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AN AUGUST SUNDAY IN JARVIS STREET

While so many churches discontinue many of their activities in the summer time, and in some cases unite with other churches in union services, and while some discontinue their evening services altogether, Jarvis Street continues as usual. It has been suggested that it might be interesting and instructive, and perhaps, inspiring, to share with our readers a Sunday in Jarvis Street, when the weather was extremely hot. It was not merely warm—it was hot! Dr. Shields taught the morning Bible Class at 10 o'clock; and the three services, morning, evening, and out-of-doors, are published here. It may be a pretty big dose to serve all at once, and our readers can take it in instalments. There were large congregations at all services, especially for summer time.

The Jarvis Street Pulpit "The Just Shall Live By Faith"

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 17th, 1947

A Sermon by the Pastor, Dr. T. T. Shields
(Stenographically Reported)

SERMON ONE

The Just shall live by faith.—Romans 1:17.

PRAYER BEFORE THE SERMON

For this high privilege of approaching the Throne of Grace, O Lord, we give Thee thanks this morning. We thank Thee that the barrier which was between Thee and us, has been removed, and by the blood of Christ we, who sometime were afar off, are now made nigh. Help us, as thus we pray, to recognize how great Thou art, the High and Lofty One, inhabiting eternity. At the same time may we have a new sense of our own unworthiness. Since we have all sinned against Thee, and have come short of Thy glory, and since it is true that there is none that doeth good, no, not one, it becomes necessary that we should find access to Thy presence through Another's merit, not through our own.

We thank Thee once again for Him Who died, and Who rose again, and who ascended into heaven, and now appears in our behalf, the One and only Mediator between God and men.

There is not one of us who has not a burden of some sort, some burden of sin which must needs be laid at the feet of Christ, or rather, which we would leave, by faith, where Thou has put it, for Thou hast borne our sins in Thine own body on the tree. Help us to rejoice in the Lamb of God Who taketh away the sin of the world.

We have other troubles, household cares, business anxieties, problems of health. It may be, some before Thee this morning are fearful of the future, wondering what the days to come may bring to them. We pray that we all may learn that in Christ all these things are cared for, and there is no want to those who fear Thee.

Let Thy blessing rest upon every one of us, and upon

those who are laid aside through illness. In this warm weather we think of those on beds of pain, and, oh! wherever men and women suffer, give them sight to see the great Physician, and to turn to Him to rest in the Lord, and wait patiently for Him.

We commend to Thee all public assemblies of the saints, whether large or small. May the presence of the Lord in the midst of His people bring a morning benediction.

Now in this service give us the direction of Thy Spirit, that even the hidden things of Thy word may be revealed to us, that we may leave this place rejoicing in a larger knowledge of the things of God, and a deeper peace amid this world's confusion.

Hear us in these things, and answer us, for Jesus' sake, Amen.

"THE just shall live by faith". We are in danger, I think, sometimes of losing much blessing to our own souls by passing over familiar texts on the assumption that we have exhausted their significance. But every word of God will bear continual examination, and this familiar text may bring to us, perhaps, a fuller appreciation of our standing in Christ Jesus. "The just shall live by faith".

I.

Naturally, the first question is, WHO ARE THE JUST, AND WHERE MAY THEY BE FOUND? In view of the fact that it is written: "There is none righteous, no, not one: there is none that seeketh after God. They are all gone

out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one"; in view of these statements in the word of God, it is necessary that we should identify these peculiar people who are here described as being "just". *How have they become "just", or justified.* We read of the Lord Jesus, that He "bare our sins in his own body on the tree", that He "suffered for sins; the just for the unjust, that he might bring us to God." In ourselves we are unjust. We cannot justify ourselves before God; but being "justified by faith, we have peace with God through our Lord Jesus Christ." So the first function of that God-given gift of faith, for you recall it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God"—the first function, I say, of the God-given gift of faith is to bring to the sinful soul that justification which is involved in the imputation of the righteousness of our Lord Jesus Christ. There is much superficial evangelism which is true, as far as it goes, but which does not go far enough. It is not enough that we should call men to believe in Jesus; we must let them know what believing in Jesus really is, and Who He is, and what it is to believe on the Incarnate Son of God. It is not enough that we should say, "The blood of Jesus Christ (God's) son cleanseth us from all sin". That is blessedly true; and apart from that there were no hope for any of us. But is there nothing but forgiveness of sins in the gospel? We read of the Lord Jesus that "we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace". We do receive forgiveness of sins; we are cleansed by the precious blood of Christ, as we can be cleansed by nothing else. But what is involved in this cleansing? We talk about being "saved". What does that mean? Does it mean merely to escape the penalty of sin, to be saved from sin's punishment, and to be granted amnesty, forgiveness of sin; to be permitted to come into the presence of God? Is there nothing more than that in salvation?

It is true that Jesus Christ came to this world in order that we might be forgiven, that we might be spared the punishment our sins have so richly merited. But forgiving us, cleansing us in His blood, what is accomplished? What then is our standing before God? Must we always come with no other plea than our sins should be forgiven? Do we know anything about that great word: "Blessed is he whose transgression is forgiven, whose sin is covered." It is one thing to have our transgressions forgiven: it is another thing to have added the mercy of a cover which enables us to appear before God, as though we had never sinned. We are made "just" as we believe in the Lord Jesus, by the reckoning of His perfect righteousness to our account. He lived our life for us, as well as dying our death for us. He wrought out a righteousness for us, "being made under the law" before He offered Himself "the just for the unjust that he might bring us to God".

Now to be justified is to be given standing before God as those who have never sinned. That is an extraordinary statement, is it not? Is it possible that the dreadful work accomplished by the adversaries of our souls, the pollution of these natures of ours, the sins which we have committed against high heaven—is it possible that all these things can be so blotted out, and so entirely covered that we may stand before God as though we had never sinned at all? That is just what the gospel does for us. That is the miracle of grace. You remember that the priests stood daily offering the same sacri-

fices, which could never take away sin; and the Scripture tells us that in that continual offering of sacrifices, there was "a remembrance of sin every year". It was as though you owed a debt which you could not pay, and your creditor said, "I know that the time will come when someone will pay that debt for you; but until it is paid you must report to me annually, and acknowledge your indebtedness". Thus the offering of sacrifices year by year, and particularly on the day of atonement, when the high priest went into the holy place, not with his own blood, but with the blood of others, to appear for himself, and for other people, that very act was a remembrance, an acknowledgment of sin.

But now that the debt is paid, now that our obligation to the Lord in that sense has been fulfilled by Another, and our sins are forgiven, and His name is named upon us, and we are given standing in Him, clothed with His perfect righteousness, we are made "complete in him, which is the head of all principality and power"; and it is the function of faith to believe these things, and appropriate for the soul's salvation that perfect righteousness which is in Christ, so that we share the very righteousness of God.

In the gospel we are told "the righteousness of God (is) revealed from faith to faith: as it is written, The Just shall live by faith". I wish we might all leave this place this morning, assured that we wear the seamless robe of the Saviour of sinners, and that before the omnivident gaze of the Holy One, before Whose eyes all things are naked and opened, and before Whom no secrets are hid,—that we might leave this place with the realization that we are given standing before God; that He sees us in the Person of His Son, saying, as it is written in the book of the Canticles: "Thou art all fair, my love; there is no spot in thee."

It is a high privilege thus to be assured of our justification before God, of our complete exoneration before the exacting throne of Divine justice, which makes no allowance for sin, but which demands always the payment of its own penalty, that before that Throne we stand as those who are complete in Christ. And being complete in Christ, believing on Him, it is our privilege to rejoice in that full assurance of faith.

II.

But, my dear friends, even that is not the whole tale of salvation. It is well to be saved in the sense of being freed from all fear, or even possibility, of judgment, to know that "He that believeth on the Son, is not condemned." But that is only the beginning of the Christian life, and my text does not say merely that we shall be pardoned by faith, because of our faith, that we are freed from punishment by faith. No; it says, "The just shall live by faith".

WHAT DOES IT MEAN, REALLY TO LIVE? Our Lord Jesus said, "I am come that they might have life." He came to give us life, that we might really live unto God. What does it mean to live? Sometimes we differentiate between *living* and *existing*. I don't know that etymologically it would bear examination, but we understand it when we say, "Such as one does not really live—he merely exists".

The Lord Jesus did not come into this world merely to perpetuate our existence, in order that He might prevent our annihilation: "I am come that they might have life". He came to give us life, and to teach us what life really is. Some years ago, when I was contemplating buying a new car, I looked at a Baby Austin.

It was an interesting little perambulator; and it did not burn very much gas. I said to the man, who showed it to me: "What do you think of that?" "A great deal; but not for you! You would need a shoehorn to get you into it, and something else to get you out. Of course, it would give you transportation, but not much comfort."

What do you want to transport you from here to heaven? A sort of religious Austin, in which you will be cribbed, cabined, and confined, and where you will know no liberty at all? Or would you like to live luxuriously, largely, and enjoy life on a large scale? I am glad the rationing on so many things is over. I did not like it. Not that I remember being particularly short. There was enough to keep us from being hungry — indeed, we had plenty, but I did not like the idea of restriction. If I wanted only half a pound, I wanted to be free to buy one hundred pounds, if I wanted to do so. I did not like the idea of being walled about.

I had a good deal of sympathy with Mr. Bevin, the British Foreign Minister, in one thing. He said—using a word which is not used in polite society, and I shall not use it, because I am polite—he said in London, "I want to be able to go down to Waterloo Station, and buy a ticket to go anywhere I (dash) please in all the world." I agree with that sentiment. I like to be free. I don't want to be hedged in with notices, "Trespassers will be prosecuted". I don't want to feel that I am a potential trespasser: I want to feel that I live in a world that belongs to Someone Who will give me full freedom.

Many years ago, before the First Great War, I met a Syrian, who came to my door selling things. I bought something, and sat at his feet to learn. We can learn something from everyone. I said, "Where do you come from?" "From Damascus in Syria." "What sort of country is that?" "Country! Best in all the world." "Then why did you leave it?" "Oh, Turkey rule; and where Turkey rule, no good law. Country all right, but law no good." "Well, where did you go then?" He detailed all his peregrinations, nearly all over Europe. It was a time when I was a bit suspicious of Germany, before World War Number One. I said to him, "Tell me about your experience in Germany." "Oh, too much law. Cannot move anywhere; forbidden; we have to keep within certain bounds. No like Germany." "Were you ever in England?" I asked. "Oh, yes." "How did you like England?" "England fine; no law at all." I said, "No law! What do you mean?" "Oh, England! Mind your own business—no law at all."

No professor of constitutional law in any university in the Empire, could more accurately, and succinctly, have defined the genius of British civilization. Not now, since the Social Government came in, alas! But before; mind your own business; no law at all.

There are certain qualities in the Bible described as "the fruits of the Spirit", and it is said, "Against such there is no law". Our feet are set in a large place. All things belong to God: "All things are yours, and ye are Christ's, and Christ is God's". We are the sons of God, Who is the Ruler of the universe. And if it be that we are made "just", as His Spirit is put within us, and we are enabled thus to bear the fruits of the Spirit, we are introduced to a form of life against which there is no law. We can live luxuriously.

And yet you know, we use the coupon system even religiously. Faith is our "bread ticket"; but we can have just as much as we like: "I am the bread which came down from heaven," said our Lord. And as we believe in Him, we eat of that Bread, of which if a man eat he

shall never hunger. When Brother Wilmot was here, he was often at our house. When my wife asked him to have certain things, he would say, "I would rather have some bread. The bread we have been eating for eight years in England, is of a pretty poor quality, and I enjoy Canadian bread very much." Ah, yes, when we come back from the far country, where the famine prevails, and we get back to the Father's house, the bread on His table is the sweetest one could taste, and we may have all we desire of it. There is no limit. You don't need to go on a diet when you come into the Father's house. And so of all the other dainties of the Father's table: "(He) hath given us all things that pertain unto life and godliness" — everything that is necessary to a rich and ever enlarging life is provided for us—how? He has given us "exceeding great and precious promises." And these "exceeding great and precious promises" are our coupons, with this difference, that when we present them for our supplies, we do not need to pay any money beside.

And in our Father's banqueting house, we have only to believe, and we may have just whatever we want.

I heard of a Mr. New Rich, in the United States, who had not always been wealthy. He was rather proud of his ability to buy things. On one occasion he entertained a number of his friends, and he had a great many rare things on his table. Among them were some extraordinarily large grapes, and they were imported. They cost several dollars a pound. He said, "Now these are very fine grapes. They cost so much a pound." One man who had helped himself quite liberally to the grapes, as the waiter passed them to him a little later, said, "I think Mr. So-and-So I will have another dollar's worth of those grapes."

Now all that is on the divine table cost a great deal. The table was spread at a tremendous price, and if you and I had to pay for it, we should never be able to get inside, much less sit at the table. But we are there as guests of the richest of all Princes, and He does not tell us that the grapes cost so much a pound. No, no; it is all free; but it is there at a great price, and everything that is necessary to life and godliness, is provided for us, and the "just" may have it by the simple appropriation of faith. Then we shall really live as becomes those who have seen the face of Christ.

"Why should we grovel here below
Fond of our earthly toys
Our souls can neither fly nor go,
To reach immortal joys."

We are not only supplied with spiritual viands, and all the gifts of grace for our soul's nourishment, but salvation is for the whole man, *for the mind as well as for the spirit. Our minds need enlargement.*

I was once entertained at a farm house some years ago. There was a man there who had come from England, and he had a particular dialect. I said, "Where do you come from?" "From Surrey, sir." How far is that from London?" "About thirty miles, sir." I said, "I suppose you have seen much of London." "No, sir, I was never in London in all my life. It cost a lot of money to go to London" — thirty miles! He had lived in some little country place, which had become to him the world, and though the world's metropolis was at his door, he had never entered.

There are some professing Christians like that. They live in a restricted area. Their conceptions of life are small, narrow. They don't know anything about the life of London. The Lord Jesus said, "I am come that they

might have life, and that they might have it more abundantly."

Has it ever occurred to you that there is no word in the record of the days of His flesh that would indicate that the Lord Jesus was ever outside of Palestine? A very small place, as the Jews and Arabs are demonstrating just now! Just a little speck of ground. And yet He said, "I am the light of the world"; "All authority is given unto me in heaven and in earth. Go, ye, therefore, and teach all nations." "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations." Thus, as to His flesh, He lived a circumscribed existence, if I may say so without irreverence, yet in His mind He lived infinitely. There were no bounds to His life. He was the High and Lofty One inhabiting eternity; yet He came down to live with us. And He said, "I am come that they might have life, and that they might have it more abundantly."

I think He came that we might learn to view life as He viewed it: "Let this mind be in you, which was also in Christ Jesus." Paul said, "We have the mind of Christ." We think in terms of the infinite, if we are Christians. You don't live in Toronto, much less on a certain street, and in a certain house. If you are really the Lord's, you live, and live abundantly: "The just shall live (after that fashion) by faith."

I have not done much flying, but I have done a little. During the first war I flew over London, in a rattle-trap of a thing, compared with our modern machines. But I remember the first time I went to the Pacific Coast. I travelled over those limitless prairies, and then after a while up the foothills of the Rockies, and then we wound our way upward between those giant steeples in God's cathedral. When I got to the other side, and descended the Pacific slope, and got to Vancouver, I said to myself, "Where is home? Why, it is the other side of these towering Rockies—a long distance away. Then I thought of that long distance to get back home, through the Rockies, and across those hundreds of miles of prairie land. I had crossed the sea many times without any consciousness of distance. It did not seem very far away. But after going through the Rockies, I could never forget, it seemed to me, that I could see that long distance—that I was very far away from home.

But not so very long ago my telephone rang in the hotel in Vancouver. "Your plane, sir, will leave in a short time. A car will be at the door in twenty minutes." I was in Calgary for breakfast. We just hopped over the Rockies. Then one Sunday night, about fourteen or sixteen hundred miles away from Toronto, we got on a plane, and I sent a wire to my wife that I would be home for breakfast. What must it be like to fly around the world, like that man Odlom, in seventy-three hours? He left Chicago, crossed the sea to Cairo, India, away across the Pacific, and was back in Chicago in seventy-three hours.

I believe, dear friends, that to live by faith transports us, not only to all the world, but into the heights, into the heavenlies, too.

I heard a woman pray once in a prayer meeting for China. She covered China in her prayer. I said to someone after, "Who was that woman who prayed so marvellously and intelligently?" "Oh, she is one who has taken the work very much to heart. She spends much time seeking the blessing of God upon China." I said, "Has she lived much in China?" He replied, "So far as I know she has never been outside of Toronto, but she

knows more about China than many missionaries who have spent their lives there. When she prays she takes you to China, and lifts China to heaven. She lives largely." Why? Because she was a woman of faith. She could fly over the Rockies, over the prairies, over the seas—everywhere. She knew something of the meaning of that great scripture which says that we are "blessed . . . with all spiritual blessings in heavenly places in Christ."

One thing that struck me, when flying, was the serving of meals. Away above the clouds, I did not know where, a stewardess came along with a tray, and put a cushion on my knees, then put down a tray, and I had a delicious meal far above the clouds.

Well, we are catching up to the Bible: "Blessed with all spiritual blessings in heavenly places in Christ"—and having not stewardesses, but angels for our ministers, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Do you like to be waited on? I do. I never go to a cafeteria, unless I have to. I like to have an attentive waiter. That is a luxury, is it not? I went once to the Toronto Exhibition when I stayed for a meal. A party of us went into one of those dreadful dining rooms. We sat at a table—I wish they had had plastic table covers in those days. But nearby was another table, at which a father and mother sat with their family. The children were all around the table. The meal, I thought, was just an endurance test. But I can hear that woman yet, as she said, "Is not this wonderful, what a luxury!" Why? Because at home she had to wait on the children, and wait on his lordship, after she had done the cooking. Then at last, perhaps she got a bite for herself. But on this occasion she sat down, and was waited on by someone else, and she thought it a luxury.

Oh, it is a great thing to get back to the Father's house, to be waited on hand and foot, to be conscious of the ministry of angels, and to feel that at last our feet are set in a large place, and we are really living: "The just shall live by faith".

I don't think anyone has learned to think until they have learned to think God's thoughts after Him. There is nothing that enlarges the mind like the word of God. Give it place in your mind, and you will find that your mind will be resilient; it will expand until you will be amazed at your ability to think, to think of even the deep things, "for the Spirit searcheth all things, yea, the deep things of God." The man or woman who lives with the word of God has a cultivated mind, and lives the largest possible life. It is an unspeakable joy to keep company with the word of God.

III.

WE SHOULD BE THINKING, ALSO, I SUPPOSE, OF THE FUTURE. We hear a great deal to-day about "security". Everyone wants security. We want to be sure of by and by, and so we want guarantees of one sort and another. But I do not know of any place where we can have security, save in relationship to the Lord.

How long are you going to live? I am going to live for ever. Death is a mere parenthesis, only a prelude to a larger, richer life. I expect to live forever, and I have "security".

What shall we say then: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn

among many brethren." Do not forget that it is said, "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Did you ever hear a little boy, or a little girl in a family, to which a new baby had come, say, "I have a baby brother!" How proud he is. I believe our Lord Jesus wanted some brothers and sisters, so He decided to make all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

And so right down to the end of the chapter, nothing can separate us from the love of God which is in Christ Jesus our Lord. Some day we are going to shake off this tabernacle. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heav-

ens." "The path of the just is as the shining light, that shineth more and more unto the perfect day." Some day we shall arrive at the new Jerusalem, and have our place among the "many mansions", and go no more out, for ever. What a great day, when we shall have done with all the limitations of this life, and find our eternal blessedness in the immediate presence of God! A salvation, a life of no lesser, but immeasurably greater than I have suggested is comprehended in this great text, "The just shall live by faith".

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus in mercy bring us
To that dear land of rest,
Who art with God the Father
And Spirit, ever blest."

"It Is God That Justifieth"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 17th, 1947

(Stenographically Reported)

SERMON TWO

"Who shall lay any thing to the charge of God's elect? It is God that justifieth.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans 8:33, 34.

PRAYER BEFORE THE SERMON

O Lord, as we bow in Thy presence, we come scarcely knowing how to pray, or what to pray for. But as we come to Thy boundless storehouses of grace, the very reaches of which Thou hast displayed for our admiration and appropriation, inspire us in our requests, first of all to seek Thy help. This we must always do. But as Thou hast taught us to pray, Give us this day our daily bread, so, in principle, Thou has undertaken to supply our need as occasion may demand. Thou dost not store up Thy grace, nor give us our portion of goods as did the father of the prodigal son, all at once. But rather, having brought us back from the far country where we had spent all, Thou dost recall us again and again to Thy table in Thy house of plenty, supplying our need as it daily and hourly recurs.

We thank Thee that every day, and every hour, Thou dost meet with us in the emergencies of life, and we find ourselves delivered from perplexities, from temptations, perhaps from our enemy, from oppositions of one sort and another. Thou dost bring us safely through, so that we are disposed at last to say, Now we know for a surety that God hath sent His angel, and delivered us from all our difficulties. For this we give Thee thanks; and for the continuance of the ministry of Thy grace, we pray that Thou wilt be pleased always to be with us, and never for a moment to leave us alone.

We remember how we are told that Thou didst leave Hezekiah alone to try what was in his heart, and as Thou didst withdraw Thy presence, and the guidance of Thy Spirit, he acted with the same folly that characterizes the actions of other men. So would it be with us if Thou didst leave us for a moment. O Lord, forsake us not!

In the home, in business, in whatever our position, in our distinctively religious activities, in all that we may do, may the hand of our God be upon us this evening. We would learn a little more from Thy word. This Book is an infinite storehouse of truth that Thou hast given us. In it Thou didst speak to us, as we are able to bear it. Thou didst say to Thy disciples, I have many things to say to thee, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you into all the truth. Teach us Thy truth as we are able to receive it, and to absorb it, and to apply it. Make us wise unto salvation,

not only in the eternal sense, but wise unto salvation according to the exigencies of the hour.

We pray that Thou wouldest open our understandings to Thy word. We would not presume to be familiar with anything Thou hast written. Thy word is as an infinite ocean of truth. We have not even skirted the shores, much less plumbed its infinite depths. So as we come to Thy word again this evening, we pray that Thou wouldest draw water from the well, and bring it within our comprehension, so that we may be wiser and better when we leave this place, than when we came.

We pray for all Thy people assembled in Thy name, wherever they may be, and for all Thy servants who proclaim the truth, that the multitudes may be led to receive the truth in the love of it, and thereby be saved, and sanctified, and built up in their most holy faith.

Be mindful of all the suffering people this evening, wherever they may be, whatever may be the character of their trouble, whether mental distress or physical pain, or unusual apprehension of the future, or perplexities in respect to the crossroads, as to which way to turn. Whatever it may be, be Thou their Helper, and their Guide, that walking with Thee they will ever be safe.

We pray for the nations of the world, and for those upon whom the tremendous responsibility rests of seeking to guide men in the rebuilding of the nations. This is Thy work, O King of nations. There is no United Nations Assembly, no conferences that may be held by anyone equal to all these great matters. But they are all simple to Thee, Who art the King of kings, and the Lord of lords.

So wilt Thou sovereignly dispose the minds of men that, whether deliberately, or unconsciously, they may be used as Thine instruments to effect Thy purposes of grace in the world.

Now hear us in these things, and grant us, we pray Thee, Thy presence in this service, and out of doors. We pray for any who may be interested enough to listen to this service in the park, or elsewhere, that the power of the Holy Spirit may so accompany Thy word that the hearts of people may be opened to its reception, that so blessing may be disseminated from this place in such a way as will multiply itself perhaps in days and years to come.

Hear us in this our evening prayer, and grant to all Thy people everywhere thine evening benediction.

These things we ask in the name of Jesus Christ our Lord, Amen.

THIS morning I spoke on the great doctrine of justification by faith, and some of its implications, from the text, "The just shall live by faith". I want to pursue the study of that subject a little further this evening, I trust for the comfort and further establishment of those who believe.

I called your attention this morning to the fact that there is a close relation between the twenty-eighth verse of this chapter, so frequently quoted, and the twenty-ninth verse so seldom referred to. The twenty-eighth verse reads: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For"—as a logical consequence of that—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren". Therefore, in the life of the believer all things are made to work together for good, and the good here defined is ultimate conformity to the image of God's Son, that "he might be the firstborn among many brethren".

Things do not "work together for good" merely to keep us out of trouble. Trouble may be an element in the discipline of life, and may be used of God to effect His gracious purposes of conformity to the image of the Lord Jesus.

Then the next verse says: "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." You can find no weak link in that chain of the divine purpose and performance. "Whom he did foreknow, he also did predestinate." And what He did predestinate, pre-determined, by the exercise of His sovereign power He brought at last to pass in glory.

Then, very naturally, the Apostle asks, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" We are told that God is on our side, or, perhaps, rather that grace has sweetly and gently constrained us, so that at last we are on God's side, and God is for us; and if we have God for us who shall be against us?

How important it is that God's people should consider these simple and yet profound statements of scripture. What courage it would give to us, what inspiration in battle, if we could be sure always—we can be sure, but if we had the conscious present assurance—that God is on our side! I have read somewhere of an ancient conflict where a certain body of men were greatly outnumbered by their foes. The army became somewhat dispirited, if not altogether discouraged. Some of the officers remarked to their commander that the majority was on the other side: "We are altogether out-numbered" said they. But, said the commander, "How many do you count me for?" That was another story. For how many does God count? "If God be for us, who can be against us." The measure of His interest in us has been manifested by the fact that he gave His Son, He "spared not his own Son". If He bestows upon us, for our eternal salvation, the greatest of all gifts, then, logically, it follows that all lesser requirements are comprehended in the greater, and that we have all things in God, if Go be on our side.

Then flowing from these considerations this question arises: Who shall lay anything to the charge of God's

elect? It is God that justifieth. Who is he that condemneth?"

I.

THERE ARE MANY WHO WOULD LAY THINGS TO THE CHARGE OF GOD'S ELECT—many whom I have not time to name. But the chief adversary is one who is described as "the accuser of the brethren", who accuses us before God day and night. There is one who is an adversary, and he is ever presenting charges against us in the highest of all tribunals. The devil is a crafty adversary. By the most subtle means he brings us into the position of a transgressor of the law of God; and, having made us to violate that law, he then invokes the provisions of the law against us; as a lawyer, who wanted a case, if there were such an one, might lead indirectly a prospective client to do something which would expose him to the condemnation of the law, and then appear in Court against him, to charge him with the very things which he has been instrumental in causing him to do.

That is our situation, that we are accused constantly by the devil, and charges are laid thus against God's elect. How does he do it? *He does it as a Prosecutor does.* He brings into Court a great many witnesses against us. He spreads our record before the Court, and on the ground of that darkened record he demands our conviction and punishment.

There is a scripture which speaks of *the condemnation of the heart*: "If our heart condemn us not". Sometimes our hearts do condemn us. We feel in our hearts that we are guilty before God, and that it would be the height and depth, too, of presumption for us to claim to be Christians.

I hope you think deeply, and feel deeply on these matters. I hope we are numbered among those who "give diligence to make (your) calling and election sure", who do not lightly take it for granted that after all we have committed but a few sins; and that they are of little consequence, and that our ultimate acquittal and eternal felicity may easily be imagined, and expected. It is a serious matter to be charged with wrong-doing before God, and sometimes our hearts seem to witness against us. Who can minister to a mind diseased? And sin is a disease.

I have often tried to be God's instrument to bring assurance to people who were writing bitter things against themselves, who had allowed themselves to be persuaded that they had committed the unpardonable sin, that they had passed beyond all hope of mercy or forgiveness. Try as you will to deliver them from that maze of contradictory imaginings, they revert again and again to the same thing, and insist that they are already beyond the pale. So does the devil seek to make us abandon hope before the verdict is rendered. It may be that your heart has troubled you, and you have been somewhat hesitant about making your confession of faith, lest it should seem to others to be as inconsistent as it appears to be to you yourself.

Then the adversary *puts memory into the witness box*, and recalls for our discouragement the record of the past. If you read the record of your own life in the past, if your eyes are turned introspectively upon yourself, and you try to find within yourself some ground of hope, and of peace, you are engaged in a pretty hopeless business. Do you keep a diary? I have read of people who have done so, and who lived to wish they had not written the record of the day's transactions in the book. I started it once or twice, but I soon abandoned it, be-

cause I was not constitutionally consistently systematic, and determined enough to keep it up. My intentions were good, but I did not keep it up very long. I dare say there are many others like that. But there is a Scribe Who writes upon the tablets of our memories. There is a diary, the record of the day, the writing of which we cannot possibly escape. And when the great accuser brings the record before us, and says, "Read that, and see if you have the audacity, the utter presumption, to call yourself one of the Lord's elect, a saved man or woman." I grant you that reading that record is a pretty discouraging matter.

When memory's record is put into Court, there seems to be little hope for us; and the devil makes full use of it, to bring his charges against God's elect.

Thus all the faculties of the mind are put in the witness box in turn.

Did you ever try to reason a doubting soul out of Doubting Castle? How difficult it is! How subtle the reasoning of a despairing mind! seeming almost to take a melancholy pleasure in discovering all kinds of reasons why salvation should be an impossibility. Reason, and Judgment, and Perception, all these come into the box one after another, giving their testimony against us under the direction of this fell enemy of ours.

And then his star witness always, of course, is *Conscience*. I have been asked sometimes to give a character reference, to say what I know about someone, who has got into trouble in the Court, and to certify that up to a certain time I have known this man to be one of honesty and integrity. Sometimes I have done so. Oftener I have asked to be excused. But when Conscience is put into the box, it gives a character reference, but it is the wrong sort of character. When that moral witness that is in us testifies against us, and Conscience declares that we are guilty, and that there is no chance of acquittal, to say nothing of complete exoneration, how dark is the prospect, when thus the soul is charged before High Heaven, where holiness in the absolute decree abides!

And then sometimes *circumstances testify against us*. Legal minds contend in Court that circumstantial evidence is often the strongest kind of evidence. A man is found at the scene of a murder, and it is established, circumstantially, that no one else was there. If no one else was there, and a murder was committed, the logic of the circumstance is that it must have been committed by this man who was there.

Circumstances are not always favourable to the elect. There are a great many things against which you and I cannot defend ourselves. Our very principles render us defenceless. I have often been charged with misstatements, and I have had to lie under the imputation of inaccuracy for the simple reason that, it was impossible for me to disclose the source of my certain knowledge; and because I could not—well, circumstantially, it would appear that I was untruthful, and I had to wait the development of the years. So was it when I accused McMaster University of Modernism. "Oh, it was not true!" But everyone knows now that it *was* true. The only difference is that I saw it nearly thirty years ago, and warned against it. But I have had to await the vindication of the years. "Wisdom is justified of her children", and until the children grow up, wisdom is often condemned as being other than wisdom, and other than truth. "For (His) sake we are killed all the day long; we are accounted as sheep for the slaughter." Our very principles make us defenceless. We cannot fight as others

fight. We cannot stoop to make use of the weapons which others use, because "the weapons of our warfare are not carnal"; therefore, we must be content often to be charged with all kinds of things, and to lie under the charge, because it is, circumstantially impossible for us to defend ourselves.

And the *devil sometimes so orders circumstances as to make it appear that you and I are unfaithful to our trust*. That is why some of you are afraid to testify for the Lord Jesus, in the office, or in the school, or in the shop, or somewhere else. A certain set of circumstances have made you appear to be inconsistent, and you say, "If I say anything they will say, Look at that person, professing to be a Christian!" So you withhold your testimony because you cannot clear yourself of these imputations that are falsely made against you.

Yes, there are many charges laid against the elect—all of them inspired by the one great accuser, who accuses us before God day and night.

II.

But now I turn to the other aspect of my text: "Who shall lay anything to the charge of God's elect? IT IS GOD THAT JUSTIFIETH. WHO IS HE THAT CONDEMNETH?" This morning I spoke to you of that priceless gift of justification which gives us standing in the presence of a Holy God. We are justified in His sight, because He has covered us with the robe of righteousness, and clothed us with the garments of salvation; and before Him we appear as having no sin upon us.

Who does this? Well now, if you appear as a defendant in a Court of law, you might probably seek a legal counsel, who would defend you; and whatever his personal views might be, you would expect him, and the Court would expect him, to make out as good a case for you as was possible, and plead for your acquittal of the charge. But here we are not dependent upon some human advocate, much less are we dependent upon ourselves. It does not say that the sinner justifies himself—he cannot do that. Brought into Court, there is but one thing we can do, and that is to plead "Guilty". It were useless for us, of ourselves, to put up a defence. We have no defence. There is no lawyer of any sense anywhere, who cares for his reputation, who would undertake to plead such a case as ours before any Court, where everything is against us, and nothing is for us. And we are all guilty before God. Then what is the use? We may as well abandon hope! Oh, no! There is a Judge-Advocate, Who is both Advocate and Judge. "It is God that justifieth." It is God Who pronounces the verdict of acquittal. It is God Who says, "I find no fault in this soul. He is discharged. There is no condemnation for him."

Some time ago, in a very nasty murder trial, the accused was found guilty, and sentenced to death. The verdict was appealed to the Ontario Appellate Court, and that Court found that evidence had been admitted that ought not to have been admitted, according to the rules of evidence. So the conviction was quashed, and a new trial ordered. In the new trial this person was found "Not guilty"! Then the Attorney General's Department appealed the verdict of acquittal, and it came before the Supreme Court of Canada—not before the entire Court, but before one of the judges of the Court asking leave to appeal against the verdict of acquittal. The Counsel for the defendant pointed out that the Criminal Law provided for appeal in case of conviction, but there could be no appeal against the verdict of acquittal; and so the case ended.

Our accuser would appeal against our acquittal again, and again. But what have we here? We have the verdict of the Supreme Court of the universe—the verdict of the Supreme Judge of all men: "It is God that justifieth". And when God, from the throne, because of the ministration of His grace to us in Christ, and the payment of the penalty in our behalf by His well-beloved Son, thus magnifying the law, and making it honourable—when by this divine operation of sovereign grace, the Court has found a way whereby God can be just, and yet the Justifier of him that believeth on Jesus, God justifies, the Supreme Court dismisses all appeals, and says that sinner is free from condemnation: "There is therefore now no condemnation to them which are in Christ Jesus".

What more do we need? To be acquitted in the highest Court of the universe! Who, then, shall condemn us? Who is there in earth, or in hell, who shall make a new charge against the soul that God has justified? In support of that, it is said, "It is Christ that died". What emphasis we Evangelicals lay upon that! It is impossible too strongly to emphasize that great act, that Christ died; for apart from that, any acquittal of the sinner would be an impossibility. But mark you this: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

I am always interested in legal procedures. I read often details for the sake of the information those procedures convey. I was interested in the case to which I have referred, where the Prosecutor, representing the Attorney General's Department, came with all his arguments. Then the Counsel for the defendant simply opened his book to the Criminal Code section so and so, and read it to the Court, proving unmistakably that there could be no appeal against an acquittal. And the Judge said, "I am only sorry that the Prosecution had not been at pains to discover that before, instead of bringing the case here."

When our Prosecutor comes before the Throne of Heaven, and would appeal against our acquittal, he is met with this: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. What! This Prosecutor demands the payment of a debt. The Lord Jesus says, "That debt is paid: I paid it Myself. Behold My hands

and My feet. I am the witness for this accused person, that he now owes nothing to the law of God, for the reason that I paid all in his behalf." And the accuser of the brethren is cast out, and cast down, and our great Advocate wins the day by showing that the whole law of God, the moral constitution of the universe, and the Source of all righteousness, from whom all law proceeds—that all that is now on our side, because "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Oh, is it not a glorious thing to be acquitted! Is there not a Hallelujah in your heart, when you reflect that you are not only saved now, but for evermore, and that no one in all the universe can, successfully, lay a charge against God's elect? There is no one to condemn us. "There is therefore now no condemnation to them which are in Christ Jesus."

May God send us from this place rejoicing in the full—not partial—but the full assurance of faith!

- 1 Arise, my soul, arise!
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears.
Before the throne my Surety stands;
My name is written on His hands.
- 2 He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.
- 3 Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him, oh, forgive," they cry,
"Nor let that ransomed sinner die."

Let us pray:

We thank Thee, O Lord, for this great truth, which we but dimly understand, and yet which so many of us have really experienced, and we know now that the prison doors are opened; that the chains have been removed.

My chains fell off, my soul was free;
I rose, went forth, and followed Thee.

O let it please Thee to make this great truth clear to the understanding of every one who has heard it, that so this evening we all together may rejoice in God our Saviour, Amen.

"Jesus of Nazareth Passeth By"

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

Preached in the Open Air, Sunday Evening, August 17th, 1947, 9.00 p.m.

(Stenographically Reported)

SERMON 3

"And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

"And hearing the multitude pass by, he asked what it meant.

"And they told him, that Jesus of Nazareth passeth by.

"And he cried, saying, Jesus, thou Son of David, have mercy on me.

"And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

"And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

"Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

"And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God."—Luke 18:35-43.

PRAYER BEFORE THE SERMON

We remember, O Lord, how much of Thy life in the days of Thy flesh, was spent in the open air, preaching the gospel

of salvation to the people who assembled on the seashore, or the mountain side, or in the market places. We would follow Thy example, and take the word of life out of doors,

in the expectation that many who do not habitually attend Thy house, may hear Thy word, and, hearing, my live. We pray that everyone here within sound of this service may be made to feel Thy presence. May the Holy Spirit take of the things which are Christ's, and reveal them to us all.

We are a company of weary, sinful, men and women, every one of whom needs the cleansing blood of Christ, the grace of God, that our sins may be forgiven, the ministry of the Spirit that our dead souls may be quickened into newness of life. We beseech Thee to let Thy word have free course this evening, and be glorified. May many who shall hear, be turned from darkness to light, and from the power of Satan unto God.

We ask it in the name of Jesus Christ our Lord, Amen.

THESSE biblical narratives which record the ministry of our Lord in the days of His flesh, are replete with spiritual teaching, for what Jesus did in the days of His flesh, He still does to-day. He said to His disciples, "Greater works than these shall (ye) do; because I go unto my Father." He declared, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." That is to say, He really declared that He was going away in order that He might be nearer to them; and that whereas His presence in the days of His flesh, His visible presence, was local, when He should go away He would be everywhere present, and by the Holy Ghost He would do all that He had done when He was upon earth.

Jesus entered into Jericho, a city with a very sombre history. It was a city upon which in ancient time a curse had rested. But in the course of His journey, Jesus did not avoid even such a place as Jericho. He entered, and passed through Jericho.

I.

As He was passing **THERE WAS A CERTAIN BLIND MAN SITTING AT THE WAYSIDE, BEGGING.** What a great deprivation for one to lose his sight! A still greater calamity is it for one to be born without sight. Whether or not this man had always been blind, we do not know; but he was unable to see the sun, to enjoy the splendour of the star-besprinkled heavens; he could not see the beauty of the earth, its forests and floods, its fields, and its flowers. He was shut off from communication with a large part of God's creation; and, perhaps, because he was blind, he was like many other blind people—his abilities were somewhat circumscribed. Perhaps he had not earning power such as other men had; and his only recourse, if he was to live, was to sit by the wayside and beg of those who were more highly favoured than he.

There is a sense in which we all were born blind—blind at least to the realities, to the values, to the innumerable and indescribable treasures of the spiritual world. How many people there are to whom the spiritual world has no existence. They know nothing of it. They have no appreciation whatever of the blessings which there might be obtained. "The natural man receiveth not the things of the Spirit of God." I spoke to you last Sunday evening of that dreadful enemy, who blinds the minds of them who believe not "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

How this man had lost his sight we do not know. The simple fact was that he was blind, and that a very large part of the material creation—many of us would say its most beautiful part—was hidden from his view." So is it, my dear friends, with many people who marvel that people should sing such hymns as we have been singing

to-night. The spiritual world has no reality to them. They covet none of its treasures. Last Sunday evening two people, apparently a man and wife, were wending their way along the sidewalk out there. The woman tarried for a minute to listen. The man said, "Come on! Come on! Do not listen to that. I cannot endure to listen to that sort of thing." No; we were dealing with things that had no value to him whatever. Yet there are people here to-night to whom these treasures of the spiritual world are worth far more than all that this world can give. Notwithstanding, we are beggars after all. Some people boast of their independence: they declare that they are dependent upon nobody. I never met a really independent man in my life. We are dependent one upon another; and most people are very glad to receive the favours of others. At all events, people who are spiritually blind, are looking and longing for something better, beggars by the wayside, looking, perhaps, for something from Socialism in its many forms, or Communism, or the scores of religious "isms"—turning from one to the other with open hand, as though to say, "Can you not do something for me? Can you not make life more worth living than it is?"

I venture to say there is not one within sound of this service this evening, who is not, in some respect, a blind beggar, begging for something, longing, outreaching, for something beyond themselves, and meeting only with repeated disappointments.

This man heard a commotion. Blind people are very sensitive. When one loses the use of one faculty, another usually is sharpened by exercise; hence this man could hear the multitude, but could not see them. He could hear the tramp of many feet, perhaps the hum of many voices, as the multitude passed by. Turning to someone he said: "What does all this mean?" He did not know who was the centre of attraction, and why that multitude had gathered, and formed a procession following someone of Whom they desired to hear and see more.

There are people like that to-day. They sneer at religion, and at the churches, and at the ministers, and at all religious institutions, and organizations, and activities. They hear about these things, but they say, "I do not know what it is all about. What does it all mean? What are these churches for? What do they mean? What is all this fuss about religion? It means nothing to me. I am nothing but a poor, blind, man, sitting by the wayside begging."

They answered him saying, "Jesus of Nazareth passeth by". What a startling announcement that must have been to this blind man! He had almost certainly heard about Jesus of Nazareth. But he had never expected to be within reach of Him. He had heard of Him at Capernaum, and at Samaria, and many other places, but I dare say he had said to himself, "He will never come to Jericho, and I have no means of going where He is. I should like to meet Him. I should like to hear His voice, but He is remote from me, far removed from me, and my interests." But when he heard that the Centre of all this commotion, the Magnet that had attracted the multitude was none other than Jesus of Nazareth, his spirit was stirred within him.

There are perhaps some of you here who do not go to church because you have lost all confidence in organized religion. Perhaps you have become somewhat cynical, and have said, "I get no profit from it, and so far as I can observe the majority of professing Christians are not profited thereby. Why should I trouble about it?" Well, I am here to tell you that notwithstanding all our de-

iciencies and they are many, in spite of all our failures—we are but human creatures, and far from perfection—notwithstanding all, the centre of attraction for us, the reason for the existence of this and other churches, is this profound truth, that Jesus of Nazareth still passes by. He is passing by this evening. I have known Him work miracles here where this building stands, and in the park, in open air services through the years. I have known people who passed from death unto life; blind eyes have been opened; deaf ears have been unstopped. The tongue of the dumb was made to sing the praises of God. I declare to you that Jesus Christ is real. He is not dead: He is alive! "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." This Jesus is alive, and He is with us this evening. As surely as He passed along the streets of Jericho, Jesus of Nazareth passes down Gerrard Street to-night. He is within call of every needy soul who hears my voice: "Jesus of Nazareth passeth by."

When this blind man heard that, *he did not call upon Him as "Jesus of Nazareth"*: he said, "Jesus, thou Son of David, have mercy on me." Why? Because *he had heard about Him*. He had heard about His miracles. He knew that He had opened other blind eyes. He had cleansed lepers. He had made the lame man to leap as an hart. He had even raised the dead. He knew that Jesus of Nazareth was the Son of David, and he so addressed Him. But I suppose that things that had entered through his ears, and into his mind, had got down to the subconscious, and days passed and he never thought of Him. He ceased to hope for any benefit from Him because He was so far away. But when someone mentioned the name of Jesus, and said, "Jesus of Nazareth passeth by", that stored-up knowledge came to the surface with a new and profound significance, as he realized that the One he desired above all others, was now within hearing, and might hear him if he called. I do not wonder that his call was so urgent: "Thou Son of David, have mercy on me." Perhaps he thought, "I wonder are His the feet I hear so rapidly moving? Is He passing by swiftly? Will He soon be beyond my reach, out of hearing?" I fancy there was an earnestness, an urgency about his cry that was truly pathetic: "Thou Son of David, do not pass me by. Do not go beyond my reach now that Thou hast come within hearing. Oh, Thou Son of David, have pity on a poor, blind, beggar. Have mercy on me."

I believe there are people here within hearing of this service, who have not been to church to-night, nor for many a day. You have lost all interest in religion. But it was not always so. You heard the name of "Jesus" at your mother's knee. She told you the story of Jesus and His love. You heard it in Sunday School. Faithful Sunday School teachers took this Book, and taught you the great lessons. These hymns that we have been singing, are not unfamiliar to you. You remember the day when with the lips of a child you used to sing them, and there is a knowledge of God and His word stored away in your memory, but long since banished from the conscious mind. It has been like a book that has been closed, and put away on the shelf, and you have not thought about God, nor about Jesus Christ for many a day. Yet this evening, when you heard the name of Jesus in the hymns we have been singing, when you heard

His name in the text I have announced, "Jesus of Nazareth passeth by", you said in your heart: "I remember when I used to hear things like that. I remember now all the things I heard about the Lord Jesus. But for a long time He has been so far off from me, that I have not thought of Him." Oh, may not the very mention of His name awaken sacred memories for you, and make you long for those early days, when you used to go to the house of God, and to the place of prayer, and join with others in the praises of the Father, the Son, and the Holy Ghost! I bid you awake! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Hear this word. I say to you, "Jesus of Nazareth passeth by", the same Jesus, having the same power as He formerly possessed; still able, and having authority on earth to forgive sins. Will you hear the story of His presence, and of His nearness to you, and cry out to Him, "Thou Son of David, have mercy upon me." Perhaps you have already done so in your heart.

In the throng, the majority of people were getting no benefit from Jesus. They just passed along with the multitude, attracted, I suppose, by their curiosity to see this Man Who was so much talked about. But few of them thought of bringing their troubles to Him, or seeking His help. It is not recorded that up to this time any one of the multitude that met with Jesus in Jericho, had asked a single favour at His hand. And when this man so vehemently cried, "Have mercy on me", then perhaps some respectable people, who did not want a religious scene, rebuked him and said, "You should not make a noise like that." I have heard of people who have had a religion that was too respectable to be audible. I have heard of a coloured man going to church once, and he went up into the gallery of the church. He sat by himself to hear the gospel. He was a believer, and was happy about it. Every little while he ejaculated, "Amen!" "Hallelujah!" One of the very sedate ushers went up, and said to him, "You must not make a noise like that. What are you doing?" He said, "I am getting religion." "Well, keep quiet. This is no place to 'get religion'." I am afraid that is true of some places that are called Churches. I promise you if you say "Amen!" or "Hallelujah!" in Jarvis Street, if your heart is in it, if you are not just a noise-maker, you will not be rebuked.

But whoever begins to pray will always find someone to say, "Don't make an exhibition of yourself. Keep quiet about it."

II.

WHAT FOLLOWED AFTER THE CROWD REBUKED HIM? "He cried so much the more, Thou Son of David, have mercy on me." If you were blind, and there was within reach of you some means whereby you could recover your sight, I do not believe you would be easily deterred from asking for it. I think you would say, "It is all very well for you, who do not feel the need that I do, to bid me be quiet. But I need something, and I am going to ask for it." Do not allow anyone to prevent your crying out to God for what you need.

Now here is the miracle. *Who was this Jesus of Nazareth?* The Son of David. *He was the Messiah, the Incarnate God*, the Maker of heaven and earth, the sea, and all that in them is. All the powers of Deity were in Him, "for in him dwelleth all the fulness of the Godhead bodily": And here was a poor, blind, beggar, who asked Him to have mercy. Then this scripture says: "And Jesus"—mark you! the Son of God—"Jesus stood". He

READ THE GOSPEL WITNESS

came to a standstill, halted in His journey, and turned to hear the prayer of this petitioner. That is one of the miracles, that so great an One as Jesus, at the call of a poor, blind, man, should stand still. I tell you, my dear friends, there are some people who doubt what the scripture says about the sun's standing still at the divine command on the lips of Joshua. But I will tell you a greater miracle than the standing still of the sun: it is this, that the Maker, the Creator of the sun, and stars, at the call of a poor, needy, sinful man, should come to a standstill, and say in effect, "I am listening. What do you want me to do?"

He "commanded him to be brought unto him". Oh, what a wonderful thing, when the God of all the earth, the Messiah, the Desire of all nations, for whom the world waited, said to this poor, blind beggar, "What wilt thou that I shall do unto thee?"

What did the blind man ask for? Some bread? Alms! A new coat! No, no; he went to the heart of all his troubles: he said, "Lord, that I may receive my sight. Oh, set me loose in this wonderful world of Thine. Let me see like other people see. Let me have sight."

And what happened? *Jesus just spoke a word: that was all.* What do you need most? I dare say some of you would say, I should like to have a lot of money. Some of you might say, "I should like to have a house. Do you know where there is one?" We should like to have a great many things. But specifically, if you were asked, "What do you need most of all? What is the deepest need of your soul? What would you answer? Would you say, "Lord, that I may receive my sight; that I may have eyes to discern the Lamb of God that taketh away the sin of the world." Would you ask for lesser, and incidental things, or would you go right to the heart of the matter, and say, "Lord, save me in Thine own way, and let all these things take their proper place. But let me have my sight, Thou Son of David, have mercy on me."

This man *did not ask as one who was worthy*: he said, "I am a poor, wretched, blind, beggar. I do not deserve anything but mercy. Oh, let me have mercy. Lord, that I may receive my sight!" Then Jesus said simply: "Receive thy sight." There was a time when the Almighty Voice said, "Let there be light, and there was light"; "Let so and so be"—"Let it be"—"Let it be"—and the Bible says, "It was so." By the word of God were all things created, and He who made man in His own image and likeness, can make him over again. The word of God has power resident within itself to communicate sight, spiritual sight, to you. You have but to ask Him, "Lord, that I may receive my sight", and His answer will be "Receive Thy sight".

Oh, but He ought to do something more than that! Many people want a lot of things, but all you need, dear friends, is the word of God, and if God speaks the pardoning word, if God speaks the recreative word, if God says, "Let there be light" there will be light. If He says, "Receive thy sight", then sight you shall receive.

"He received his sight." And Jesus said to him, "Thy faith hath saved thee." Because you believed I was the Son of David, because you recognized in Me the Messiah, because you asked for mercy, you did so because you believed there was mercy awaiting you, and you have it. "Thy faith hath saved thee. And immediately he received his sight, and followed (Jesus) glorifying God."

It seems to me that if I had been blind for a long period, and suddenly my sight was given me, or restored

to me, I think I should want, first of all, to see the face of Him Who did it. It seems to me that those whose eyes are opened, find their supreme delight in beholding in Jesus Christ "the Lamb of God (Who) taketh away the sin of the world."

"And all the people when they saw it, gave praise unto God." This man, himself, glorified God as he followed Jesus in the way, almost saying to the people, "Take a look at my eyes. Point out anything, and ask me to tell you what it is! I received my sight. He did it! Glory be to His name!" Do not you, who are saved, feel like that? Do you not feel like saying, "Hallelujah!" If you do, say so. ("Hallelujah! Amen!") Yes; there are many of you who feel like saying it. I sometimes have referred to a coloured man I have heard occasionally Sunday midnight over the radio. In the midst of the sermon he pauses, and says, "Can I get a Amen for that?" And they all say, "Amen!" Then he goes on a little farther, and says, "Can I get a Amen for that?" Now you who are Christians have seen Jesus. You beheld the Lamb of God. You know what Jesus can do for a poor sinner who asks Him. Can I get "a Amen" for that? ("Amen!" "Hallelujah!") That is the way to talk. That is a testimony from those who believe on the Lord Jesus Christ.

Remember "Jesus of Nazareth passeth by". I do not know whether or not He will ever pass by you again. It is not for me to say. This may be your last opportunity:

"There is a line by us unseen
That crosses every path;
The hidden boundary between
God's patience and His wrath.

"To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye
Nor pale the glow of health.

"How long may we go on to sin?
How long will God forbear?
Where does hope end, and where
Begin the confines of despair?"

"An answer from the skies is sent,
Ye that from God depart
While it is called, To-day, repent,
And harden not your heart."

Turn to him now. Believe on the Lord Jesus Christ, and thou shalt be saved. May God bless the word to every one of us.

Let us pray:

We thank Thee, Lord, for the opportunity of bearing testimony to the power of Thy grace. We thank Thee for all those whose blind eyes have been opened; into whose heart and life Thou hast come.

And now if there be a poor, blind, beggar, a soul who cannot see Thee, and yet who has heard of Thee,—and faith cometh by hearing, and hearing by the word of God—and we have tried to give them the truth of Thy word—if the word has penetrated their understanding, we pray that such an one, or such ones, may not rest this evening until they have called on God for salvation. May they have this word, that with Thy word of forgiveness, the matter is forever settled, and they have passed from death unto life.

We ask all these things in the name of Jesus Christ our Lord, Amen.

**SUBSCRIBE FOR
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TOLERANCE, FALSE AND TRUE

THE prize for befuddled thinking should be awarded the editor of *The Vancouver Sun* for his leading editorial of August 19, entitled, "To Greet the Cardinals", which we reproduce herewith.

TO GREET THE CARDINALS

For the first time in history, three cardinals of the Roman Catholic Church—the only three at present belonging to the British Commonwealth—will meet in Vancouver later this week. Their meeting was arranged some time ago in Britain, when they agreed that it would be helpful for the heads of the church in various parts of the Empire to confer from time to time.

Thus comes about the unprecedented meeting here of Bernard Cardinal Griffin, Archbishop of Westminster, James Cardinal McGuigan, Archbishop of Toronto, and Norman Cardinal Gilroy, Archbishop of Sydney. Their Eminences' visit will have interest not only for members of their own faith, but for others aware of the Vatican's influence in world affairs.

It has frequently been said that the only adequate defense to atomic bombs is a moral one—the impact of an enlightened conscience on the minds of those who would pervert knowledge and power to frustrate the purposes of God.

If that is so, the Christian Church faces its greatest challenge in all history. Strife between nations, backed by devilish devices of destruction, threatens the very survival of civilization. In Christendom the Church of Rome occupies a position of pre-eminent influence and opportunity.

Some there are, some no doubt there always will be, who believe that out of Rome no good can come. Such people are a small minority. In the non-Roman world are many men of goodwill, concerned chiefly to emphasize positive values. Not agreeing with Rome in some things, they value her witness in others, most of all in an age when paganism and a materialistic ethic govern so much thinking and living. Protestants, Catholics and Jews are agreed in their devotion to the one God who created mankind and will one day judge it.

Though we have little hope of seeing it, we would like to picture these princes of the church welcomed in Vancouver by a group of Christian leaders that would include the Anglican Bishop of New Westminster, United Church and Presbyterian moderators, the Greek Orthodox priest and clergymen from other non-Catholic groups, including the Salvation Army. Goodness knows the world needs saving; the pity of it is that those trying hardest don't get together enough.

THE GOSPEL WITNESS heartily agrees with all who contend for freedom of speech and of the press. It believes that the Romanist Cardinals ought to have complete freedom to hold their meetings in the great city of Vancouver and in every other city of all the nine provinces, if they so desire. And we believe that the same liberty is the common right of all citizens in every province of this Dominion, Quebec included. But that is a different matter from lending our approval and support to these potentates of a foreign power that has allied itself to Hitler, Mussolini, Franco and Peron in our day and with almost every other tyrant and dictator of the past thousand years. If these distinguished prelates were to hold forth in Vancouver contending for freedom of speech for non-catholics in Romanist Quebec, protesting against the arrest of a young Baptist pastor for the "crime" of preaching in the open air, condemning the crusade called for by *Action-Catholique* to rid the mails of Protestant literature in French — if the distinguished prelates of Rome were to advocate such measures as these, the writer would take the first plane for Vancouver and join the cardinals' meeting. But we should not expect to see the editor of *The Vancouver Sun* present, for we fear that his thoughts are so fully occupied with obtaining a good welcome for the scarlet-robed

envoys of the world's number one totalitarian power, that sufficient energy to defend the basic rights of Protestants would be lacking. It is just as unlikely that the princes of Rome would deny the avowed anti-democratic principles of their master and suggest that he should renounce centuries of Roman Catholic history in which the whip and stake were the chief arguments in upholding Rome's reign of systematic ignorance, poverty and oppression.

We do not know the religious affiliation professed by the Editor of *The Vancouver Sun*, but we are certain that the above quoted editorial was written in a mental atmosphere that was created by Rome's cleverest propagandists. Some of Rome's most useful allies are those who do not wear its uniform, but who have already fallen a prey to its blandishments, whether consciously or unconsciously.—W.S.W.

TYCHICUS

TYCHICUS was secretary to the Apostle Paul. At all events, he shared with Onesimus the labour of writing the epistle to the Colossians. Whether some form of stenography was employed, we cannot say, but in some way he committed to writing that which the Apostle Paul dictated.

A man's secretary is likely to know something of his disposition; and he, on the other hand, is likely to know something of the disposition of his secretary. And this is what Paul says of Tychicus: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts."

Notwithstanding the intimacy which their mutual labours involved, Tychicus is described as a "beloved brother". It surely suggests that Christian people ought to be able to put their religion into their daily tasks, and, working together, behave as Christians. There is a proverb to the effect that "familiarity breeds contempt", and another proverb which involves the same principle to the effect that "no man is a hero to his valet"; which, being interpreted, means that if people are thrown too much together they discover so many of each other's peculiarities and weaknesses that it is difficult for a mutual respect to survive. The relationship of Paul and Tychicus proves that this is entirely unnecessary. The grace of God ought so to sweeten our dispositions, and develop in us such Christian graces, as will enable us not only to retain the respect, but to win the affection of our fellow-labourers.

Tychicus is described further as a "faithful minister"—but he was not above doing a bit of writing for one who was his senior in years, and who was recognized as a leader among the churches. Sometimes young ministers allow themselves to feel a little bit above any form of service that will relegate them to temporary obscurity. They are ready enough to preach a sermon, but would not be so willing to write a letter which another man must sign. That spirit was foreign to Tychicus, because, being a faithful minister, he was also a fellow-servant with Paul in the Lord. How happily Christian people would be able to work together if all superficial distinctions of rank and position were swept away, and we could all be "fellow-servants in the Lord"! Then whatever the Lord requires, and whatever furthers the interest of His work, however menial the task, would be accounted a great honour.

But we have chosen to write about Tychicus because

of this one peculiarity he possessed: Paul promised the Colossians, "All my state shall Tychicus declare unto you." Here was a man who had come into such close relationship to the great apostle, who had such a natural affinity for the apostle's moods, that, like a barometer or a thermometer, he was able to discern what sort of weather obtained in the apostle's mind, and the degree of temperature both of his faith and his affection.

What a rare quality a sympathetic and an understanding spirit is! One has seen an experienced mother, when a petulant, fretful, child comes to her for comfort, take the child in her arms, and with such a perfect understanding of the state of that child's mind, calm its spirit and dry its tears, and in but a moment or two have the child smiling in its sleep!

AUSTRALIAN COMMENTS

The following articles are taken from *The Rock*, of Sydney, Australia.

REPULSIVE ROMISH RITUALS

Demon Worship in Italy
(*The Rock*, Sydney, Australia)

After vain appeals to their saints and madonnas, the Italians are now turning to the devil for assistance. The matter of devil-worship has become so prevalent that Cardinal Schuster, of Milan, issued two pastoral letters condemning the blasphemous rites carried out by groups and individuals.

According to *Time* magazine, "there exist individuals and groups who are trying to get consecrated hosts, which they profane and use for unmentionable purposes during their meetings. A sect which sustains the part of Judas the Traitor is at work, and is all the more repulsive because . . . boys are abused".

"Black Mass"

Demonism has always existed along with Roman Catholicism, and its rituals are identical with the Roman Catholic mass.

The ceremony in which its devotees participate is called the "Black Mass", usually celebrated by a priest, but also carried out without a priest if a consecrated wafer (believed to have been changed into the body of Christ) can be stolen from the altar of an R.C. Church, or carried away in the mouth of someone who has received it during Communion.

The following account of the ritual is taken from "Witchcraft" (published by Harcourt Brace in 1940):

Debasing Ritual

"Before an altar surmounted by a crucifix turned upside down, and on which the girl who is a virgin lies naked, the black-robed priest intones parts of the true Mass 'backwards' in dog Latin, substituting the word 'evil' for 'good' and the word 'Satan' for 'God'. The prostitute, robed in scarlet, performs the duties of acolyte; the goblet of wine is placed between the breasts of the recumbent virgin and a part of the wine is spilled over her body. At the supreme moment the sacrament, the consecrated wafer . . . is debased instead of elevated, and subsequently defiled".

Priestly Power

This practice will appear repulsive and degrading to Protestants, but if we consider for a moment the manner in which the Roman Catholic people are taught to believe that their priests have the power to bring God into a piece of bread, why shouldn't they also believe that their priests can bring the devil into a piece of bread by reversing the process?

The pope and his minions profess to be able to "bless" and "curse" whom they please, therefore the claim of the demon-worshippers to be able to bring the power of the devil to bear is no more blasphemous than the claim of the Roman Catholic hierarchy, who profess to be able to

manipulate God and His power in the same way to suit themselves.

Wherever priesthoods are set up and wherever special powers are claimed, such practices as the above will be found.

R.C. PROTEST OVER GILROY

(*The Rock*, Sydney, Australia)

The following letter published in the *Adelaide News* recently, gives some idea how Gilroy's visit to Japan was received by one Roman Catholic.

As a loyal Roman Catholic I was much disturbed by the statements made by Cardinal Gilroy on his return to Australia from Japan.

According to the cardinal, he was received personally by Emperor Hirohito, and granted a special audience. I wonder if the "special audience" was of the same nature as that granted by Japanese Army generals to the gallant American marines on the Bataan Death March or to the garrison of Singapore. I think not.

Cardinal Gilroy has fortunately escaped the indignity of being beaten up by ordinary Japanese soldiery, yet high-ranking officers and civilians in Changi and other little centres of hell on earth were thus treated.

Of course, the cardinal was granted a special audience. Isn't it obvious that Hirohito had no choice? In the prevailing circumstances the Japanese Emperor is more or less forced to be polite, lest he bring on the wrath of his American and Australian overseers. He must be wary, or find himself deposed from an already precarious seat of office.

Since the islands of Japan were forced open by Commodore Perry in 1855, the policy of Japanese Emperors and Ministers has always been one of "being polite".

It is interesting to note that while Hirohito's, Foreign Ministers were engaged in "cordial discussions" in the White House, the Japanese Pacific Fleet was manoeuvring into position and bombers were already heading for Pearl Harbour.

I deplore Cardinal Gilroy's foolish statements, and also the nature of his visit to Japan. I said once that Australia was a predominantly Protestant country, and a few more indiscretions on the part of Cardinal Gilroy will make it more Protestant than ever.

The prestige of the (Roman) Catholic Church is lower than it has ever been before, and nothing could contribute more to aggravating the situation than the statements of Cardinal Gilroy.

Such dignitaries in high places are apt to forget that the faithful must bear the brunt of Protestant attacks and criticism.

Kensington Gardens.

L. NEVILLE FOX.

PALESTINE AND PAPACY

What Are Disruptive Forces There?

(*The Rock*, Sydney, Australia)

In recent months we (says the *Orange Sentinel*, official organ of L.O.I., Victoria) have been reading a good deal in the Press about terrorism in Palestine, which has been persistently ascribed to Jewish opposition to British rule there.

Since, for hundreds of years past, Britain, among all the nations, has been the Jews' best friend, and, after liberating the country from the Turks during World War I, has since taken such a prominent part in the return of the Jews to Palestine, we wonder why the Jews have assumed such an attitude to their chief benefactor. In view of this, we look back over the years since the Jewish occupation began.

Between the two World Wars there was much strife in Palestine, apparently between the Jews and the Arabs, and the cry was raised that the British mandate had proved a failure, and, therefore, the mandate should be transferred to another power. Now let us examine the position further.

At the Lateran Treaty and Concordat between the Pope and Mussolini, signed February 11th, 1929, the Pope received from Mussolini a gift of approximately £19,200,000 sterling. In a discourse to the Roman Lenten preachers on that same date, the Pope explained that his reason for

accepting the cash was that he was impressed by the needs of the missionary enterprise in particular, to which he hoped the Holy See would now be able to give added impetus.

R.C. Church v. Jews

From that moment onward Roman priests and emissaries, particularly from the French mandate in Syria, poured into Palestine and the surrounding countries, working on the ignorance and passions of the Arabs, and inciting them to violence.

In 1930 Rabbi Gaster, in addressing a meeting of the British Theosophical Society, said:

"It is against the fundamental principles of a Jewish National Commonwealth that a great power is today working. That power is the Roman Catholic church."

The Vatican in Jerusalem?

Rabbi Gaster augmented that statement by saying that special Roman Catholic agents were being sent out from Beirut, in Syria, to play on the ignorance and passions of the Arabs, and incite them to riots, in the hope of thereby embarrassing the British Government. The objective was to have the mandate transferred from Britain to Italy, and thus, taking advantage of the Treaty with Mussolini, make Jerusalem the future home of the Vatican—a dream that was centuries old.

News of Union Churches

NEWS FROM STUDENTS WORKING OUTSIDE OF ONTARIO AND QUEBEC

The following excerpts are taken from letters and reports received from these students of recent dates.

Secretary's Northern Itinerary

The twenty-fifth anniversary of the First Baptist Church in Timmins provided the occasion for such an itinerary. On the way, it was possible to preach Sunday morning at Mitchell Square, where Mr. Lorne Heron is summer student pastor. This young man conducted the service well and there was a goodly congregation present. After meeting these energetic folk, having a brief visit with the pastor and enjoying lunch, Mrs. Hall, Ruth, Helen, Marjorie and I drove on to South River for an evening service. This is a small town about 34 miles south of North Bay, and where Student Reginald Snell is pioneering a gospel work.

At South River, the meetings are conducted in an Orange Hall and we had between 60 and 70 present. A number responded to the gospel appeal, and there was evidence of heart-hunger for the gospel. Some twelve or more have made profession of faith in Christ since this young man took over last May, and a few are contemplating baptism. This work was started by Mr. Ross Cook, Sunday School Superintendent of Bethel Baptist Church, Orillia.

Early Monday morning we were on our way through the scenic Northland, arriving in Timmins in plenty of time to speak at the evening service. Tuesday evening was the beginning of the Northern Conference sessions. This was followed by two full days of spiritual feasting. Morning, afternoon, and evening sessions were conducted under the able leadership of Rev. R. E. J. Brackstone, moderator. The churches were represented quite well and each one taking part did a good job. The messages were of a deep spiritual tone, and the reports from the fields were inspiring and uplifting.

Friday evening was unique in the history of the Timmins church when 140 members and adherents gathered in the McIntyre Recreation Centre, and around tables laden for their 25th anniversary fellowship supper. Several of the charter members gave a retrospect of the early days in the work. Others who have come in more recently spoke of present days and blessings being enjoyed now.

Sunday, July 6, was the closing Sunday of a great week and large congregations assembled both morning and evening. The presence and power of the Lord were in evidence as response to the Gospel invitation was recorded at the close of both services. To me it was the climax of a great week in the midst of a people who have stood so loyally all through the years.

Monday morning, we turned our faces toward Kapuskasing and the Baptist Church there where Rev. C. S. McGrath is pastor. It was a joy to present the Union work in the midst of these loyal Baptists and to remain over and minister the Word to them on Tuesday evening. This work, though not large, impresses one as being of the solid and stable type. We would like to see them in better quarters which would enhance their usefulness.

Wednesday was a long, rough, and dusty drive to Noranda, where Mr. Murray Heron is pastor. This young man and several of his people had been arrested about ten days prior to this for preaching the gospel on the streets of Rouyn. We found pastor and people in good spirits and enjoyed presenting the work of the Union to a good congregation. This is one of those strategic centres in which we are fortunate to have such a work established.

Malartic was our destination for Thursday, and we found Rev. W. J. Wellington, the pastor, busily engaged in his bilingual church. Mrs. Wellington and Miss Eileen Veals were busily engaged in their Daily Vacation Bible School. That evening we had a goodly number of both English and French-speaking in attendance. For a new work, splendid progress has been made, and some of those saved quite recently are growing in grace.

Val d'Or is about 17 miles further east and here Mr. Newton McKenzie is student pastor for the summer months. We had a good meeting. The congregations are not very large at this point, but Mr. McKenzie has a large field for visitation among both English and French. While the town fathers have not granted permission to conduct open-air meetings, this grave young man and a small band of workers go out to the thronging multitudes in the streets each week.

From this part of the country we returned to No. 11 highway and then over to Sudbury where Rev. J. R. Boyd is pastor and a radio ministry which extends much farther. God has a wide parish—from Manitoulin Island to North Bay, or General of workers. This man of God has a wide parish. The Sunday services in Sudbury were well attended with a fine spirit throughout. Monday we motored over parts of this field and met the French Baptists at Lavigne where Mr. Guy Appéré is student pastor for summer months. These earnest Christians left their hay fields and came together for an afternoon service. Needless to say that my heart bounded for joy at the meeting of these once held in the chains of popery, whom the gospel set free in Christ. Space does not permit me to tell of the work being done under the direction of Mr. Boyd at Sturgeon Falls, Cache Bay, Verner, Laveck, Espanola, Manitoulin Island and other points too numerous to mention. Misses Ford, Gibson and Purdy do extensive visitation among the French. The same can be said of Messrs. Yvon Hurtubise and Guy Appéré. As well as the weekly broadcast from Sudbury, one is sent out from Kirkland Lake.

Thus after 16 days in the North we returned to Toronto much encouraged in the great work being done through our churches of the North.—M.R.H.

CALLING ALL OUTSTANDING JARVIS STREET BONDS

JARVIS STREET CHURCH has been free of all mortgage indebtedness since the time of our announcement, the end of March. Money sufficient to redeem all outstanding mortgage bonds, was paid to the Trust Company, but the bonds could actually be redeemed only on an interest date. This matter has been out of our hands since the end of last March. The following notice is here published as a legal requirement:

Holders of Jarvis Street Second Mortgage Bonds are reminded that, on or after September first next, they are required to present same for payment, at the face value, together with the interest coupon due September 1st, 1947, and that on that date interest will cease. Securities and September coupon should be handed for collection to any chartered bank, with all unmatured coupons intact, for payment at the Canadian Bank of Commerce, Toronto, but not before the call date. Please do not ask for payment at the Church office, as the funds have passed from the treasurer's hands to the trustee. The Church will appreciate prompt attention.

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Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 36 September 7, 1947

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

DAVID AND JONATHAN

Lesson Text: 1 Samuel 20:1-13.

Golden Text: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."—Prov. 18:24.

Supplementary Reading: 1 Sam. 18:1-4; 19:1-7; 20:14-42.

The friendship between David and Jonathan has become proverbial. Jonathan delighted much in David (1 Sam. 19:2) and loved him as his own soul (1 Sam. 18:1, 3; 20:17; 2 Sam. 1:26). A loyal friend is a gift from God. Teachers should point out to scholars the importance of choosing as friends those with whom they may walk in the ways of God so that both are strengthened and encouraged in holy living.

The story of the friendship of David and Jonathan supplies us with lessons concerning the privileges and duties of friends, but it also furnishes us with many illustrations of the relationship existing between the Lord Jesus Christ and His saints. For example, Jonathan, the king's son, loved one of his father's subjects, even as our Saviour has bestowed love upon the subjects of His Father's kingdom (1 John 3:1, 2). Again, Jonathan put upon David his own royal robe, even as Christ has bestowed the holy garment of His righteousness upon the believer (2 Cor. 5:21). Moreover, this glorious friendship was confirmed by a solemn covenant of mutual trust (1 Sam. 18:3; 20:8; 23:18; Heb. 8:10). As Jonathan conducted David into the presence of his father Saul (1 Sam. 19:7), so also does our Saviour escort us to the very throne of His Father (Rom. 5:12; Heb. 2:10). Again, David had found grace in the eyes of Jonathan (1 Sam. 20:3; Eph. 2:8), to whom the father would reveal all his plans (John 5:20).

A friend loveth at all times, and a brother is born for adversity (Prov. 17:17). David's exploit of slaying Goliath brought into play Saul's bitter and unwarranted jealousy (1 Sam. 18:6-8), but on the other hand, the hatred of the king provided an opportunity for the ripening of this strong friendship between David and Jonathan. Thus, while Satan's darts are invariably aimed at the man or woman who dares to stand to the front in the Lord's service, God

will give His blessing to the one persecuted for righteousness' sake (Matt. 5:10-12; 1 Pet. 4:14), and what greater earthly blessing can be desired at such a time than the comfort and companionship of a Christian friend, one whose love will give a just interpretation of our actions (Prov. 27:19)?

The Lord remained with David when he was forced to flee from the angry king (1 Sam. 18:4), and gave him protection, using as His instruments the king's son (1 Sam. 19:1-10), the king's daughter (1 Sam. 19:11-17), the king's messengers (1 Sam. 19:20-22) and Samuel (1 Sam. 19:18, 19, 23, 24). The season of fellowship with Samuel in Naioth strengthened David for the trials which were yet to come (verse 1). The Lord had indeed prepared a table before David in the presence of his enemies (Psa. 23:5).

David poured out his complaint and his fear in the sympathetic ears of his friend (verse 1); secure in the knowledge of Jonathan's love and loyalty, the fugitive felt free to share with him the sorrow of his heart. Their friendship was based on mutual love, admiration and confidence (verse 9). The Christian has a Friend Who will sympathize with him and help him in every time of need (Heb. 4:14-16). Earthly friends may deceive us, one day soothe, the next day grieve us; they may despise and forsake us, but Christ the Lord will ever be faithful (Heb. 13: 5, 6).

Jonathan encouraged his friend with the words "Thou shalt not die." While facing the truth of the danger, Jonathan reminded David of the king's attitude toward his son, which meant that Jonathan would be informed of any real threat to the life of David. Thus, he strengthened his hand in God (1 Sam. 23:16). It is the privilege of a friend to encourage his brother in adversity by reasonable arguments from the Word of God (2 Tim. 1:16-18).

Jonathan offered his services, wholeheartedly devoting himself to the cause of David (verse 4). By so doing he took his place beside the banished youth in the wood (1 Sam. 23:16; Heb. 13:12), entered into his sufferings (verses 34, 41, 42; 1 Pet. 3:18), endured the king's wrath (verse 30; Isa. 53:4, 5; Rom. 5:9), and exposed himself to death on behalf of his friend (verse 33; Rom. 5:6, 8), reminding us in all these particulars of the Saviour's atoning work on behalf of men.

David requested that Jonathan intercede with his Saul on his behalf (verses 5-8, 27-29). It is a great thing to have a friend at court (1 Tim. 2:5). We have an Advocate, an Intercessor, Whose advocacy is always successful, and Who has brought about a perfect, permanent reconciliation (Rom. 8:33, 34; Heb. 7:25; 1 John 2:1), in contrast with the failure of Jonathan's well-meaning efforts (verses 25-31; 1 Sam. 19: 4-8). God has provided adequate means whereby His banished may return (2 Sam. 14:14).

Jonathan devised a plan whereby he might learn the truth concerning his father's intentions and protect David, if possible (verses 12, 13). Love will hide a multitude of sins (1 Pet. 4:8), and the true friend will do his best to cover, shelter and protect the beloved one. Our Saviour provides shelter and deliverance for us from sin, sorrow and death (Psa. 61:2; 62:1, 2; 71:1-7). He will stand between us and our enemies, protecting us from their wrath (Psa. 102:2; 118:6; 138:7).

Jonathan counted it a privilege to pray for his friend in the time of his need (verses 12, 13). This was, perhaps, the greatest contribution he could make to the welfare of the future king of Israel. Let us be faithful in praying one for another (1 Sam. 12:23; Job 42:10; Rom. 15:30; Eph. 6:18). David was thus enabled to depart in peace, with a benediction from the Lord resting upon him (verse 42).

DAILY BIBLE READINGS

Sept. 1—The covenant of love.....1 Sam. 18:1-14.
Sept. 2—The intercession of love.....1 Sam. 19:11-10.
Sept. 3—Jonathan's plan.....1 Sam. 20:14-24.
Sept. 4—Jonathan's intercession.....1 Sam. 20:25-34.
Sept. 5—David departing in peace.....1 Sam. 20:35-42.
Sept. 6—David encouraged.....1 Sam. 23:9-18.
Sept. 7—Christ Jesus our Friend.....Heb. 2.

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I've found a Friend. Jesus, what a Friend of sinners!
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