	.25
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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

## DR. T. T. SHIELDS' MINISTRY IN FIRST BAPTIST CHURCH

Fort Worth, Texas

By William Fraser

It is almost thirty years ago that Dr. Shields came to the First Baptist Church, Fort Worth, the first time. Since then he has been our guest preacher many times. The people have learned to love him for his own sake as well as for his work's sake. He was never more welcome than last week, and his great ministry has left an abiding impression for good upon all who heard him.

He spoke five times; Sunday morning and Sunday night, Monday night, Wednesday night and Friday night.

His first message was the memorial address in commemoration of Dr. Norris, who was translated to glory one year ago. If we had searched the world over we could not have found anyone better qualified to render such an important service. A proper appraisal of the unique ministry of Dr. Norris called for a keen and discerning mind, as well as a capable speaker, and Dr. Shields was fully qualified to present a true and faithful portrait of his long esteemed friend and fellow soldier. The addresses will be published in response to many requests.

Monday night Dr. Shields brought one of his old Testament sermons on an outstanding Bible character. It was the story of David's kindness to Mephibosheth. It was packed full of the gospel, and was specially enjoyed by the large group of nearly one hundred ministers, who were in attendance from all over America. The preachers could be seen making copious notes while he was preaching, and many of them said they had secured enough preaching material for several sermons from that one message.

Wednesday night the large auditorium was practically filled by those who came to hear the address which had been widely advertised in the press. His subject was, "Why I Stand with the First Baptist Church and Its Pastor, Rev. Homer G. Ritchie, in the Present Church-Seminary Controversy".

Immaculately dressed in a gleaming white suit and white shoes, and dark bow tie, and his inevitable black ribbon to which his pince-nez glasses were attached, he handled his subject with dexterity and skill. He moved from one point to another with irresistible logic, citing the indisputable facts from the record, and with consummate skill presented his conclusions in such a masterly way that there could be no doubt in any fair and reasonable mind of the righteousness of the cause which he had espoused. If the congregation had been a jury, and a vote had been taken, there is not the slightest doubt about what the verdict would have been. His clear and comprehensive grasp of the issue together with his humour, irony, disdain and rapier thrusts were expertly blended, and one could not help feeling sorry for his opponents who doubtless felt that discretion was the better part of valour, by reason of the fact they were conspicuous by their absence, although they had been duly notified and invited to be present.

Every sort of intimidation and threat imaginable was resorted to by the opponents of the church, in the hope of dissuading him from speaking on the thrice heated controversy, and publicly giving the names and records of those who are responsible for the regrettable and unnecessary division. To their sorrow and chagrin they

discovered they were dealing with the wrong man. We have seen Dr. Shields in many red hot controversies, and hard fought battles, but we have never seen him in better form, and so completely master of the situation as he was Wednesday night. Of course his opponents were furious, as he daringly unmasked and unveiled their conspiracy. During his address which lasted for one hour and three quarters, not a single voice was raised, and not one heckler was heard to open his mouth, and they were there by the scores. The entire audience stayed to the finish.

We were particularly happy for Homer Ritchie's sake. He has been the target of their shafts and the object of their intense hatred and abuse for many long months. It was therefore very satisfying to see a friend come to his side who was unafraid of anything and everything his opposition might do, and before the whole world take his stand by the side of a young and courageous young man, regardless of what the consequences might be for standing by a righteous cause. The address delivered Wednesday night will appear in due course and will be published for everyone to read for themselves.

Friday night Dr. Shields brought another great message from the Old Testament on the subject, "And there was war again." He showed how these wars were instigated and promoted by giants of the Philistines, and how every one of them was subdued. It was a thrilling and glorious climax to a week of wonderful preaching and ministry. Dr. Shields has not worn out his welcome at the First Baptist Church, and will always be loved and remembered for the fact that he has never dipped his colours in the presence of any foe, and in the day of battle has never turned his back.

We have always loved and admired him, and have never been more proud of him than we are in this present conflict.

## AFTER THE CROSS THE CROWN

Now for the work, hereafter for the wages; earth for the cross, heaven for the crown. Go thy way, assured that there is not a prayer you utter, nor a word you speak, nor a foot you walk, nor a tear you shed, nor a hand you hold out to the perishing, nor a warning you give to the careless, nor a wretched child you pluck from the streets, nor a visit paid to the widow or fatherless, nor a loaf of bread you lay on the poor man's table, that there is no cross you bear for the sake of God and men, but is faithfully registered in the chronicles of the kingdom, and shall be publicly read that day when Jesus, calling you up perhaps from a post as mean as Mordecai's, shall crown your brows before an assembled world, saying, "Thus it shall be done to the man whom the king delighteth to honour."—Guthrie

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## HAVE WE SCRIPTURE FOR SO-CALLED CLOSE COMMUNION?

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Church, Toronto,  
Sunday Evening, December 5, 1926

(Stenographically Reported)

*(We reprint this sermon, as preached in 1927, in view of the current interest and discussion regarding the Scriptural doctrine of Church Ordinances. The truth still stands).*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.

For our text this evening we shall turn to the passage familiarly known as the Great Commission, the last verse of Matthew's Gospel, chapter twenty-eight, verse twenty: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world"—or, of the age.

I shall speak of the duty imposed upon us by divine command, to teach all things whatsoever our Lord has commanded. It is not an exaggeration to say, speaking generally — there are of course exceptions to all rules — that for many years the church has been without a teaching ministry: ministers have concerned themselves with discussing a variety of topics, with discussing subjects in which they cannot possibly be experts, to the neglect of the great matter which the Word of God enjoins them should be taught.

It is popular nowadays in certain quarters to distinguish between "theology" and "religion", and doctrinal preaching is somewhat at a discount. Now by doctrine we simply mean teaching: "If any man will do His will, he shall know of the doctrine"—or of the teaching—"whether it be of God" And if a minister is not called to teach, what is he for? For what was the Christian church instituted? Why have you come together this evening? Why do you ever come to this, or to any other place, of worship? Is it merely for the purpose of passing an hour or so in an interesting and entertaining way? Is it the business of the minister to entertain? Is it not rather his special function, in the power of the Spirit of God, to expound the Word of God? so that when you go back to your work to-morrow, whatever it may be, whether it be in the household, or in the shop, or in the office, or in school, some word from the Lord will have found a place in your mind, and will have enriched your heart, so that you may feed upon it, and by its direction you may shape your course and conduct. It is a poor compliment to any minister when the members of his congregation have to confess that they have forgotten on Monday all that they were taught on Sunday. In this place it is our endeavour to give "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little", to expound the great principles of the Gospel, that men may know what God has said. And I believe there is nothing so interesting, there is no study in the world so fascinating as the study of the Word of God.

I speak this evening particularly of the two ordinances enjoined upon the Church of Christ by the teaching of the New Testament. And I have this to say at the out-

set, that I have no hope that anyone will be interested or profited by anything I have to say to whom Jesus Christ has not become the supreme authority. There is nothing more vital to Christian faith in our day than the authority of Jesus Christ in all realms. It has a direct relation to the value of the Scripture itself: the roots of the New Testament are in the Old, so that if the Old Testament can be invalidated then the authority of the New is gone. It is folly to say the Old Testament is obsolete; we are compelled to take the Bible as a whole, for it is a glorious unity, and you can no more divide it and retain part of it than you can cut a living body in two and retain part of it: the Bible is a living organism, the very life of God is in it; and to deny any part of it inevitably leads to the denial of all. You must take it as a whole, or, ultimately, you will not take it at all.

The authority of the Old Testament depends inevitably, in the last analysis, upon the authority of Jesus Christ. The Old Testament is fulfilled in Him; even the very ordinances of which I speak this evening are foreshadowed in the Old Testament, because the great truths which they enshrine are there prophesied, and these prophecies find their fulfilment in the Person and ministry of our Lord. An infallible Christ argues an infallible Bible: a fallible Christ inevitably leads anyone of logical mind to regard the Bible as being fallible. If once you accept the great doctrine, the central doctrine, of both the Old and New Testaments, that Jesus Christ was and is God, that in Him "are hid all the treasures of wisdom and knowledge . . . for in Him dwelleth all the fulness of the Godhead bodily", that to Him belongs all authority in heaven and on earth, then His naked Word will have a greater authority with you, even in the intellectual realm, than the so-called "consensus of scholarship", or than the judgment of church councils. To the believer, Jesus Christ is the Supreme Authority in all realms, I care not what realm of life you survey; and the infallible Christ bears witness to the Old Testament as being a divinely inspired record of the revelation of God.

An infallible Old Testament is absolutely essential to an authoritative New Testament—destroy one, and you destroy both; and my first question to you this evening—I speak particularly to believers to-night—my first question to you is this, Is there any higher authority in your life than Jesus Christ? Are you a Baptist? Have you accepted the teachings of the people called Baptists because of family connection, because your father or your mother was a Baptist? If that be all that you are, then you are not worthy to be called a Baptist at all; for the cardinal principle for which Baptists have stood historically, and for which true Baptists still stand, is the supreme authority of Jesus Christ. And if you are a Baptist for any other reason than that you have bowed to the authority of Christ, then I recommended you to reconsider your position, and re-examine the foundation of your faith, until you have come to put Jesus Christ in the centre of all, and to believe what you believe because all your being is centred in Him, and because you have yielded wholehearted surrender to His absolute and sovereign sway.

There are many people called Baptists who are not Baptists at all,—men of the Fosdick type who repudiate the Deity of Christ, His authority everywhere except as an ideal in some aspects of His teaching. So I call you back, you members of Jarvis Street Church first of all, to that great central principle, that a Baptist worthy

of the name would remain what he is if he had to stand absolutely alone in the world, as one who has put the sceptre in the hand of Jesus Christ, and who has crowned Him Lord of all.

Are you a Methodist, or a United churchman, or an Anglican? I have no quarrel, my dear friends, with such; praise God that in all these bodies He has His elect people who, in sincerity and in truth, follow the Lord. But in many respects they have been without teaching.

Whatever you are as a professing Christian, I insist that the consideration of paramount importance is, What is your personal relationship to Jesus Christ? Have you been washed in the blood? Have you been begotten again by the power of the recreative, regenerating, Spirit of God? Are you a new creature in Christ Jesus? If you are that, I do not care whether you call yourself a Baptist, or what you call yourself, I have a word to say to you about the authority of Jesus Christ in respect to these ordinances, and the relation of these ordinances to that great central fact. So I am not going to argue with you about Baptism, or the Lord's Supper, this evening. That is poor business, —

"Convince a man against his will,  
He's of the same opinion still."

When I knew less of the Book, and had less experience of human nature, I did sometimes argue even about Baptism—and succeeded in making some people very angry; for I found it was not difficult to put them in a position where they had no answer. But I found that many were not seeking the truth, and therefore it was of no profit to bring to them the Word of the Lord. The Apostle Paul—or Saul of Tarsus as he then was, before he was converted—verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth"; but as soon as he heard that voice out of the open heaven, saying, "I am Jesus whom thou persecutest", he asked but one question, "Lord, what wilt thou have me to do."

Have you asked that question? If you have not, then I pray that you may learn to ask it to-night, for that is the great question for every blood-bought soul to ask—not. What does my church teach? What would my friends desire? What is the pleasure of my husband, or my wife? Above all human relationships, and above all ecclesiastical affiliations, we are to enthrone Christ, to bow before Him, asking Him, "What wilt Thou have me to do?" And when you get the answer, do as you are told no matter what it costs. And that is the secret, my brethren, of a joyous and fruitful Christian life. Will you ask Him this evening?

### I.

Let me explain as briefly as I can, first of all, THE SIGNIFICANCE OF THE ORDINANCE OF BAPTISM. It is not a sacrament, a grace-conferring ceremony: it is an ordinance, it is a divinely-appointed means of confession whereby we put on Christ. We are not saved by being baptized: we must be saved before we are baptized, for baptism has no proper place otherwise.

There are two elements in baptism, in scriptural baptism: first, there is the *subject of baptism*. The person baptized must be a believer; there is not one word in Scripture to justify the baptism of anybody, infant or adult, who is not a believer in Christ; all through the New Testament baptism is restricted to believers. That, of course, in the nature of the case, excludes infant baptism. Now I wonder if there are paedo-Baptist friends

here this evening? I am sure you will allow me to say this without offence to you—I know very well the influence of early training, I know how easy it is to take things for granted. One of the most experienced ministers I ever knew, a minister most thoroughly versed in the Word of God, and whose ministry was remarkable for his extended quotations of Scripture; and he used to say that those who believed in verbal inspiration should be at pains in quoting Scripture to be verbally correct. And yet he said to me after a ministry of forty years, "I discovered that for forty years I had been misquoting a passage of Scripture." He said that in the beginning of his Christian experience he had heard it quoted by godly people, and it had found its way into his mind, and he had taken it for granted. He had read the passage itself hundreds and hundreds of times, yet there was a word that he had read into it that was not there. It did not greatly alter the sense of the passage, but still he felt some humiliation when he discovered, with that long experience, that he had been inaccurate in his quotation of Scripture. I cite that only to show you how easy it is for godly people who really desire to do the will of God, to take things for granted, and to assume that things are scriptural when there is not the shadow of scriptural foundation for the things they practise. And, therefore, it is for us to enquire repeatedly of this Book what the Lord's will really is.

Now I say the fact that baptism is everywhere conditioned upon faith, and that the teaching of the whole New Testament is that faith is a pre-requisite to baptism—"If thou believest with all thine heart, thou mayest"—that principle, in the nature of the case, excludes infant baptism. "Well, but, sir," some mother will say here this evening, "do you not think it is a beautiful ordinance? Do you not think it is a lovely thing to bring the little children to Christ, and dedicate them to Him?" Certainly I do—why not bring them to Christ? Why not pray God's blessing upon them? But what right have you to perform a ceremony over that child in the name of the Father, Son, and Holy Ghost, and call it baptism, when there is not one solitary word in Scripture to justify it, but where the whole teaching of Scripture is directly against it? "What harm does it do?" It puts the name of Christian upon people who are unregenerate, that is the harm it does—as in the Anglican catechism: "What is thy name?" And the answer is given. "Who gave thee that name?" "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven"—the only fault I have to find with that answer is that from the first word to the last it is untrue. Nobody was ever made a member of Christ by baptism, or a child of God, or an inheritor of the kingdom of heaven! The idea that a ceremony performed over an unconscious infant, who never in any particular participated in it, that that could have any part in determining the destiny of that child's soul—I say it is a libel on God!

The doctrine of infant baptism caricatures God, it dishonors Him, and is utterly, absolutely, unscriptural; that corruption of the primitive ordinance of baptism, has served to corrupt the whole church. I do not believe there is any single doctrine that has been more prolific of evil than the doctrine of infant baptism. It has resulted in churches, so-called, being made up of unregenerate persons; it has resulted in a view of the church that is utterly contrary to the New Testament. Even



our Presbyterian friends say that the church is composed of believers and their children. This is not true. The church is composed of individual believers, every one of whom has for himself or herself accepted Jesus Christ as Saviour and Lord, and nobody else has any right to membership in the church; and if you fill your membership with people who are unconverted, what kind of testimony do you expect from the pulpit? It is bound to react upon the pulpit and to affect the ministry of the whole church.

Baptism requires faith on the part of the subject, and, next, it requires immersion in the name of the Father, Son, and Holy Ghost. I shall not argue that: no man who has any reputation for scholarship to lose will dispute it; there it is in the Book: "Buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism is a confession of faith that has no value unless the subject has been made a new creature in Christ; then, as proclaiming his identification with Him he is buried and raised again in the likeness of His death.

## II.

In the next place, consider THE ORDINANCE OF THE SUPPER. The Roman Catholic Church regards it as one of the seven sacraments. In their view, the sacrifice of the mass is the important thing, as the Eucharistic Congress in Chicago so plainly showed a few months ago. Thus that which was designed as a simple memorial feast, to be of value to believers, has been so corrupted that it is regarded as a soul-saving sacrament.

Now what is the Lord's Supper? The bread is a symbol of His broken body, the wine is a symbol of His shed blood; and that feast, as oft as we observe it, we celebrate in remembrance of Him, "for as often as ye do eat this bread, and drink this cup"—what do you do?—"ye do shew the Lord's death till He come", you proclaim the finality of the Christian revelation, the adequacy of the atoning Sacrifice, you declare to all the world that until He shall come again you need nothing but the blood of Jesus to save the soul. We break the bread, we drink the wine, in remembrance of Him.

Well now, why do we observe these ordinances? Not that we may be saved, but because we are saved. Why do we observe them? In recognition of Christ's authority, in obedience to His command. We do it in remembrance of Him.

## III.

Look now, for a moment or two, at THE RELATION OF THESE ORDINANCES. Baptism precedes the Lord's Supper in the order of its institution: the Lord's Supper was first observed "the same night in which He was betrayed"; baptism was instituted from the beginning of Christ's ministry: "Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." Baptism was the outward sign of discipleship: "Go ye therefore, and teach all nations, baptizing them"—make disciples first, baptize them afterward. But Baptism was the outward sign of discipleship, and was instituted before the Supper.

Then glance for a moment at the order observed in apostolic practice. On the day of Pentecost at the inauguration of the Christian church, they said, "Men and brethren, what shall we do?" And Peter answered, "Repent, and be baptized every one of you." What brought them to that enquiry? It was an assertion of the universal Lordship of Christ: "Therefore let all the house

of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?—if He is Lord, and we have crucified Him, and put Him in the grave, and God has raised Him from the dead, and exalted Him to His own right hand, and given Him all authority, if He is the Lord, what shall we do?" And Peter said, "Repent, change your mind, be sorry for your sin, accept Him as your Lord"—that was involved in it: and then—"be baptized, every one of you." That is what he said, but he did not say anything about observing the Lord's Supper, he did not say, "Repent, and believe, and come to the Lord's Table". At the beginning of their Christian experience he said, "Be baptized every one of you." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Go on in the New Testament and you come, for instance, to the case of the Ethiopian. Philip preached Christ, and he said, "See, here is water; what doth hinder me to be baptized?" He did not command him to observe the Lord's Supper, but right in the midst of the journey, "he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Saul of Tarsus was saved, and when Ananias came to him, what did Ananias tell him to do? He said, "Arise and be baptized." "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

In the tenth chapter of Acts where Peter goes to Cornelius, and the Gospel is carried to the Gentiles, Peter himself is astonished when, as he preaches the Word, the Holy Ghost falls on them as at the beginning, and they receive the Holy Ghost. Somebody here may say, "Well, sir, now you are talking sense; that is what I believe in, I believe in the baptism of the Holy Spirit"—when you know your Bible better you will see that the church received the baptism of the Holy Spirit once and for all at Pentecost, and from then until now it has been the believer's privilege to receive the Holy Spirit, and be filled with the Holy Spirit; we no longer have to tarry for His coming: He is here, and we have but to yield to Him, and instantly we shall receive His fulness. But listen: "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Even after they had received the Holy Ghost he commanded them to be baptized in the name of the Lord Jesus.

Study the sixteenth chapter of Acts—indeed, the whole Book through, but I will cite this and pass on. Lydia is converted, and she is baptized with her household. Now you paedo-Baptists, do you say, "Oh, we have got you there—'with her household'!" I think I have baptized dozens of households in this baptistry, but they were all believers—there were no babies among them. And there is nothing to show that Lydia had children. She was a business woman, we do not know that she was even a married woman; and you must be desperately hard up for an argument when you cite her case. The case of the jailor is given in the same chapter: the jailor is converted, "and he took them the same hour of the night . . . and was baptized, he and all his, straightway." Do you say, "There you are again, there is another household baptism"? But it is said, if you read the record, he

believed "in God with all his house". How men with their heads put on properly ever look on these passages as justifying infant baptism, I never have been able to understand, because the passage itself controverts the very assumption!

Faith first, and after faith baptism. That was the apostolic practice, and you will not find in the New Testament one single instance where believers were exhorted to come to the Table of the Lord until they were baptized, never once—always that necessity met them on the threshold, to acknowledge the Lordship of Christ by submitting to Him in that ordinance. And then "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The ordinance of the Lord's Supper followed upon baptism, apostolic practice was to that effect.

Moreover, *all through the history of the Christian church that general principle has been observed.* I do not know of any body of Christians who practise baptism at all—our Salvation Army friends and Quakers do away with the ordinances altogether—but I do not know of any body of Christians anywhere who do not, in their teaching, put Baptism before the Lord's Supper. Certainly the Anglican church does, Presbyterians do, Methodists do—such Methodists as exist in other parts of the world still do—Congregationalists do—I do not know of any body of Christians who do not put Baptism before the Lord's Supper.

But those who believe in child-baptism, paedo-Baptists, and who practise sprinkling as a form of baptism, argue that *one who has thus been baptized, having been baptized, may now come to the Lord's Table.* I met an Anglican clergyman going along Carlton Street one day. He said, "We have two parties in our church: the high church party are restricted communionists, while the low church party are broader in their interpretation of that ordinance. Now," he said, "I understand that the position of Baptists is akin to that of the high church party, that you too practise restricted Communion?" I said to him—I did not know his name then, I don't know it yet, so I cannot call him by name—I said, "Supposing you were rector of a certain church, and someone came to you and said, 'I desire to come into the membership of your church, and I desire to come to the Communion Table; but I have never been baptized in any form at all, neither in infancy, nor as an adult believer. I have never gone through any form of baptism, but I would like to come into your church, and I want to come to the Lord's Table'—what would you do?" He said, "I should insist, according to the teaching of our church, that he must be baptized first." I said, "Why?" He replied, "It is the teaching of our church, and I think it is the teaching of the New Testament too; they were baptized before they came to the Lord's Table." I said, "Certainly, and I think you are absolutely right. Now supposing you believed that nothing but the immersion of a believer in water can constitute baptism?" "Oh," he said, "is that the way you put it?" I said, "Yes, I repeat my question. Supposing you believed that the sprinkling of infants is not baptism at all, that nothing but the immersion of the believer in water on confession of his faith constitutes baptism, what then?" "I should occupy your position absolutely, it is the only logical position." Of course it is. The Open-Communion Baptist is most illogical. In other words, he takes a position which no body of evangelicals will ever take. If there are some Open-Communion Baptists here, let me urge you to study your

Book, again, and you will find absolutely no scriptural justification for that practice.

Look now at *the relation, doctrinally, of these two ordinances*, at their doctrinal significance. What does baptism mean? It means that we died with Christ, were crucified with Him, buried with Him, and with Him we rose again to walk in newness of life. What does the ordinance of the Supper mean? It means that we feed upon Him; the new life which we derive from Him is now sustained by Him; we are born from the grave, we feed upon Him afterward. Did you know that? Baptism is not only a picture of the burial and resurrection of Christ, but it is a symbol of birth, we are begotten again by the resurrection of Jesus Christ from the dead "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We are born from the grave, we came out of death into life; and then life is sustained by our continuously abiding in Christ, and feeding upon Christ. And so in their doctrinal significance Baptism should precede the Lord's Supper: first the resurrection, then the sustenance of the new life.

You remember how Paul puts it when he goes back to that Israelitish experience, saying, "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." First, they went down into the watery grave, they went through the Red Sea, and they emerged triumphantly on the other side; and then they fed upon the heavenly manna—but they got no manna in Egypt, they did not drink of the Spiritual Rock in Egypt: they went through the grave, and out yonder into the wilderness, and then that life which was raised from the depths of the sea by supernatural power, was graciously sustained. And so, dear friends, we are to observe these ordinances in their doctrinal order.

Some of you will say, "But, sir, do you mean to say that those of you who are immersed are superior to those who have not been immersed?" On the ground of human merit, my dear friends, if you have been baptized a thousand times, you have no right to come to the Lord's Table, any of you. No, no! Baptism gives us no superiority, nor does the practice of Restricted Communion reflect upon the experience of others: IT IS WHOLLY A QUESTION OF WITNESSING TO THE AUTHORITY OF JESUS CHRIST.

But someone says, "Why do you exclude me from the Lord's Table?" We do not exclude anyone from the Lord's Table; we give you the teaching of the Word of God, and if you do not obey the Lord's commands in His order, you exclude yourself—nobody else does. "Oh," but you say, "I would love to come to the Lord's Table." "Why?" "Well, He commands it." Yes! Why do you not love to be baptized, can you tell me? Does He not command that? What right have you to take His two commandments and say, "I will obey that, but I will have nothing to do with this?" The whole question of submission to the authority of the Word of God is involved in this matter.

Now just this word and I have done. Once when I was in London during the war, I arrived one Sunday before my engagement—we had to allow plenty of time in those days to be sure to get over. I had gone over to preach

in Spurgeon's Tabernacle, but as I was not expected on that Sunday, I took advantage of the opportunity to hear some men that I wanted very much to hear. In the morning I heard a certain well-known Baptist minister. He was a great man of God, marvelously blessed of God in time past, and still is, I believe. But he said one very strange thing which served to emphasize in my mind the importance of keeping strictly to the Book. He said in effect: "There are a number of young people here this morning who have recently been converted, and we rejoice in that fact, and we are looking forward to having you come into the church: we think you ought to join the church. You ought to join the church because you ought to observe the ordinance of the Lord's Supper; that is a divine command. And now that you have given yourselves to Christ, you must be obedient to Him." And then he went on for some minutes expatiating upon that, and in a most emphatic way he told those young people that they should obey the Lord by coming to the Lord's Table, and in order to do that they ought to join the church. Then he continued something like this: "Now, about the matter of baptism: some of us believe that the only scriptural baptism is immersion of the believer in water. That is my view, that is what the Scriptures teach, so far as I understand them; but we do not quarrel about that matter here. You young people, if your fathers and mothers are quite satisfied that your baptism when you were children is sufficient, then I do not want to disturb you at all!" I sat in amazement. I said to myself, "Here is a man who in one breath insists as strongly as human language can insist that we must obey—obey—obey, Jesus Christ as Lord—and then in the next breath he says, 'I believe that the Lord commands you to be baptized, but if your father and mother are satisfied that you need not be, well that is all right!'"

That is the kind of thing that our new professor would give us. Do you know what that means? I will tell you what it means: Open Communion inevitably, ultimately, leads to open membership. There are people who come to this church every Sunday who have never been baptized. Supposing I do not teach them the Word of the Lord in this respect? They say, "We come here because we get the Gospel"—some people are kind enough to say that—"and our souls are fed, that is why we come. We stay to the Lord's Supper, and we enjoy all the privileges of the church"! After a while there will be no conscience about the Lord's ordinances, and some one will come along and say, "May I not come into the membership of the church? I have not been baptized, but I should like to come into the membership of the church." And supposing I had in this church half the members immersed and half not immersed, and I were to talk to you as I have been talking to-night—what would be likely to happen? Then after awhile I might have two or three deacons who had not been baptized, and these might say, "Pastor, I wish—I wish—I wish you would not say so much about baptism!" "Well, but it is there in the Scripture. I am bound to teach what is there." "But you know there are a lot of people in the church who do not believe that"! What would happen? It would mean that there would be a great body of teaching that would be never mentioned from the pulpit. And what would follow? The baptistries would be dry, and the Baptist churches, as I fear they are doing in England, would decline.

That is what is going to happen in this Convention if that kind of teaching prevails. Let us get back to the simple order of Scripture.

I must tell you of a man who attended my church when I was in London. One Sunday morning I spoke about the importance of the Lord's Supper, and he came to me at the evening service and said, "I will not be here next Sunday, and I want to explain my absence. I was much touched by what you said this morning about the duty of coming to the Lord's Table, and in a neighbouring paedo-Baptist church, they are going to have what is called the sacrament. I think I will go there." "Well," I said, "why are you leaving us? Are you not getting blessing here?" "Oh yes; I shall leave only for that service. I shall be back again. I have been greatly blessed." "Well," I said, "what do you want to go for?" "I must observe the ordinance of the Lord's Supper. I felt that the Lord spoke to me during your address on that subject this morning, and I feel I must be obedient." "Well," I said, "why don't you observe the Lord's Supper here?" "Because I know your practice here, you always put baptism first." Then I enquired, "Why do you put the Lord's Supper first? What right have you to say that you will obey the Lord in one respect and will not obey Him in the other?" "Why," he replied, "I never thought of it like that. I have read the Scripture, and have seen that the believer should be baptized, and I have often thought I should like to be baptized." Then I said, "Do you not think you had better observe the Scriptural order?" "Certainly I will," he said, and I baptized him that week, and he is a deacon of that church now.

There never was a day since the Lord ascended to glory when it was more incumbent upon God's believing people to stand like a rock for the absolute authority of Jesus Christ. That is our position. We are not saved by being baptized, we are no better for being baptized, we have no merit before God for being baptized, we are unprofitable servants; and as we come to the Lord's Table the only worthiness we have is the worthiness which His bounding grace confers upon us. May God help us to put Jesus Christ first in everything; and as we do, we shall have the power of the Holy Ghost, and we shall find that by apostolic practice we shall receive apostolic power, and with apostolic power will come the apostolic results; and God will be glorified.

Let us pray:

O Lord, we pray Thee to bless our meditation this evening. Help us all to be willing to do Thy will. Remove all prejudices, all pride, all self-will from us; and grant, we beseech Thee, that Thine own people may this evening anew resolve that Jesus Christ shall be Lord in their lives. Bless us as we come to Thy table. Manifest Thyself to us in a peculiar way. We ask it in Jesus' Name, Amen.

### UNKIND WORDS LIKE NEEDLES

I saw, in the museum at Venice an instrument with which one of the old Italian tyrants was wont to shoot poisoned needles at the objects of his wanton malignity. I thought of gossips, backbiters, and secret slanderers, and wished that their mischievous devices might come to a speedy end. Their weapons of innuendo, shrug, and whisper, appear to be insignificant as needles, but the venom which they instil is deadly to many a reputation.

—SPURGEON

**SUBSCRIBE TO THE GOSPEL WITNESS**

## TORONTO BAPTIST SEMINARY

IT IS now twenty-five years since the first class graduated from Toronto Baptist Seminary. These men and women, devoted as they were to the cause of Christ, formed the van-guard of a noble army of trained Christian leaders who have been sent forth from this Institution to preach and teach in the homeland and in lands beyond the seas. The Seminary can thus offer the experience of the years as testimony to its value in providing Evangelical, Scriptural training for ministers, missionaries and Christian workers who have been called of God. The influence of even one such student or graduate can scarcely be over-estimated, and eternity alone will reveal what has been accomplished for the Lord in Toronto Baptist Seminary. Hence, Toronto Baptist Seminary is a missionary project, and not merely an educational institution. It deserves the prayerful, sacrificial support of all the people of God who delight to have a share in spreading the Gospel testimony.

The Seminary re-opens on Monday, September 28th. In addition to those whose applications have already been received, there are a number who are contemplating enrolling. If any are hesitating because the final decision would involve a major change in their life plans, we would urge them to consider well, not merely the cost of obeying the Lord fully, but also the greater cost of disobeying Him. He alone has the right to call men and women into His service, but be assured that the one who responds to His call will find that all the resources of heaven are at his disposal.

Some may be hesitating because they do not have a clear idea of the purpose of God for them individually; they cannot state why they should undertake such intensive training. But, if the Lord should be calling, His purposes will be revealed in due time; He asks us to take but one step at a time.

Toronto Baptist Seminary has a high educational standard, since we follow the Scriptures as our guide. It is our conviction that the one who would proclaim with unction the whole counsel of God must be saturated with the wisdom which is from above, that wisdom which can come only by a systematic study of the mind of God, as revealed in His holy Word. Our ideals are high since we do our utmost to assist our students to "press toward the mark for the prize of the high calling of God in Christ Jesus." The knowledge of God and of His Word is an individual matter. Ours is not a school where students are asked merely to store in their minds miscellaneous items of religious knowledge. We aim to teach men and women how to think, how to become truly wise, how to obtain, verify and organize facts, and how to distinguish truth from error. The principles of doctrine and conduct which are taught in Scripture must be assimilated till they become the laws which govern the servant of God in all his or her relationships. We seek to follow Him Who is the Way, the Truth and the Life.

To young men and women who share these views and who feel convinced that they have been called of God to labour in His vineyard we would recommend Toronto Baptist Seminary. Send to-day for a copy of the Seminary issue of THE GOSPEL WITNESS giving full information regarding courses, regulations, requirements for admission, etc. Address enquiries or requests for the Prospectus or for application forms to The Secretary, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada.

—O.L.C.

## SEMINARY NOTES

MISS JOAN JACKSON, REG.N., a graduate of the year 1949, is now serving the Lord in Nigeria under the Sudan Interior Mission. A recent letter relates a typical weekend, spent in ministering to the souls and bodies of the African natives.

"Last weekend I spent at a village called Temboro. It is nine miles from Tibiri (her station). There is an evangelist and his wife there. The dispensary evangelist also came along and we took some medicines with us.

"Although we had planned at first to walk out, Mr. Ostien from Mardi said he would take us Saturday morning and bring us back on Sunday night. So we arrived out there at Barmo's compound around nine o'clock. The compound is surrounded by a grass wall, inside of which are three round grass huts. He has a garden of corn planted in the yard, and on either side of the path there are portulacas. It is quite unusual for them to have flowers. They have little appreciation for such things. It was the beginning of a very interesting and happy weekend. Barmo and Ali went off to the village for visitation, and I stayed with Mairi, Barmo's wife. It was not long before there was a group of women and children, so I had a meeting with them. By this time it was noon, and we ate and rested a while. Then I went with Mairi to one of the four town wells. These wells are very deep; I could not see the water, just a deep dark hole. They have to have a huge coil of rope to let down the well bucket.

"It was announced that we would have a meeting in the afternoon and give medicines afterward. We started the meeting about 3 p.m. There were around twenty people there. After that meeting was over, and the medicines had been given out, the people kept coming, so I looked after them while Barmo and Ali went out in the village to announce another meeting at sundown. By this time more people had come from their farms and this goodly crowd gave earnest attention. Afterward we had our supper, but many of the people stayed around discussing what they had heard. So, far into the night the men were outside talking. I stayed in my hut, and a group of young girls came in, so I explained the Gospel to them. Finally everyone went to bed, and it seemed no time till I could hear the people moving around again, most of them preparing to go to the farms. It was still not daybreak, but the women were pounding the grain.

"At daybreak I got up, and shortly after, we gathered together for prayer. During the whole morning a succession of visitors came to my hut. I just kept telling the Gospel story to them over and over again. It was really thrilling, for there seemed to be a real response in the hearts of some of them.

"In the afternoon we had a good meeting out under a big tree near the compound. Then we attended to a few sick ones, and by that time the Ostiens had come, so we quickly packed up and went on with them to another village called Boratawa, where we held a couple of meetings. It was after dark when we arrived home . . .

"We have had a change which has taken us by surprise, although I think it is the Lord's will. It was decided that our evangelist, Ali, should be specially trained to work in the leper colony which is to be built in Niger, so to-day we saw him off to Yadakunya to train under Dr. Dresbach. We will certainly miss him, but the Lord is able to undertake. We have seen so much evidence of His hand of blessing. I have started a Bible study prayer meeting every Thursday just for the dispensary staff, although we usually have a small group listening in, but this study seems to be proving a real blessing. I have enjoyed giving out the Word at the dispensary, and have felt the Lord's strengthening and undertaking."

MR. SAMUEL TULLOCH of Third Year is labouring earnestly in the rural field of Mitchell Square. The writer had the privilege of worshipping with the saints there on a recent summer morning. It is a dignified, substantial building with its artistic cedar hedge forming

a frame for the white structure, which gleamed in the sunlight. As we arrived, the Pastor was teaching a class of boys grouped around him on the church steps. He illustrated the truth that salvation is a gift, holding out a coin to a lad, who accepted it without question! There was a goodly congregation, including a number of young people and Sunday School scholars. In his visitation the Pastor had met with one who had doubts concerning the eternal security of the believer, hence Mr. Tulloch took occasion in his morning message to expound the doctrine of the unchangeable Priesthood of Christ, Who "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." As the invitation was given, a young girl who had been recently saved signified her desire to follow the Lord in baptism.

—O.L.C.

### THE TYRANNY OF AN EVIL TONGUE

"Behold, this child is set—for a sign that shall be spoken against" (Luke 2:34).

"We wonder to hear that. We are shocked to hear that. We say in amazement at that: What did He ever say or do that He should be spoken against by any man? He did the very opposite. He went about doing and speaking only good. But that made no difference to those men in that day who spoke so spitefully against Him. Some spake against Him out of sheer ignorance of Him. They had never even seen Him. But they spake against Him in their distant villages as if He had come and done them and theirs some great injury. And many who saw Him every day spake against Him every day, just because they did not understand Him, and would not take the pains and pay the price to understand Him and to love Him. Some, again, were poisoned against Him by what other people, and people of power, said against Him; and some through envy, and some just because they had once begun to speak against Him, and could never give over what they had once begun to do. And they went on so speaking till they were swept on to cry, Crucify Him! not knowing what they were saying, or why. Take good care how you begin to speak against any man, good or bad. The chances are that, once you begin it, you will never be able to give it over. When you have once begun the devil's work of evil-speaking, he will hold his hook in your jaws, and will drag you on, and will give you a stake and an interest in lies and slander, till it will enrage and exasperate you to hear a single word of good spoken about your innocent victim . . . .

This is such a horrible pit of a world that not even the Son of God Himself could come down into it, and do the work of God in it, without being hunted to death by evil tongues. And with that awful warning, and after nineteen centuries of His grace and truth no man of any individuality, and talent, and initiative for good, can, to this day, do his proper work without straightway becoming a sign to be spoken against. To this day some of the most Christlike of men among us have been the most written against and spoken against, till such speech and such writing may almost be taken as the seal of God set upon His best servants and upon their best work. 'And for a sign that shall be spoken against,' said Simon, as he returned the Holy Child to His mother."

—Alexandér Whyte, D.D., in *Bible Characters*.

### FOR YOUNGER READERS

#### The Sad Results of Carelessness

(Based Upon Fact)

On the eastern shore of Lake Simcoe there is a comfortable tourist camp, where the guests stay in neat, white cabins. The scenery is very beautiful, and it is pleasant to look at the velvety green lawns, the grey stones on the beach and the sparkling waters beyond.

Among the guests this summer were a father and mother with their little son, a toddler about eighteen months old. The baby boy was the pride and joy of his parents' hearts and the sunshine of their home.

One afternoon, since the father and mother were obliged to be away from the camp for a few hours, they left their son in charge of a young girl, whom we shall call Hilda. "Hilda," said the mother, "you will take good care of wee John, won't you? He has just learned to walk, and he likes to walk so much that he may want to stray away from you. Can I trust you to watch him very carefully?"

"Yes, Mrs. Johnston," replied Hilda. "I will look after him."

Now, Hilda really meant what she said. She had every intention of watching the boy all the time, and for a while she amused him well, walking around the lawn slowly, while he clung to her hand. Together they looked at the gay flowers and the tall bushes, while John reached up with his tiny hand to try and catch the butterflies that flitted from branch to branch. They laughed together at the antics of the little brown and white dog belonging to one of the guests, as it rolled on the grass or chased the sticks which Hilda threw out for it to bring back to her.

By and by John grew tired, and plumped himself down on the grass in the shade. He was perfectly happy, and watched the people roaming around the lawn. Hilda, too, was getting weary playing with the baby, and after all, John was so quiet and contented that she thought he would surely be all right; she would not need to amuse him every minute of the time. She could read her book and watch him, too. So she quickly slipped into the cabin for her book, and when she came back, John was sitting there just as before. She began to read, stopping every few moments to glance at her little charge. But the book was so interesting, and John was so quiet and good, that presently she forgot all about him.

Of course, Hilda did not mean to neglect the boy, or to disobey Mrs. Johnston, or to go back on her word that she would take care of him, but that is what she did, simply because her whole mind became absorbed in what she wanted to do herself, instead of what she ought to have done for others. She was so taken with the story she was reading that she failed to notice John as he scrambled to his feet and toddled silently on the soft grass toward the beach. Out along the narrow dock he went, enjoying the strange freedom of walking about all by himself.

Did anyone see the little lad as he looked into the water and saw another little figure just like himself peeping up at him? Was anyone watching when he lost his balance and fell suddenly into the deep water? Yes, indeed! Hilda was not looking, nor were the other people on the grounds paying any attention to the helpless child, but the Father above, Who loves the little children, saw his



every move and took care of him that day. How kind and gracious He is! This is how He saved John.

One of the ladies was strolling around the grounds, when she had a feeling all at once that she must walk out on the dock. You see, it was the Lord Who gave her that thought. As she sauntered along, she was startled to see the child floating face downward in the water, which was about six feet deep at that point. She jumped into the lake, fully clothed, and carried the unconscious little one to the shore. He had evidently been in the water just a short time. The firemen with their pulmotor were able to revive him, and soon he was all right again.

Hilda felt very sorry to think that her carelessness might have caused a tragedy, if the Lord had not saved John. She determined that in the future she would do her best to be obedient, and to be worthy of being trusted.

—O.L.C.

### A PROPHET WITHOUT HONOUR IN HIS OWN HOME

"James was the born and brought-up brother of our Lord, and by that, he being dead, yet speaketh. And the one supreme lesson that James teaches us to-night is surely this, 'Keep your eyes open at home, for I made this tremendous mistake. The unpardonable and irreparable mistake of my whole life was this, that my eyes were never opened at home till it was too late. I never once saw what was for thirty years, day and night, staring me in the face, if I had not been stone-blind. It never entered my mind all those years that He was any better than I was myself. Indeed, I often blamed Him that He was not nearly so good as myself. But I remember now: we all remember now, endless instances of His goodness, His meekness, His humility, His lowliness of mind and heart. We often recall to one another how we all took our own way with Him in everything. How silent He was when we were all speaking, and would not hold our peace. How obliging He was, how gentle, how sweet. But, all the time, we saw it not till it was all over, and it was too late.' But the still small voice of a holy life at home made no impression on James. Yes: let us all acknowledge James's tremendous mistake, and let us all go home with our eyes opened lest the kingdom of heaven may have come to our own home also, and we may not see that till it is too late. A Christian character may be displayed before our eyes at home, and we may never discover it, just because it is at home. Ay, and let us beware of this, lest our hard ways, our proud ways, our selfish tempers and our want of love, may all be the daily cross and thorn of some child of God hidden from our eyes in our own homes, as James was to Jesus. Out of doors many began to believe in James's brother, but no one indoors. In His own home, and among His own brothers and sisters, our Lord had no recognition and no honour."

—Alexander Whyte, D.D., in *Bible Characters*.

"Better than ringing plaudits of a throng,  
Than voice of multitudes in shouts of praise,  
Than smiles of beauty and of rarest grace,  
Are silent whispers of a conscience free  
From sense of duty left undone."

—Charles Manly.

## Bible School Lesson Outline

Vol. 17 Third Quarter Lesson 13 September 27, 1953

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

### DEBORAH AND BARAK

Lesson Text: Judges 4:1-9.

Golden Text: "They fought from heaven; the stars in their courses fought against Sisera."—Judges 5:20.

#### I. The Enemy Oppressing Israel: verses 1-3.

In order to understand God's dealings with the children of Israel during the period of the judges, one must keep in mind that "there was no king in Israel, but every man did that which was right in his own eyes" (Judg. 17:6). The apostasy of the people is clearly portrayed in the successive stages of their history, for, as often as they sinned, they were permitted to go into bondage; then, when they repented and called upon the Lord, He raised up judges to deliver them (Judg. 2:13-16). They would enjoy a period of rest, then would sin against the Lord once more, and the cycle of events would be repeated.

The first apostasy and servitude was followed by deliverance through Othniel, the younger brother of Caleb (Judg. 3:5-11). Forty years later, the people again rebelled against God, and as a consequence, they served the King of Moab for eighteen years, until rescued by Ehud, the left-handed leader (Judg. 3:15-30). Shamgar, who slew 600 Philistines with an ox goad, was the third judge (Judg. 3:31).

We read "The children of Israel again did evil in the sight of the Lord" (verse 1; Judg. 2:19; 3:12; 6:1; 8:33, 34; 10:6; 13:1). The story of man's folly and failure, and consequent slavery to sin, is a monotonous one; it is repeated over and over again in human history (Gen. 6:5, 6; 18:20, 21). We are so slow to learn the lesson that sin does not pay.

It was only when the Israelites felt themselves to be absolutely helpless against the might of their conquerors that they finally cried unto the Lord for assistance. The nine hundred chariots of iron brought them to their knees (Exod. 2:23-25; Hos. 5:15; Luke 15:14-17). Like many an individual, they had forgotten the Lord in the time of their strength (Deut. 8:11-14; 28:47; 32:15; Hos. 13:6). The Christian may live always unto God (1 Cor. 10:31; Col. 3:17, 23), and be spared those painful experiences when the Lord must lay His hand heavily upon His children to recall them from the wayward path.

#### II. The Judges Delivering Israel: verses 4-9.

At this time Deborah the prophetess, a Godly woman, was Israel's judge. Evidently she had been given this position of unusual responsibility and leadership when the times were "out of joint" and God could find no suitable man to represent Him among His people. We are told that the inhabitants of the land were few, and that idolatry was rife (Judg. 5:7, 8). Other prophetesses are mentioned in Scripture as giving forth the word of the Lord (Exod. 15:20; 2 Kings 22:14; Luke 2:36; Acts 21:9).

In spite of the prevailing darkness Deborah had maintained unbroken communion with God. God always has His witnesses (Acts 14:17). We must not blame our surroundings if we depart from fellowship with God, since it is ever possible for the earnest soul to reach Him (Rom. 10:5-11).

If human failure is woefully familiar, Divine deliverance is always delightfully fresh (Isa. 43:18, 19; Lam. 3:22, 23). God fulfils His purposes in many, and in unusual ways (Deut. 29:29; Prov. 25:2; Isa. 45:15; Rom. 11:33-36; Heb. 1:1). If one should examine a list of the names of the judges of Israel, he would see how unlike they were in background, character and achievement. Then, the methods of salvation were as varied as the agents. The Lord Who created the millions upon millions of leaves, each with its own shape, size and design, has a unique mission for every one of His children (Rom. 12:4-8; 1 Cor. 12:4-11; Eph. 4:4-13).

The message which the Lord had communicated to Deborah consisted of a command, a promise and a prophecy. If the Israelites obeyed His instructions, they would be victorious. It does not do to separate the comforting passages of the



Word of God from their accompanying conditions, and expect God to do His part, while we neglect ours. If we obey, we may safely trust Him, but faith without submission would be mere presumption and hypocrisy.

Barak was wise in that he recognized that the Lord had spoken through Deborah. His desire that she should accompany the hosts to battle may be interpreted as a desire that the Lord's presence should be their portion, as she was the one through whom God had spoken to them (Exod. 3:12; 33:14, 15).

It was Deborah's duty to communicate the word of the Lord to Barak, and it was Barak's task to assemble the hosts of Israel and lead them into battle. He was willing to assume the command, although he knew that the outcome would mean glory for another, rather than for himself. God had revealed to him through Deborah, that Sisera would be slain by a woman. The selfish person will undertake a difficult task if it is likely to bring him reward, but the Lord would have us devote ourselves wholeheartedly to our duty, regardless of consequences and personal loss (Matt. 16:24, 25; Luke 14:33).

Notwithstanding Sisera's great resources of men and chariots, the Lord discomfited him (Josh. 10:14; 23:3; 2 Chron. 20:29; Psa. 83:9-18). Even the stars in their courses fought against him, and the river with its floods (Judg. 5:20, 21). All the resources of heaven and earth are at the disposal of the one who fights on the Lord's side (2 Kings 3:21-23; Isa. 37:33-36). God subdued General Sisera and King Jabin for Israel, and thus another period of servitude was ended.

#### DAILY BIBLE READINGS

Sept. 21—The First Servitude and Judge ..... Judges 3:1-11.  
 Sept. 22—The Second Servitude and Judge ..... Judge 3:13-20.  
 Sept. 23—The Battle against Sisera ..... Judg. 4:10-15  
 Sept. 24—The Death of Sisera ..... Judg. 4:16-24.  
 Sept. 25—The Call of Deborah ..... Judg. 5:1-9.  
 Sept. 26—The Victory of Deborah and Barak ..... Judg. 5:10-19.  
 Sept. 27—The Lord the Mighty Victor ..... Judg. 5:20-31.

#### SUGGESTED HYMNS

Onward, Christian soldiers. There's a royal banner. Fight the good fight. Stand up! stand up for Jesus. Forward be our watchword. Firmly stand for God.

"Five things observe with care:  
 Of whom you speak,  
 To whom you speak,  
 And *how*, and *when*, and *where*."

### 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.

### IN MY PLACE

Sir James Y. Simpson, M.D.

#### *The First Medical User of Chloroform*

**W**HEN I was a boy at school I saw a sight I can never forget — a man tied to a cart and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was shameful punishment. For many offenses? No; for one offense. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offense bore the penalty alone. It was the penalty of changing human law, for it was the last instance of its infliction.

When I was a student at the University I saw another sight I can never forget — a man brought out to die. His arms pinioned, his face was already pale as death — thousands of eager eyes were on him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope and say, "Put it around my neck. I die instead"? No; he underwent the sentence of the law. For many offenses? No, for one offense. He had stolen a money parcel from the stage-coach. He broke the law at one point, and died for it. It was the penalty of a changing law in this case also; it was the last instance of capital punishment being inflicted for that offense.

I saw another sight I shall never forget — myself a sinner, standing on the brink of ruin, condemned to eternal punishment in the lake of fire. For one sin? No; for many, many sins committed against the unchanging laws of God. I looked again, and behold, Jesus Christ became my Substitute. He bore in His own body on the tree all the punishment of my sin. He died on the cross that I might live in the glory. He suffered the JUST for the unjust that He might bring me to God. He redeemed me from the curse of the law. I sinned and was condemned to eternal punishment; He bore the punishment; He bore the punishment and I am free. The law of God required a perfect righteousness which I never had. Again I looked unto HIM and found that Christ is the end of the law for righteousness to every one that believeth. The law required spotless purity, and I was defiled with sin. Again I looked unto Him who loved us and washed us from our sins in HIS OWN blood. I was a child of Satan, a child of wrath, but as many as received Him to them gave He the power to become the sons of God, even to them that believe on HIS Name, and I found in HIM not only my substitute, but the full supply of every need of life.

I long to tell you of this Saviour, for there is none other Name under heaven given among men whereby we must be saved.

"For when we were without strength, in due time Christ died for the ungodly" (Rom. 5:6).

"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" (Isa. 53:5).

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

—*The Evangel.*

"We have done that which was our duty to do."

—Luke 17:10.

## 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.

### REPLY FORM

**THE GOSPEL WITNESS**  
130 Gerrard St. East,  
Toronto 2, Canada.

Without obligation to purchase them, the undersigned informs *THE GOSPEL WITNESS* that he/she is interested in the volumes of *The Great Contention*. But before giving an order he/she desires to know what they will cost.

The undersigned would appreciate information on this matter when it is available. (See article on *The Great Contention* in this issue).

**NAME:**

(Rev.), (Mr.), (Mrs.)

(Miss) .....

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