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The Jarvis Street Pulpit Bible Reasons Why a World-Wide Revival Must Precede Christ's Return

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

—Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 18th, 1948
(Electrically Reported)

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless,

"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

—II Peter 3:9, 14, 15, 16.

I SHALL speak to you this evening of the possibility, from a scriptural point of view, of a world-wide spiritual revival preceding the personal coming of our Lord.

If I were asked this evening what I would choose before all other conceivable benefits, I can most sincerely say that I should instantly reply, 'A great spiritual revival. And whatever your opinions may be, as to the possibility of it, I doubt not that every true believer will say, "I can say 'Amen' to that: I, too, should like to see a great spiritual revival".'

I frequently dream of it. It is always in my prayers; and from my understanding of the word of God, I do not see that we pray vainly when we ask for so large, so universal, a blessing.

A Revival in the Pulpit

What a day it would be, if a revival should come to all the pulpits of our land. If ministers, who have not always magnified the word of God, were to come each to his pulpit, and confess to his people that he had been led of the divine Spirit to see his error, and that in all his future ministry he was now determined that he will know nothing among men but Jesus Christ, and Him

crucified, what a tremendous event that would be! If throughout our land, and other lands, the ministers of Christ so-called, could all become His ministers in deed and in truth, and preach nothing but that which is revealed in the word of God, a great revival would surely ensue.

Revival in the Pew

And then if we were to hear of hungry people flocking to the banqueting house, and Christ being preached, of people's being soundly converted, made new creatures in Christ, not a few of them, but by hundreds, and by thousands; what if, then, we were to hear of saved men and women, carrying Christ into all the relationships of life, into the office, into the shop, into the school, into the university class—everywhere—bearing witness that Jesus Christ has come, and that for them, He has actually, as we heard in the song this evening, "Turned night into day"! If thus people were by thousands made bold in the service of the Lord Jesus, how rapidly the whole face of society would be transformed. If business men were to take Christ with them into the office, into the counting-house, and in their relationship to all their employees were to act as men who recognize their primary responsibility as being to God as revealed in

Christ, and so were to do their utmost as Christians everywhere!

Revival Among Educators and All Professions

What if we should hear of professional men, doctors, lawyers, and professors, all of them making it manifest that they are disciples of Christ, and that they serve Him first? What, then, if men were to carry Christ into public life, and in municipal councils, in legislatures, and in Parliament, were to unfurl the banner, and stand boldly for Christ! What if He were carried into the editorial offices of the newspapers! I know of no place anywhere where Christ is needed more. And if men were to write as those who must give account to God for their stewardship, for the influence, by virtue of their position, they are permitted to wield! What if, thus, every sphere of society were permeated by Christian influences, and we were to see not only the direct products, but multiplied by-products of the gospel, we should see a transformed society, new nations, a different world. Ah, but someone will say, "This, of course, is quite beyond the bounds of possibility."

Is It Impossible?

But is it? Why should anyone say that, and upon what scriptural authority can anyone presume so to say? I am aware that the Modernist would mock at the idea of revival. You know what Modernism is. It is a doctrine varying in degrees, of anti-supernaturalism. Not all the Modernists deny all that is supernatural. They begin with denying some of it—they usually end by denying all. They, of course, would not look for revival, for the reason that they do not expect individual conversions. What we evangelicals would call conversion, the Modernist would call a psychological upheaval, a re-orientation of life; but nothing more. To the Modernist there would be no external Power coming into the human personality, no indwelling of the personality by the mighty power of God. That, of course, is entirely beyond the Modernist's purview; and if he does not believe in individual conversion, certainly he would not be likely to believe in a wide-scale, large-scale, revival of religion.

Have Evangelicals Ceased to Expect Revival?

But among Evangelicals there are many who are equally pronounced on this matter. Our millennial friends are not looking for revival. They say they are looking only for the coming of Christ; and if the world is dark, and society shows signs of disintegration, and increasing confusion, and decay—well, to some, that is all to the good, because it indicates, in their view, signs of the near approach of our Lord's return. Since things are to wax worse and worse right to the end, and we are now in the days of increasing apostasy, it is vain to hope for better things. The main business of the church is to behave itself as well as the Lord shall enable it, for the most we can hope for is that here and there the Lord will gather out of the Gentiles, a people for His name, just a few here and there, until by and by the Lord will break in upon this darkness, and snatch all His redeemed people away, and leave the world to darkness. Then Antichrist will be manifested.

There is a gentleman speaking in Toronto this very evening, an estimable man; in my view mistaken in his doctrinal position, in part,—I mean in respect to these last things. But some few years ago when Mussolini was at the zenith of his glory, and Hitler was threatening to

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stride over the whole world, this good man said, it was vain to talk of Antichrist, or to look for him: that there would be absolutely no sign of Antichrist anywhere in the world, until after the Church of the redeemed had been caught away!—No sign of Antichrist! I never believed that Mussolini was Antichrist. I never believed that Hitler was Antichrist; but that their systems were anti-Christian, surely no one in his senses would question. Do you not think so? However, according to that theory Antichrist is not to appear until after the rapture of the church; and then after about three and a half years the Jews are to become the evangelists of the nations, and after the Church is removed, the Light of the world is removed, the salt of the earth taken away, and the Spirit of God has terminated His distinctive ministry—after all that, the greatest revival of all the ages is to take place—and then through the instrumentality of the Jews, that multitude which no man can number, ten thousand times ten thousand, and thousands of thousands, are to be converted!

The Necessity for Plain Speech

I had to consult a certain man last week in respect to a certain agreement, and he said, "I do not know who drew up this agreement, but if I knew him I should congratulate him, for it is absolutely devoid of any ambiguity. There are no two meanings here, anywhere; it means one thing, and one thing only. I do not know who drew it up." I said, "I drew it up myself." "Well," he said, "I hope you won't be offended if I say to you that I think you might have been a lawyer." I said, "I am not so sure. I have been trained so to speak that there can be no possibility of anyone's misunderstanding me. My business is to make people understand what I say. A lawyer's business is so to speak, and so to write, that nobody can understand what he says, hence half a dozen courts will variously interpret the document he has written. I wanted to avoid all that,

and that is why I did it myself, instead of leaving it to a lawyer."

Well now, I think you who come here, know that I am not careful to consider the predilections of people: I must say what I profoundly believe. If you do not like it—well, I hope we may still be friends, but whether you like it or not, it has to be said.

Now in respect to that eschatological outline which I have named, I have told you again and again, I do not believe it! I think Scofieldism, and Darbyism, is a paralyzing error. Sound enough in respect to the principles of evangelical faith, but eschatologically as far removed from the teaching of the word of God, it seems to me, as anything could possibly be.

The Holy Ghost Through Peter

Here Peter by the Holy Ghost says that in the last days there will be those who will mock, saying, "Where is the promise of his coming?" There are plenty of them who deny the doctrine of the Lord's return entirely. One of my erstwhile friends, reading what I had said on this subject somewhere, said, what was repeated in ever so many magazines, that "Dr. Shields having denied the second coming of Christ, has but one step farther to take, to deny that He ever came at all." That is typical of the unreasoning intolerance of Millennialism and of Scofieldism. I have never denied the Second Coming of Christ. And you who come here and hear what I say, and thousands of others who read what is published, know very well that they cannot find in one page anywhere the remotest suggestion of any possibility of this pulpit ever denying either the first or the second coming of Christ. They are virtually complementary: He came once: He must come again. "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself." That He lives possessed of the same power many of us here are witnesses; we know it not only because it is in the Book, but because He has come to our hearts. We "know whom (we) have believed, and (we are) persuaded that he is able to keep that which (we) have committed unto him against that day."

Must Believe the First and Second Coming

So let that be perfectly clear: I believe in the personal, visible, audible, return of the Lord. I do not believe, and defy anyone to supply one solitary scripture to support the idea of a secret coming of Christ. He will not come secretly: He will come openly. He will be manifested, and we shall be manifested with Him. But He is a long time in coming, and there are those who say, "Where is the promise of His coming?" Notwithstanding, the time which has elapsed from the ascension of our Lord to this day, is a very much shorter time, than the time which elapsed from the day when God promised, in the beginning, that Christ would come, to that day when "Jesus was born in Bethlehem of Judaea in the days of Herod the king". The period between those two events, the promise and its fulfilment, is probably, if we accept the ordinary chronology, three times as long as the time which has elapsed since Jesus ascended into heaven. And as He did not forget His promise then, "but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons", so when again the fulness of time shall come according to His plan, He will rend the heavens and come down, and He will come with

clouds, and every eye shall see Him, and all kindreds of the earth shall wail because of Him.

"The Lord is not slack concerning his promises."

Divine Measurement of Time

The Holy Ghost, through Peter, here says, that we are not to be ignorant of the fact that God does not measure time as we do. We ought to be able to understand that a little. When you were a little child, and you asked something of your father and mother, and he or she said, "All right, you may have it, but you must wait"—how long? "Oh, until to-morrow or perhaps next week." At that time it seemed to you an eternity, did it not? We all remember that. From Christmas to Christmas the time seemed as though it would never roll around. I wish the years could move as slowly now, as they used to *seem* to move, when I was a child. But as years pass we have new standards in our lives. I remember talking with a distinguished lawyer, who used to be one of the members of this church. We were walking home together one evening when, he said to me, "You know, Pastor, I remember the day when I used to think a man of forty was nearly ready for the undertaker. But when one gets up there himself, one changes his mind." Of course! A man of sixty, or seventy, or eighty, if he is vigorous, insists that he is just as keen as he ever was. Of course, you know better, but let him say it. But he refuses to believe that *Anno Domini* has any effect upon him at all. Thus different standards are erected in our minds.

He is the King of eternity, without beginning of days, or end of years, from everlasting to everlasting God—what are a thousand years to Him, or two thousand, or the whole period of the history of mankind? But a moment! He lives, and works, and plans in the amplitude, in the leisure of eternity, and can not be shut up to our estimates. To Him a thousand years is as a day, and a day as a thousand years.

Then, said Peter, "Don't get it into your head that the Lord is slack concerning His promises as some men count slackness." If you were to undertake to fulfil a promise a thousand years hence, I do not think the bank would accept your paper.

What can God guarantee? That He will fulfil His word to the utmost, and that heaven and earth shall pass away before one jot or tittle, of His word, either of the law, or of the gospel, shall fail.

I would remind you, dear friends, that we are admonished not to be carried away by these people who measure things by the calendar. It is almost amusing, but it is very serious. A friend of mine speaking to a so-called "Bible-Teacher", who lives in Toronto, about the coming of the Lord, said that when this man had heard his views, similar to my own, he said, "Well, I am inclined to think you are right, but I cannot teach that, because if I taught it I should have to get another chart, and that would cost me a hundred dollars, which I cannot afford." Of course his error was ever for a moment to suppose that the finite mind could reduce the word and the plans of the Infinite to the measure of precise human estimate and understanding.

Why the Lord Delays His Coming

However, the Lord has delayed His coming. The fact is, He is not here. Why? Peter tells us: He is "not willing that any should perish, but that all should come to repentance". Our Millennial friends, or at least

some of them, tell us that when Jesus has come, and caught the church away, and Antichrist is revealed, then the Jews will be converted. It looks to me as though they need a lot of conversion, as they are now behaving! Many of these theories, by the near, and by the mere passage of events, have been demonstrated to have been erroneous.

Peter Knew Nothing of a Post-Rapture Revival

If Peter had known anything of this post-rapture revival, when an innumerable multitude are to be converted, after the Lord comes, I think he would have said, "Let the Lord come quickly. The sooner He comes, the sooner the great revival will take place." But Peter said, "The Lord has delayed His coming because He is not willing that any should perish, but that all should come to repentance".

I have said it before, I repeat it, I believe the personal return of the Lord Jesus will mark the termination of the dispensation of grace. I cannot find in the word of God that there is any promise that any one will ever be converted after Christ comes. There will be no revival after He comes. He is not willing that any should perish, but that all should come to repentance. And that is why He waits. He would not need to wait, if people were to be saved after His coming. And we are here told that we are to account that the long-suffering of our Lord is salvation. We may well be thankful that He waits. He is tarrying in order that a larger number may be saved before He comes.

And then I reminded you a few months ago how Peter said, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you . . . in all his epistles." Peter says, "Paul and I are of one mind, because we write by inspiration of the same Spirit. The one Spirit Who taught me to write, taught the Apostle Paul to write. There is no disagreement between us." And he goes on to say that in Paul's epistles, "There are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also other scriptures, unto their own destruction."

Revival Possible to the End of the Age

Observe, this chapter certainly teaches that while the Spirit remains, and until Christ shall come again, it is not unreasonable, it is not unbiblical to expect, or to pray for a great revival. To those of you who do not agree with my interpretation, who have a Scofield Bible, I remind you of something that came to me almost with a shock. I had never been greatly influenced by his teaching, but I resolved to know all that he had to say about these things. I came upon that great passage in the eighth chapter of Romans, where the resurrection body is spoken of, and the deliverance of the whole created order, into the glorious liberty of the church of God, where Paul says that "the whole creation groaneth and travaileth in pain together until now, waiting"—what for?—"for the adoption, to wit, the redemption of our body." And the regeneration of the whole created order will be synchronous with the resurrection of the dead,—“Waiting for the redemption of our bodies”! And if our bodies are to be fashioned like unto the body of His glory, at their resurrection, and if the resurrection is synchronous with the Second Advent, it will be then that the whole creation will be forever purged of all sin, and all the remnants of the curse. And Peter

tells us, that we, according to His promise, are to look for a new heavens, and a new earth, wherein dwelleth righteousness.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, looking for and hasting unto"—What? The secret rapture? the cowardly escape from trouble?—No; "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." And it is for that we are to look, as synchronizing with the coming of our Lord Jesus Christ. And until then, let us so behave that we may be found in Him "in peace, without spot, and blameless, and account that the longsuffering of our Lord is salvation."

You say, "But I cannot conceive of the possibility of it." Look at this world. Somebody said, that if every man in Cologne did nothing but clear away rubble, they could not possibly get the rubble cleared away in less than fifty years. I grant you this old world has been knocked about—many parts of it. A large part of Europe is in ruins—not all of it. Dear Old England, parts of it in ruins, and financially she is all but bankrupt, by bearing the burdens of the world. You say, "I don't see how a revival could take place, and things could be bettered."

Is it any part of your concern to, see how? Listen: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light . . . And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters . . . Let the earth bring forth . . . and it was so." God can do it: you cannot.

My dear friends, the whole point is this. Are you, like Abraham, believing God; the father of the faithful he is called? Abraham believed God. What does God care about buildings or material things? He "dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Jesus said of the glorious temple, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down". The temple! Surely God will respect the temple? No; not when it is profaned. God will spare no man, and no place, where evil dwells.

And then there was a day when God said, "The end of all flesh is come before me". You remember the story, the building of the ark, and when God's time came, He said to Noah, "Come thou and all thy house into the ark". And God shut him in, and nobody could open that door. The heavens were opened, and the fountains of the great deep were broken up, and until by all in whose nostrils was the breath of life, died, save only Noah and those who were with him in the ark. And when the waters subsided, Noah came forth into a destroyed earth. There was not anybody there but Noah. Thereafter, God rebuilt and repopulated the world. What He did once He can do again.

Presumptuous Human Standards

Our great difficulty is that we intrude upon the divine sphere of operation,—His promises, and His performances,—by the presumptuous erection of standards of time, and the limitations of the finite. What have we to do? Believe God. Believe God! I see no reason why there should not be a world-wide revival—in fact it seems to me that there must be. It would be just like our gracious God to give this old world one more chance before that dreadful day.

This passage says that the heavens, the elements, are stored with fire. There was a time when scientists would have mocked at that, but not in this atomic age. We know now that the elements are stored with fire. And when God's day comes He will purge this old earth. The whole creation shall be delivered into the glorious liberty of the children of God. New creatures! new bodies, a new environment, a new heaven and a new earth, wherein dwelleth righteousness.

A dear friend wrote me some time ago saying a lot of kind things, but he said, "I am deeply grieved to know that you repudiate the truth of Christ's thousand years' reign upon this earth". I repudiate no truth. Repudiate is a strong word—it means to be ashamed of something. I do not repudiate any truth, nor do I believe that which is alleged on this matter is the truth. But I believe with the expositors of the centuries, with the exception of the last part of the eighteenth, the nineteenth, and the twentieth. I believe that Christ will come, and that He will re-possess Himself of this earth, and that He will reign not for a thousand years only, but for ever and ever. There will be no end to His reign, when once He has established His throne.

The millennial question is another subject, but if you read of it in the twentieth chapter of the book of Revelation—the only place where it is mentioned,—I think you will conclude that it has a spiritual, and not a material and physical application.

Only a Revival Can Save Civilization

I remind you that Jesus said, "Go ye and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost"—make disciples of all nations—"teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world"—or unto the consummation of the age—His Spirit will be with us right to the end. The Spirit which effected the revival of the Reformation, which laid the foundations of the British Empire, and carried further the torch of liberty to the United States—for the United States was the product of the Reformation just as much as England was in post-Elizabethan days. All the good things of this world came when God by His Spirit restored His word to its proper place, and struck the Antichrist by the Sword of the Spirit, which is the word of God. And what He has done once, He can do again. The same Spirit which wrought the Wesley revival, and saved England from all the ravages of the French Revolution, the same Spirit which wrought revivals under Spurgeon, Fynney, Moody, and others in days gone by—the Holy Ghost—is still with us. And I look for God's day of visitation even before the Lord comes, that once again the Spirit shall be poured out from on high in fuller measure, and we shall find multitudes in the valley of decision, inquiring their way to Zion, with their faces turned thitherward.

May the Lord help us to believe it! May the Lord send us just such a revival, for His name's sake.

Let us pray:

Lord, we thank Thee that Thou art always the same, and Thy years do not fail. Help us that in our thinking we may separate Thee from all others, and hear Thee say to us now, Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside Me there is none else.

So help us every one, to the glory of Thy great name, Amen.

O Master of the waking world,
Who hast the nations in Thy heart,—
The heart that bled and broke to send
God's love to earth's remotest part,—
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour;
O mighty God, set us aflame
To show the glory of Thy Name. Amen.

—FRANK MASON NORTH, 1860-1935.

THE MARRIAGE SUPPER OF THE LAMB

Blessed . . . called to the Revelation six:1-16.

Marriage Supper of the Lamb.—

It has happened within our knowledge that a wealthy and cultivated gentleman became affianced to a maiden of the lowest and poorest condition. Because he had set his love upon her, he took her out of her poverty and ignorance, and sent her to a distant school to be educated and fitted for her appointed sphere. After years of preparation, he brought her to his home, where a splendid reception was given her, and she was publicly introduced into the society in which she was henceforth to move as his wife. Precisely thus has Christ dealt with His Church,—sending her into long wilderness discipline to be trained for her heavenly associations. But now that the time of her humiliation is ended, He brings her forth to receive her visible manifestation and royal dowry. Whereas she has been counted "the offscouring of all things" for His sake, she is now exalted before the eyes of men and angels with Him who has come "to be glorified in His saints, and to be admired in all them that believe". In a word, the Bride who has shared her Lord's rejection now shares His throne as the wife of the Lamb, the Queen-consort of the King of kings. Here is the crowning joy of the redeemed. He and His are no more twain, but one. They see His face, His name is in their foreheads; they hear His voice: "Eat, O friends: drink, yea, drink abundantly, O beloved". "Blessed are they which are called unto the marriage supper of the Lamb".

A. J. GORDON, D.D.

THE DOCTRINES OF GRACE

THE above caption was the title of a series of Theological Lectures delivered by the Editor in 1931, beginning January 22nd, and continuing until June 18th of the same year. These addresses were used as a theological text in the study of Theology in the Seminary for several years. This, of course, completely exhausted our supply. One at least, to supply the demand, had to be reprinted.

Since that time many, including former students, have expressed the wish that these lectures could be put together in a volume. - This we may do some day. But

in order to meet the demand for them, which still persists—though they were delivered seventeen years ago—we propose to run them serially in THE GOSPEL WITNESS. We may not print one every week, but as we are able to find space.

We suggest to our readers, who are interested, that they file the copies of THE GOSPEL WITNESS containing these addresses, for they may be said to constitute a fair basis for the study of Systematic Theology. As you put each copy aside we suggest you write the title of the particular lecture at the top of the front page for easy reference.

The Sovereignty of God

First in a Series of Week-Evening Lectures on the Doctrines of Grace

By Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Thursday Evening, January 15th, 1931

(Stenographically Reported)

I SHALL not take a particular text this evening, but read to you a verse or two from the fourth chapter of Daniel:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

We can know nothing of spiritual truth apart from God. Religion—not Christianity, but religion—is universally prevalent. All men are at some time, and in some measure, religious, in the sense that they recognize another life than this, and that there is somewhere, unknown to them perhaps, a supreme Person, a Will which exercises itself in the universe, and manifests itself in the lives of men; but who and what God is, no man can ever discover for himself: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?"

When the Apostle Paul came to Athens his spirit was moved within him when he saw the city wholly given to idolatry. He later referred to that which he had observed, for he said, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." That there was a God they believed, but who and what and where He was they had no means whatever of discovering.

The very idea of God precludes the possibility of His discovery by the finite mind. If God—how shall I put it?—if God were discoverable to the finite mind, He would cease to be God; because the very idea of

God postulates infinity, something that is beyond us entirely, something above us, something that outreaches our utmost understanding. Therefore I say, it must be so, in the very nature of the case, that the Infinite cannot be discovered by the finite.

You cannot measure the ocean with a teacup. You cannot fathom its depths, nor ascertain the area of its surface, with a foot-rule. It is too big for you. You say see it, and wonder at it, and admire it, and fear it, and perhaps, in some of its moods, love it; but you cannot measure it, nor adequately understand it.

But it is often so that the thing which is beyond the capacity of our understanding is, by our little minds, reduced to the meagre measure of our own comprehension. How easily people can make up a story! What little capacities some people require to understand matters which humble, when they do not actually humiliate, the expert. So, though men cannot order their own affairs, nor wrest the veil aside to peer even into tomorrow, yet they presume to sketch for themselves a picture of God, commensurate with the dimensions of their own understandings, and so set up for themselves standards by which they propose God Himself shall be regulated!

Have you not observed that a man's inability to manage his own affairs almost invariably, in his estimation, qualifies him to be adviser-in-chief to everybody else? Have you noticed that? If a man cannot run a little corner store, but leads it into bankruptcy, he is likely to be put up for alderman next year,—for if a man who has failed himself is not qualified to be the adviser of half a million people, and to decide how their money to the tune of millions is to be spent, then where in the world shall we get a competent administrator! But you have seen that again and again, have you not? And is it not true that those who make so signal a failure of the business of living, as we all have done, and effect such a tangle of life that we have no skill to disentangle the skein, though we cannot exercise our will over the limited area of our little merry-go-round of existence, nor wisely plan within

the limits of our own vision, yet full often sit in judgment upon God, and presume to tell Him what He ought to do!

That, indeed, is the sin of this age. That is the error that lies at the base of what we call Modernism, and of all heretical and erroneous cults. In fact, the foundation of all evil is a misapprehension of God. In the beginning—if we accept this as the inspired record, as we do—in the beginning, the tempter laboured to effect in the minds of his victims a misunderstanding of God. He misrepresented God in order that they might misunderstand Him, and, misunderstanding Him, might be led into rebellion against Him.

So to-day men try to interpret God by what they see of His works. I may look upon a magnificent piece of architecture like St. Paul's Cathedral, and gaze upon that brass inscription under the dome which tells us, if we would see the monument of Sir Christopher Wren, to look around. It is a marvellous building. As you walk about it you cannot be other than impressed with its magnificence. Yet if you think a little, you will say, Sir Christopher Wren must have been a wonderful man to create this, but surely he was bigger than any of the works of his hand; and nothing he ever did could adequately represent him. It could offer a suggestion as to his greatness, but the architect must be greater than the building.

Thus as we scan the works of God, those that are immediate, to which we have direct access, upon which we can put our glass and magnify them to within the range of our vision and understanding, or span the ethereal spaces and bring those distant worlds, or whatever they are, near—we may do all that, and by years of investigation and experimentation, discover the operation of principles which we call law, and observe the manner in which certain natural forces ordinarily work. But when one has spent a lifetime at it, he will be able to say, "It is a wonderful building. It is marvellously designed, and beautiful in its proportions and in its furnishings." But whether you view the distant, the great and magnificent, or inspect a snowflake under a microscope (and of the countless billions of flakes there are no two alike, and yet every one of them is a work of art, of matchless, incomparable, beauty)—I say, look at it all, and you may exclaim, "God must be wonderful."

But you have not seen God! God is greater than that. It is not to be wondered at therefore that the Bible says, "No man hath seen God at any time"; "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." We can see enough for our condemnation, but the fact that God is infinite involves the necessity that He shall reveal Himself in order to be known.

But I am to speak this evening of the sovereignty of God. That is a doctrine that is much hated by the natural man. By "sovereignty" we do not mean any particular quality of Deity, any attribute, that is, any quality attributed to Him—not that. We mean the rule of God in the universe—that it is unlimited, unrestricted, and cannot successfully be opposed. We mean, indeed, what Nebuchadnezzar learned at last. As he walked on the terrace in the palace of Babylon, and looked over the great city, he exclaimed, "Is not

this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty." What a great man he was! He was a magnified little Jack Horner! The world is full of little Jack Horners, sitting in corners, eating their Christmas pie. They stick in a thumb, and pull out a plum, and say—if not, What a good boy, then, "What a great boy am I"!

Nebuchadnezzar thought he was great until he was made to eat grass like oxen, and his nails grew like birds' claws, and his hair like eagles' feathers. Then by and by, his understanding returned to him, and when it did, he said, "I blessed the most High, and I praised and honoured him that liveth for ever."

No man's understanding returns to him until in his thinking he gets God in the right place, or, rather, gets himself in right relation to God.

What did Nebuchadnezzar discover? That the inhabitants of the earth before the most High were reputed as nothing, and that "He (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doeth thou?" He is sovereignly independent of every one and of every thing, of all conditions, of every sort of circumstance; He dwells apart and alone in splendid isolation, in unique and solitary grandeur. He is God, and "beside him there is none else".

Your professor must not try to stretch his little rule upon the divine sceptre. He must not assume that his little reason is competent to write a constitution which is to control the Lord of all worlds. It is folly to try to form a human parliament to which the King of kings shall be subject. He laughs at it all! He is above it all! He is God!

We need an adequate idea of God. How can we form an adequate idea of God? By such knowledge of God as they may have who yield heart and mind to the revelation God makes of Himself. The important thing for us to know and to rejoice in is the truth of that hymn we were singing just now. I am glad Brother Greenway selected that hymn. I think we will appoint him Professor of Hymnology at the Seminary, because I notice if you leave it to him, he selects a hymn with sound doctrine in it, something to get your soul's teeth on. You are not fed on bran muffins, or a soda biscuit. Who can become enthusiastic about the singing of religious piffle? But when you sing a hymn like this, there is something in it to inspire you to sing. What a word this is!—

"Thou sweet beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent fair abode,
In Thee I hide me, and am still.

"O will, that willest good alone,
Lead thou the way, thou guidest best:
A little child, I follow on,
And trusting, lean upon thy breast.

"Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a glad some bird,
Prisoned in such a realm of grace.

"Within this place of certain good
Love evermore expands her wings,
Or nestling in Thy perfect choice,
Abides content with what it brings.

"Oh, lightest burden, sweetest yoke!
It lifts, it bears my happy soul,
It giveth wings to this poor heart;
My freedom in Thy grand control.

"Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such deep rest.

"Thy wonderful grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous, Yes!
To every dear command of Thine."

Who would not live in a prison like that? Would you not like to be shut up in a palace, forbidden to go beyond the limit of God's care?

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

What lies back of the truth of divine sovereignty, that God has His way, that He has always had His way, that He is having His way now even when we do not know it? What underlies that? We shall see later some manifestations of that sovereignty, but what—what shall I call it?—I do not want to be technical, or confound you with theological technicalities, but what is the moral philosophy of it? What is the moral reason for it? What is the ethical justification for divine sovereignty? You cannot safely invest a man with full sovereignty. I know there are some that are reputed to be very "autocratic"! But the day of the unlimited monarchy, of the political despot, is over. Of course, a naughty little boy thinks his father is very despotic when he takes him out to the woodshed—but even that is a limited sort of monarchy!

The idea that Jack is as good as his master has invaded the religious realm. That is the defect of our modern theology: people want to drag God down to human standards, and shut Him up to the dimensions of their own understanding. That is impossible. If God could dwell in temples made with hands, He would cease to be God. It is impossible to build a house big enough for God. "To whom then will ye liken me, or shall I be equal? saith the Holy One."

What is the reason for it? I do not know whether I shall put you to sleep before time to-night. What time do you usually go to sleep? I remember once going to a doctor to try to persuade him to come to church. His wife asked me to do so. He had many excuses to offer, but I said, "Doctor, when you have a patient whose sleeplessness defies all your narcotics, all your efforts to make the patient sleep, come to church and find out how I do it!" But I do not want to put you to sleep before your time this evening.

There is a word that many play with as though it were a tennis ball. They do not know what it means. I have known people upon whose tongue it dwells continually. When they are asked, "Are you sure?" The

answer is, "Absolutely". "That is quite correct, is it?" "Absolutely"! Did you ever meet Mr. Absolutely? or Mrs. Absolutely?

The word "absolute" is an immeasurable word. It is a word of infinite dimensions. You cannot measure it. And, properly speaking, it is a word that cannot define qualities that may be included in any category of human values. The absolute is God. That is the Last, the Final, the Utmost, the Ultimate, the Infinite. There is nothing more beyond that. And there is but One in Whose nature anything can be found in the absolute degree. The end of all perfection, of all estimation, of all computation, is absolute. You may stagger people with the astronomers' figures. You may astonish them with the light years of the stellar specialist—and the evolutionist comes a close second with his computation of millions, and hundreds of millions of years, until one grows dizzy with trying to think it out,—but roll them altogether, and then you have not the infinite or the absolute: Infinite and Absolute are terms which labour to denote the essence of Deity.

Very well, then, we can understand the Infinite less than we can understand the sun, or measure the seas. *God ought to be God because He is eternal.* There never was a time when God was not: there never will be a time when He will cease to be. "From everlasting"—whenever that was—"to everlasting" He is God. Such a conception is beyond us.

But what little shadows we see of Deity sometimes, little intimations of principles which find their ultimate in God! Why is the father superior to his children? He was there first. He is older. Why, what they call legally "the right of primogeniture", the right of the eldest son to inherit? Because he came first.

With whom do these rights dwell in their absolute degree? With God, for He was first; because He has always been. Before the worlds were made, before time was reckoned, before the angels sang, before there were cherubim or seraphim, before there was any creation, or any created thing, God was—and He will always be.

If we could conceive of God as the infinite, we should probably not try to shut Him up to our little spelling-book, to our multiplication table, or to such standards as the human mind can comprehend. In respect to that something which we call "time",—what is it? What are the rise and set of sun? What is it? Why does time register with us,—can you tell me? You reply, "I shall be old at three score years and ten." But what do you mean by "years"? "It is a point of time. It is a span. It is a period. It is a measure." One says, "There is plenty of time." Yes, there is plenty of time—but not for you, but there is *plenty of time*. There is something in us that limits our views, that limits the possibilities of life, that makes time a factor with us. It is not so with God. He is independent of all these conditions. Eternity is with Him.

Another thing. *Goodness is with Him.* I use that term because it will serve. If you break it up into its constituents, if you do like a chemist and resolve it into its elements, you will find many things in it. There are truth, and faithfulness, and righteousness, and justice, mercy, love. Gather them all together and call the compilation goodness, or moral wholeness, moral perfection,—holiness, if you like, for wholeness is another word for holiness; but it is only in God. It is nowhere else.

Goodness, with us, is a relative term. You say, "He is a good man." He might have been better? "Oh yes.

I do not say he is altogether what he might be, but he is a good man." It is a relative term, it is ever literally in the comparative degree, but it is not the absolute; but the divine Goodness is Absolute. Goodness in absolute measure dwells with Him. And because of that, He must reign.

One says that sin bringeth forth death, that it does not pay to be other than good. That is all true, but He Who is Himself the Source, the Spring, the Fountain, and infinite Reservoir of all goodness, is God. Who else should rule, I should like to know, but God? You had an election the other day. You went to the polls and marked your ballot to the best of your judgment. You said, "I think that man is fairly good. I will vote for him." Yet sometimes after you vote you wish you had not, because you can not know what is in a man until he is proved. But if you knew of a man in Toronto who was good all through, if you knew of a man who could be identified as the best man, you would say, "Tell me who he is, and I will vote for him." Why? "Because," you say, "the best man ought to be elected in the general interest of the public."

If we had any enlightenment of intellect at all, we should all agree that God should be on the throne. If sin had not blinded our eyes, if we could know what goodness is, even if God gave all His creatures the franchise, and put Himself up as a candidate for election, He would be elected by acclamation! Why? Because Goodness ought to reign. It must reign. It does reign. "It" shall reign?—No! He shall reign and nobody shall dispute His right.

So I could go on to speak of His wisdom. God, being without limit as to life, or His existence without limit as to duration—"from everlasting to everlasting"—and being without imperfection of any sort in the moral sense, being goodness with all its constituents, or holiness—to use the larger, fuller term—dwelling absolutely in Him, then He ought to reign. And wisdom is with Him absolute also; therefore He should, He must, He does, and shall for ever reign.

I cannot go into that fully: it is only a suggestion I give you. But God never makes a mistake. He is never limited in His vision. He sees the end from the beginning. To Him there are no temporal boundaries, there is no boundary of time at all. A million years hence all that has occurred will be as present to the view of God as we are to each other at this moment. Nothing is ever hidden from His view. There are no physical boundaries, as there are no temporal boundaries. You cannot localize God. You cannot shut Him up to a given place, or to a given time. He is everywhere, all the time. Therefore He cannot make a mistake.

The mother looks at that little child in the cradle and says, "I wonder what he will be? Will he be a good boy? Will he grow up to be a blessing to me? or will he break my heart? Shall I always thank God for Him, or is it possible that I may live to see the day when I could almost wish he had never been born?" We know not what a day, nor an hour, may bring forth. We cannot peer into the future. But there is no future with God. There is no past with God. There is just one eternal now, and His infinite wisdom can order everything aright. He reigns because He must; He is the infinitely good, the infinitely wise.

I will say but this one further thing to-night: He is

the infinitely mighty. He does what He wills, "and none can stay his hand, or say unto him, What doest thou?" You say, "If that be so, what of my will?" Yes, I wonder? How often you hear it now,—men boasting that they are the captains of their souls, that they are master of their fate. If we are, we are making a bad job of our captaincy! "I am not going to surrender my will", is the proud boast. Why not, I should like to know. "I am not going to surrender my judgment." Why not? Is it so excellent as all that? I wonder why any one of us should want to have his own way? I wonder why anybody in his senses should pit his judgment against the judgment of God and say, "I know." You poor, ignorant, dunce, what do you know? What do you know? What does anybody know? Democracy, the rule of Demas, the people! If one hundred people are only one hundred simpletons, if the hundred are put together, are you likely to have much more wisdom than in the singular? What a lot of simpletons we are anyhow! We are all a little bit "off". It is only a merciful Providence that shuts the door of the asylum and leaves us outside. You know that is true. You have said it yourself. You did not say it out loud, but you have said, "How foolish I am!" And for once, at least, you told the truth.

Do you not think you need somebody else's judgment instead of yours? When you are sick, you use the doctor's skill; and if you have a legal matter to decide, you employ a lawyer's mind. When you go riding on a train, you leave the piloting of the engine to the engineer. When you go on a ship, you leave it to the trained navigators to pilot you across the ocean. Yet we cannot leave anything with God! You say, "I am a man, and I am going to play a man's part. I am going to play the man." I wonder what sort of man we should be, any of us? How foolish! Little midgets that we are! And how great God is! The only time a man shows he has any sense at all is when he acknowledges he has none! That is a paradox, but it is true. A man never begins to be dignified until he humbles himself before God and confesses that he does not even desire to live. The only time Nebuchadnezzar was ever really great was when he bowed himself before the Most High.

After all, the doctrine of divine sovereignty means that we are under a paternal Despot. Our Father is just that. He will have His way. He will do His will. But blessed be His name, through Him Whom He sent as a Revelation of His Person—and of that more by and by—we have salvation. He it is Who said of the Father, "He is far off there where you cannot see Him. You do not know Him, and you wonder what He is like. You wish you could pray to Him, but you do not know how to address Him. I know Him, and I will tell you how. When ye pray, say, 'Our Father which art in heaven'."

Are you not glad your Father is on the throne? That is true, if you are a Christian. I cannot go into that this evening. I have been trying to lay the foundation for later lectures, just thinking out loud with you; but we shall see next week how He came out of the unknown and robed Himself in our flesh, and came speaking to us in our language, and touching us with a human touch, saving us at last by the washing away of our sins with His own precious blood.

Let us worship God by singing hymn Number Four,—
"The God of Abraham Praise."

CAN "OUR LADY OF FATIMA" SAVE US?

WE CANNOT but believe that if Protestants generally could read Roman Catholic papers, and observe the paganism they propagate, they would experience such a revulsion toward Rome's blasphemous pretensions, that it would put an end to the practice of calling the Roman Catholic System part of the Christian Church.

Since before the recent war ended, the Vatican, in season, and out of season, through its own press, and the secular press of the world, has been endeavouring to provoke war with Russia. We recognize, and acknowledge, that Russia presents the second great world problem—the Roman Church being the first. That Russia has behaved, and is behaving, badly, no one will deny. How far that behaviour may, justly, be attributed to the abuse which has been poured upon her from the Vatican, through the press of the world, it is difficult for anyone to say. But paint her as bad, and as black, as we may, no wise man tries to pick a quarrel with everybody of whose behaviour he disapproves.

We reproduce below an article from *The Glasgow Observer and Scottish Catholic Herald*, of May 7th.

If we can be saved from the ravages of war with Russia only through the influence of the wooden image of Fatima, then we are thrown back to the days of Baal worship, and we may well, prayerfully, challenge these heathen deities, as did Elijah: "The God that answereth by fire, let him be God."

MAKE RUSSIANS YOUR COMRADES— IN FAITH

Scotland's Spiritual Answer to Communist Challenge

By a Staff Reporter

An appeal to Catholics to make the Russian people their comrades—in faith—by the use of the spiritual weapons given to them by Our Lady of Fatima was made by the Rt. Rev. Edward Douglas, Bishop of Motherwell, addressing tens of thousands of people from every part of Scotland at Carfin on Sunday.

While Moscow put on a mighty show of armed force for May Day, this vast concourse of people, estimated by police traffic experts to have been in excess of 40,000, converged on the Lanarkshire village of Carfin, centre of devotion to Our Lady, to take part in the first Fatima pilgrimage in the West of Scotland.

They had come to join with the hierarchy and clergy in prayer for the conversion of Russia—the conversion of Stalin himself—and for a true Christian peace.

And the scenes witnessed were unprecedented even for Carfin, as fleets of trains and buses brought tens of thousands of people to the crowded, beflagged streets of the mining village.

Others, unable to find accommodation on the overtaxed transport, made the journey on foot.

Sea of Faces

Finally the whole great mass converged before Scotland's Massabielle for an historic demonstration in one of the most historic periods of the Church in this country.

The sick have always first place before Our Lady's shrine, and among them were a crippled nun, a sick baby borne by her parents, a paralyzed woman.

Hundreds of boy scouts bearing the flags of the Allied nations marched to the front of the shrine where the flags were dipped in salute.

Floating over the gates in the breeze between the flags of Britain, Scotland and Eire was the Papal banner.

An hour before the ceremonies were due to begin the Grotto, from a high vantage point, presented the picture of an apparently limitless sea of faces turned upwards toward the shrine of Our Lady of Lourdes.

And it was through this vast concourse, a diocese within

a grotto, that the statue of Our Lady of Fatima was borne. The Very Rev. T. N. Canon Taylor had earlier announced that two Fatima statues would be present, both of them gifted by the Bishop of Leiria, Portugal—the first to Archbishop McDonald, OSB, and the second to Carfin.

Blessing

Behind the statue walked four members of the Scottish hierarchy: the Archbishops of Glasgow and St. Andrews and Edinburgh; Bishop Douglas, of Motherwell, in whose new diocese this great public act of veneration was taking place; Bishop Black, of Paisley.

Behind them the Vicars-general of Edinburgh and Motherwell, members of the Glasgow chapter and Consultors from Motherwell and Paisley, scores of priests, representatives of every religious community.

The Very Rev. Canon Taylor led the crowd in prayer for the conversion of Russia ("even for the conversion of Stalin himself"), while the Bishop of Motherwell raised his hand in blessing over the statue on the heights of Massabielle.

And so closely packed was the crowd that when Solemn Benediction was given it was impossible for them to go to their knees.

The Only Opponent Respected by Reds—The Church

"The new enemy seeks to eradicate the very roots of western civilization. If we do not meet the threat now, the whole of Europe will groan under the yoke of a soulless and godless tyranny.

"The fight is on . . . The enemy knows that the only opponent worth considering is the Catholic Church."

Attacking the menace of Communism (which he described as "something more subtle than Nazism or Fascism") the Right Rev. Edward Douglas, Bishop of Motherwell, gave this warning when he spoke at Sunday's Fatima celebrations.

Bishop Douglas drew the attention of the crowds to reports in the week-end Press that in Hungary and Poland the feasts of Our Lady were no longer to be recognized as public holidays.

That was symptomatic of the times. If they were asleep the enemy was not.

Our Lady of Fatima had given them weapons to use in the fight against godlessness. These were constant repetition of the Rosary, the devotion of the Five Saturdays, and personal mortification.

If they armed themselves with these weapons and used them effectively, Russia would become Christian once again.

More Terrible Wars

At the time of the Fatima apparitions, the first world war was being dragged out in an orgy of blood, and thinking men could see no prospect of a return to peace and sanity.

Our Lady in her apparitions predicted the coming of even more terrible wars and greater calamities if men did not turn away from sin.

By the recitation of the Rosary, she promised that peace would come to the world, and Russia would be converted.

But what happened? Peace came and men forgot all the lessons they had learned.

The events of the second world war were still fresh in their memories. The aggression of a godless power had been crushed, and peace had come for the second time in a quarter of a century.

But still it appeared that men had not learned their lesson.

The only way lasting peace could come was through the aid of Our Lady of Fatima.

TRAINING COST

It costs approximately \$250 to train one student for one year at Toronto Baptist Seminary, or \$700 for the whole course.

Have you sent your contribution to the Seminary?

BAAL WORSHIPPERS OUTDONE

WE PRINT below, reproducing it as nearly as can be, without a cut, an idolatrous and blasphemous production of Maurice Roy, Archbishop of Quebec.

When the Roman Church traffics in this sort of thing it is not difficult to understand why they find it expedient to keep their people illiterate, and teach them only enough to read such missives as these, and the instructions of the priest.

Among the hundreds of thousands of Roman Catholics in Quebec, there will be many who will be ignorant enough to believe that they have actually received by "Celestial Airways" a telegram from the Virgin Mary. Believing that, it will come to them with singular authority. What will they read?

Could anyone imagine a fabrication of greater falsehood than that contained in this alleged message dated in "Heaven, First of July, Month of Saint Anne, Year of Our Lord, 1948"? Such blasphemy could be inspired by no one but the Devil, himself. But this is Roman Catholicism in Canada, and the author of it is the Archbishop of Quebec, successor to the late Cardinal Villeneuve, and named as a possible future Canadian Cardinal.

Of course, this message asks for the usual offering, and sets out no less than six objects. It promises 200 days' indulgence to those who will repeat the prayer written by the Archbishop.

One cannot find language in which to express his abhorrence of such crass paganism.

**CELESTIAL AIRWAYS TELEGRAMME
TO MY CHILDREN ON EARTH**

HEAVEN,

FIRST OF JULY, MONTH OF SAINT ANNE,
YEAR OF OUR LORD, 1948.

TO MY DEAR SONS AND DAUGHTERS ON EARTH,
HEALTH AND BENEDICTION.

MY BELOVED CHILDREN,

THIS NOTE IS AN INVITATION TO YOU TO TAKE PART IN A GREAT CELEBRATION, THAT OF THE FEAST OF MY MOTHER, SAINT ANNE, WHICH WILL TAKE PLACE IN HER FAVORITE RESIDENCE, HER ROYAL HOUSE OF BEAUPRE, ON JULY TWENTY-SIXTH NEXT.

MY HEAVENLY GUESTS ON THE OCCASION WILL BE AS FOLLOWS: MY HEAVENLY FATHER, MY SON JESUS, MY SPOUSE THE HOLY GHOST, AS WELL AS MY GOOD FRIENDS THE SAINTS AND MY FAITHFUL SERVANTS THE ANGELS.

MY EARTHLY GUESTS ARE YOU, BELOVED SONS AND DAUGHTERS ON EARTH, WHO READ THIS INVITATION.

TO GLORIFY MY GOOD MOTHER, SAINT ANNE, MY DIVINE PARENTS AND MY HEAVENLY FRIENDS LEAVE IN HER HANDS THEIR LIMITLESS POWERS AND THEIR BOUNDLESS CREDIT.

ON THIS OCCASION, SHE WILL BE ABLE TO OBTAIN ANYTHING FOR YOU—VIRTUES, HAPPINESS, PEACE, HEALTH, HEAVENLY GRACES AND TEMPORAL GIFTS.

PLEASE COME IN ANSWER TO MY INVITATION. COME IN PERSON OR BY A SUBSTITUTE, COME IN SPIRIT BY YOUR PRAYERS, COME BY YOUR PETITIONS, COME BY YOUR OFFERINGS, BUT COME ESPECIALLY WITH CONFIDENCE.

OPEN UP YOUR HEARTS AND THEY WILL BE

FILLED.

THIS FEAST WILL BE PREPARED FOR BY A SOLEMN NOVENA OF PRAYERS. PLEASE BEGIN IT ON JULY SEVENTEENTH.

TILL WE MEET AGAIN, THEN, BELOVED SONS AND DAUGHTERS, REMEMBER THAT YOU HAVE AN APPOINTMENT AT BEAUPRE ON JULY TWENTY-SIXTH NEXT.

YOUR HEAVENLY MOTHER,

MARY.

To that Shrine most holy,
For three hundred years,
Saint Anne e'er welcomes us
With our hopes and fears.

MY ANSWER

O GOOD SAINT ANNE,

Here are MY INTENTIONS:

MY OFFERING:

- For the Novena\$.....
- For the Basilica Rebuilding Fund\$.....
- For the Steeples and Sanctuary\$.....
- For the Japan and Indo-China Missions\$.....
- For a New Subscriber (name enclosed)\$.....
- For Masses: Low High \$.....

Name
Address

Novena Prayer to Saint Anne

Remember, O Good Saint Anne, thou, whose name signifieth grace and mercy, that never was it known that anyone who fled to thy protection, implored thy help and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, good and kind mother; I take refuge at thy feet, and, sinful as I am, I venture to appear before thee, groaning under the weight of my sins. O holy mother of the Immaculate Virgin Mary, despise not my petitions, but hear me and grant my prayer.—Amen.

†MAURICE ROY,
Archbishop of Quebec.

200 days' Indulgence.

Novena Programme

- Daily: 9.00 a.m. HIGH MASS.
- 4.00 p.m. Devotions and Sermon.
- 7.00 p.m. Stations and Procession.
- July 25: 3.00 p.m. Pontifical First Vespers.
- 8.30 p.m. Solemn Procession of the Relics.
- July 26: 10.00 a.m. Pontifical High Mass.
- 3.00 p.m. Blessing of the Sick.
- 8.00 p.m. Torchlight Procession.

PLEASE ANSWER THIS MESSAGE

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

NORTH BAY NEWS

STUDENT Pastor Bert Oatley-Willis, of Toronto Baptist Seminary, is pioneering in North Bay this summer. In the North Bay *Daily Nugget*, of July 15th, there is a news item which we think may be of interest to our readers.

In the same paper of July 19th, there is a picture of the tent, with a large sign: "REGULAR BAPTIST TENT MISSION", and a photograph of Mr. Oatley-Willis. Beneath the picture there is this caption:

PIONEER BAPTIST—B. R. Oatley-Willis, English sailor-pastor, stands before the canvas church he has erected on a vacant lot on Klock Avenue. The thirty-one-year-old Devonshire, training for the ministry in Canada, has established the first church of the Union of Regular Baptist Churches in North Bay.

The news item appearing in the *Nugget* of July 15th was as follows:

YOUNG PASTOR ERECTS OWN CHURCH— A TENT

A large white marquee pitched in a vacant lot on Klock Avenue is the first real home of the Union of Regular Baptist Churches in North Bay. The tent mission is only a temporary home for the summer, and the small congregation who attend it hope it will give place eventually to a church of their own.

The canvas church was the idea of the young sailor-pastor, who came up here from Toronto early in the summer to establish this sect of the Baptist Church for the first time in the city.

The man who put it up is 31-year-old Pastor B. R. Oatley-Willis, student at the Toronto Baptist Seminary, an Englishman who ran away from home when he was a boy to follow the lure of the sea. That he did this was not surprising for he is a native of Exmouth in Devonshire, traditional breeding ground of seafaring men ever since Drake played bowls on Plymouth Hoe.

15 Years in Navy

Boy and man, he spent 15 years in the Royal Navy and for most of the war served as a petty officer telegraphist aboard the aircraft-carrier, H.M.S. *Indomitable*. The ship was successively torpedoed, heavily bombed in the Malta convoys and attacked by Jap suicide planes in the Pacific. It stayed afloat and PO Oatley-Willis stayed with it.

Within a fortnight of his departure from the navy, he was bound for Canada and a four-year course in divinity at the Baptist Seminary in Toronto. Last summer he was sent to establish a Regular Baptist Church in Drummondville, Quebec. This year he was sent to North Bay armed with only a handful of names.

Services were held in the third floor Oddfellows Hall until it was closed for alterations and renovations. After a fruitless search for other quarters, the pastor hit upon the tent idea. A marquee was loaned from the Cannington-Sunderland Baptist Association. But when it arrived there were no poles for it. Mr. Oatley-Willis grabbed an axe and stepped out toward the bush. He had never felled a tree before, but he felled three that day, and brought them back in 20-foot lengths to prop up his church.

In the open patch beside R. A. Gauthier's garage on Klock Avenue the grass was almost three feet high. It would have covered the 19 chairs the congregation were to sit on. This time Mr. Oatley-Willis took up a sickle.

Now the canvas church is up, the portable altar is in position and services are being held for the congregation of some 15 or 20 people. In search of more followers, the pastor has canvassed some 600 homes throughout the city. He was sent here at the suggestion of Pastor J. R. Boyd of the Brean Baptist Church, Sudbury. When he leaves in September to resume his studies, Mr. Oatley-Willis will be replaced by another pastor.

STUDY OF THE GOSPELS

Commentary on the Harmony of the Gospels, by Charles P. Roney, 567 pages plus Index, published by Wm. B. Eerdmans Publishing Co., Grand Rapids, \$7.50 U.S.A.

Dr. C. P. Roney took three years to write this book. Of course that is not true—he has taken all the years of his life, especially the twenty-five which he has devoted to the pastoral and evangelistic field, and the fifteen he has edited the Bible with helps of large sale. And so this monumental work shows careful and independent reading of the Gospels in particular and the Bible in general, careful research, although our author puts in no references to other works of learning, discrimination in selecting among conflicting views, and fairness in stating, and withal true spiritual insight and real devotion to the cause and kingdom of our Lord Jesus Christ.

One Gospel Through Four

No full biography of Jesus exists. We have not the materials. We were not intended to have. Interesting in any biography are the incidents of childhood, but in the case of our Lord and Saviour we have one story only between the age of say two and thirty. No one of the Gospels is complete without the other. Each was written for a definite purpose. In fact, we have not four Gospels but one Gospel told by four men. For centuries scholars have tried to bring these four together in harmony in order to give as full an account as possible of the life, works and teachings of Christ. The earliest known harmony, indeed, was called *Diatessaron*, which is Greek for "through four". It is unfortunate that many modern attempts use only three Gospels. It is not just that John is recognized to be different from the Synoptics, but that John is thought not to be reliable. No such error does Dr. Roney make. Rather, using the Authorized Version and dividing the story into convenient sections, he brings the four Gospels together, that is, for a given incident such as the betrayal by Judas, he quotes Matthew, then Mark, then Luke, then John (p. 465f.). Of course for our own study we prefer to have the Gospels in parallel columns. We think it makes the differences which supplement one another easier to note.

His life of study has brought our author conviction of the accuracy of Scripture, of the truth of the supernatural, of the deity of Christ, of the importance of the atonement, of the spirituality of the Kingdom, and so of the whole Christian scheme.

The Gospels present many problems in harmonizing. Our writer believes that they are all capable of solution which does not imply that any one of them is mistaken.

Suffused With Supernatural

Certainly the Gospels themselves are suffused with the supernatural and he cannot rightly interpret them who does not believe that there is a God above Who made a definite order in His world but still is able to act directly upon the world even beyond the external laws of His own making.

"The conclusion of Christ's earthly manifestation corresponds with its beginning; just as He came into the world through a supernatural conception, so He passes from the world in a supernatural Ascension. Christianity rests upon supernatural facts with reference to the birth and life and ministry and death and resurrection and Ascension of the Lord Jesus; upon

the historicity of these facts the whole system of Divine truth given in the New Testament stands or falls. By faith in these supernatural facts the new and Divine life of the redeemed has been, is, and will ever be, generated. Without faith in them there can be no salvation, no spiritual life. Destroy this faith, and there may remain many of the ethical and social benefits of Christianity; but as for Christianity in its true and spiritual sense and in its saving efficacy for sinful and hell-condemned humanity, there can be none; and as for a true Christian church, it ceases to be when this faith is destroyed" (p. 566).

THE GOSPEL WITNESS recently printed part of an article by a leading minister of this city, who teaches that when we talk of the divinity of Jesus, we mean merely the supremacy of His humanity. The work under review falls into no such egregious error:

"... the things He did were undeniable evidences of His Deity. Deniers of the Deity of Christ, in every age and clime, seek to set aside the miraculous in His life and works. Those who repudiate the miraculous in Christ's Advent into the world, in His ministry, in His victory over death, thereby deny the Deity of Christ and make void the whole scheme of human redemption wrought out by the Saviour" (p. 295).

Glory of the Cross

To the modern religious liberal, Jesus was a martyr and His cross means little more, so that the relevance of His cross does not mean that He did something for us in relation to God which we could not do for ourselves, namely, atone for our sins, but only that He bore a grievous burden which we all must share in bringing high ideals to a low world. How refreshing, then, to find a scholar to whom the words of Jesus upon the Cross, "My God, my God, why hast thou forsaken me?", "reveal a mysterious glory of the cross in the full payment of the penalty of sin for the whole race of man by the Son of God Himself" (p. 509), since he believes in "the vicarious and propitiatory sacrifice of the Saviour on Calvary's cross" (p. 69)!

The more one reads the Gospels, the more he must be convinced of the spirituality of Christ's Kingdom. Certainly this student has found

"He had constantly asserted that His kingdom was not of this world, that He had not come to restore the national life of Israel, and that one of the results of His mission would be the complete overthrow of the ecclesiasticism of Judaism; and of all national hopes of restoration until the consummation of His kingdom would become a reality. The self-inflicted blindness of the Jewish authorities had kept them in darkness as to the real purpose of His mission and as to the real character of His Person" (p. 294).

In Dr. Roney's view, the spirituality of the Kingdom does not exclude the future spiritual restoration of Israel at the return of Christ. His views of Eschatology seem moderate indeed. He holds that the blockade of Jerusalem under Titus by the year 70 is "the tribulation" (p. 400).

One of the delights of a writer such as we are reviewing is that he gives his own findings often in a way to provoke one's thought, and yet he is ready to acknowledge that others may differ and calmly to state their views.

Minor Disagreements

With some of our preacher's interpretations we must disagree. For instance, we do not believe that the baptism with fire mentioned in Matthew 3, Mark 1, and

Luke 3, is the flame of purification. We think that both Matthew and Luke explain the matter when they immediately speak of the chaff being burned with fire that cannot be put out, that is, hell fire. Further, we feel that there is some confusion between "the Christian Sabbath" and the "Lord's Day" (p. 124). And surely to explain the reference, "This generation shall not pass until all these things be fulfilled", to mean "that even though the Jewish polity shall end with the fall of Jerusalem in the Jewish-Roman war, the Jews as a people shall be preserved throughout the new epoch of the gospel dispensation", is to take the words in anything but their plain meaning. Generation does not mean nation, and our author believes that "in the end of this dispensation there is to come about a national conversion of the Jews to Christ"; which would be hard to harmonize with the idea that the Jews will pass away! But these differences are minor. On the whole we recommend this book and for all its price, as of all larger serious books now, is not small, it is of far more value than two dozen minor works of devotion.

—W.G.B.

A LETTER TO THE EDITOR

Sir:

Mr. Arnold Lunn, in your issue of April 10, pretends to see in the Spanish Catholic Church a champion of freedom. As a Spaniard I feel it my right to give him the lie. He admits that "Spanish Liberals have always been hostile to the Church". *Et pour cause*, Mr. Lunn. The Catholic Church stands in Spain for everything that we understand as totalitarian and anti-democratic, for the illiteracy of the peasants and the using of the confessional as a political weapon. It owns well nigh two-thirds of the land. The Jesuits are the main shareholders in the Spanish Telephone Company. From before the start, right to this very day it has unblushingly and wholeheartedly given its blessing to every move of Franco's unholy mixture of Falangist Blue Shirts, *Requets* and Moors. It gave its blessing to the hideous massacre of women and children in Badajoz's bullfighting arena, an incident which makes a trifle of the similar one portrayed in the recent German film, "The Murderers Are Amongst Us". It has preached its message of hatred from very pulpit in Spain. It is to this very day exercising an inquisitorial censorship on every aspect of Spanish life from films to swimming-costumes, to mention the least harmful manifestations of its intolerable totalitarianism. Does Mr. Lunn know that the Catholic film censorship stamps out every kiss on the screen that does not take place between husband and wife or parent and daughter with the same ruthlessness that it banishes any book it considers dangerous? Of course he does; but he prefers to make a song about the "very different treatment which Catholic schools receive in most Protestant countries". What about the treatment non-Catholics receive in Spain?

A Spanish Liberal.

(From *The New Statesman and Nation*, April 24, 1948)

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IT TAKES COURAGE TO DO THIS!

Readers of THE GOSPEL WITNESS must know how difficult French-Canadian evangelism is. A letter to hand from one of our men who is working this summer at such a task, shows the way in which courage is linked with faith in the attempt to reach with the gospel those from whom Rome has kept it for many a day. Lest persecution should be increased, we are omitting names from those parts of the letter which we quote below:

"We should have written before this but it has been almost impossible. Too many things have happened all at once. Monday we drove out to _____, making some visits on the way. One visit was with _____. He was saved through reading a tract. It blessed our souls to hear of his conversion. His father is a Roman Catholic but his mother Anglican. They live in a R.C. district. Already they are feeling persecution. While he was writing his finals at _____, he stayed at his aunt's (he was there all year), but when she heard he was planning to enter the Protestant ministry, she put him out. They are feeling the persecution at home also. _____ has command of both French and English.

Put Out of Hotel

"Mr. _____ registered at our hotel in _____. That started things. The hotel-keeper recognized the name. Wednesday morning I was back at _____. The hotel-keeper told _____ and me we would have to leave the hotel, for some engineers were coming to pave the road and had reserved the rooms. This was only an excuse to put us out. The priest had told her to put us out of the hotel. He said this right from the pulpit. Her conscience must have bothered her, for she used the engineer story for an excuse. We know the road superintendent and also the fellow who is head of the paving. He said he was staying with the engineers in _____ and no rooms had been reserved!

"We could find no place to board in _____ but slept in the other hotel for the night. We were told we could spend only the one night there. Finally we were forced to take all our baggage back to _____. _____ and I are certain our work in _____ is not finished. Everyone knows us there. The priest has given us much publicity, which has been most useful. One day we were riding along the road when some men who were working in the ditch, called us over and asked us for some books. Thus we got the Gospel into the hands of three men. Another man was fishing. He refused the Gospel. On our way back to the village he caught up to us and asked for a Gospel. The Lord truly is blessing.

Many Hungry Hearts

"Another day a boy stopped us. He wanted a Gospel and one for his brother. Another time two men drove out in the country to us and asked us for Gospels. These are some who have come to us. There are many others who have received Gospels in the homes. I believe there are still many hungry hearts there. We have bought small packsacks. Now we are travelling with only as much as we can get in our sacks. We will stay where we can. _____ will be open to us for a while, anyway. When it is closed we will sleep anywhere. From now on we cannot be sure of a place to sleep, but we know the Lord is with us. What more could we ask?

Meeting Raging Enemies

"We will stay in _____ but will work in _____ for a couple of more days. We never know what we may run into. I made a visit at one home a couple of weeks ago. When I told him I was from _____, and that I was distributing Gospels, he 'blew a fuse'. He gave me quite a burst of French and told me to take to the road. I moved too slowly, so he gave me a push. Later that day I was at another home. A fellow came up on a bicycle. With eyes glaring he was full of rage. He ordered me off the land and told me to take to the road. I tried to explain what I was doing but his rage grew worse. Finally I had to leave. When he saw _____ across the road, he called to a man there. The man came out to _____, took the Gospel which he had given a girl there and threw it at him. One of the first days in _____ was similar. We

were chased off one street by a man who was 'quite mad'. However, we speak to everyone and soon this man was friendly and spoke to us.

A Sixty-Mile Sermon

"Many and varied are the experiences of working among the French. We have found that the Lord has answered our prayers giving us far more blessing than we deserve. We had an opportunity to give a man a sixty-mile sermon. He picked us up and drove us to _____. He was disgusted with his church, for they weren't preaching from the Bible. He asked questions and we talked on almost every doctrine. We presented the Gospel to him again and again."

DEMONSTRATING THE GOSPEL

A Manual of Church Services, by Rev. Gordon Palmer, D.D., published by Fleming H. Revell Company, New York, 164 pages, \$2.25.

Two types of experience go into the making of this book, a long success in the pastorate and ten years in the training of other Baptist ministers.

Dr. Palmer believes from his wide experience that the ceremonies and rites and public services generally of our Baptist churches in themselves may and really do demonstrate the gospel. They will do it better as they are better performed. For instance, the ordinance of baptism can be marred by too much splash, and the observance of the Lord's Supper by a nervous hurry. The beginner will find specific instructions in this book, and the man of experience will be able to check his own methods and to find ways of adding variety in what he does. He will not agree with everything in the book. Although earnest people often talk about an "altar call", we personally avoid the word altar to name any part of a Baptist church.

Knowing the cheerful disposition of the author, we greatly enjoyed this story:

"When we used to take the offering it was our custom to quote: 'The Lord loveth a cheerful giver and the liberal soul shall be made fat.' One day one of our bonnie members said, 'Pastor, can't you find another Scripture to encourage us to give, rather than the one you always quote. You know, I am as liberal as I can be, and see what it has done for me. I do not need any more fat.' We went home and read the various versions of this passage. The next Lord's Day we began to quote: 'The Lord loveth a cheerful giver and the liberal soul will be made prosperous,' much to the surprise and delight of our sister."

—W.G.B.

DOMESTIC WORK WANTED

A young man and his wife, feeling the call of the Lord to missionary service abroad, plan to come to Toronto about the first of September so that he may complete secondary school work necessary for entrance into Toronto Baptist Seminary one year from now. His wife is willing to do domestic work to provide room and board, etc., for herself and her husband. We are hoping to place these young people in a Christian home. A prospective employer should write or phone Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, RA. 2581.—W.G.B.

"WHY"

"The Canadian Protestant League"

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BLESSED

Blessed is he that readeth.—*Revelation i:1-20.*

In verse three the divine benediction, "Blessed" is pronounced on the reader, the hearers, and on those who keep those verbally inspired communications. The fact that the blessing is repeated at the close (22:7), and judgment threatened on all who tamper with the whole or part of this book of prophecy (verses 18, 19) impart an unusually solemn character to this hitherto much neglected portion of Scripture. None can read it, or hear it read without blessing, and none dare despise it with impunity. God is ever faithful to His word whether in the bestowal of promised blessing, or in the execution of threatened judgment. "He that readeth", probably refers to the public reading of the Scriptures in the Assemblies, and no doubt Paul's admonition to Timothy "give attendance to reading" (I Tim. 4:13) speaks of the same good old practice, and one which we fear is being sadly neglected. Every reader of the Revelation, whether in public or private, may rest assured of the Lord's blessing. The Synagogues—authorized by Jewish law wherever ten persons could be brought together to form a congregation—had as an integral part of their service the public reading of the Word of God, and exhortation (Luke 4:16-20; Acts 13:14, 27; 15:21). "They that hear" would signify the company present in these and other occasions when the prophecy was read. For the force of "keep those things," see John 14:21-24.

WALTER SCOTT.

Blessed . . . who die in the Lord.— *Revelation xiv:1-13.*

Here is a word of strong consolation. It is most appropriate at this point, for it has reference especially to a time when many will be faced with the dread alternative of death or worship of the beast. There is a wonderful difference, in the light of Scripture, between those who die "in the Lord" ("the dead in Christ", I Thess. 4:16) and those who die in their sins (John 8:21). "The dead who die in the Lord" are blessed from henceforth. The word means literally from now, i.e. from the very moment of death. Its meaning is illustrated by the word of the Lord Jesus to the thief on the cross: "Verily I say unto thee, to-day, thou shalt be with Me in paradise" (Luke 23-43). Hengstenberg makes this edifying comment: "This word from henceforth is a precious jewel, an antidote against the cheerless doctrine that would make a long night go before the bright day; such for example, as theirs is, who dream of a sleep of the soul. If, as our Lord declared, 'he that heareth my word . . . hath everlasting life . . . and is passed from death into life', then the soul's life in Christ can suffer no interruption; and whenever any interruption is believed to exist, external life itself is indirectly denied." Special force is given to this passage by the words "Yea, saith the Spirit", which puts it among the things the Spirit is now saying to the churches. The words "that they may rest", points to a state of conscious enjoyment, as in Genesis 2:1, 2. The words, "and their works do follow them", implies a reward awaiting them there for their good works here.

PHILIP MAURO.

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

To Mr. and Mrs. Ewan Paras the gift of a daughter on
Wednesday, July 21st.One of our student pastors has bought an old car and
appropriately calls it Daisy Mae, because she may and she
may not!

We do not think that we have had a better list of applications for a school year than are now accepted or pending. We have heard of others who wish to come but who have not yet applied. Our present ability to grant theological degrees is helping to attract some worthy students, particularly such as have university standing or wish to pursue further studies when they have already received considerable training.

Our school is constantly in need of support and our enlarging programme demands increasing income. Yesterday we received from a friend in the country a kind letter commending the work of our men; in fact, the writer did not need to be told about it since he had seen it, and because of his enthusiasm he sent us a contribution of thirty dollars.

At long last the new *Prospectus* has arrived from the printers. We should be glad to mail copies to young people interested in Christian training from any list of names furnished to us. Our best advertising agents are our graduates and our students and our supporting friends.

WITNESSING TO "JEHOVAH'S WITNESSES"

Some time ago a missionary on furlough from India, Rev. John Cheshire, carefully prepared a tract so printed that it will go in a business size envelope, entitled, *Witnessing to Jehovah's Witnesses*. In this he takes up one point and does it well, showing the real denial of the resurrection by C. T. Russell, J. F. Rutherford and their present successors. A large number of these tracts were sold from our office. This has just been reprinted. We think it very useful to Christian workers, particularly having regard to the tremendous personal canvassing efforts being made by the self-styled "Jehovah's Witnesses" everywhere. Copies may be had from this writer at 15c a dozen, 25c for two dozen, 75c per hundred.

—W. G. BROWN.

Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 6 August 8, 1948

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

THE JUDGE

Lesson Text: John 5:17-30:

Golden Text: "For the Father judgeth no man, but hath committed all judgment unto the Son."—John 5:22.

Supplementary Reading: John 5:39-47; 1 Cor. 3:9-15; 2 Cor. 5:6-11; Rev. 19:11-15; 20:1-6.

I. Judgment Committed to Christ as Son of God: verses 17-23.

As the Saviour journeyed northward from Judaea into Galilee, He passed through Samaria. It was here that He had the conversation with the woman at the well of Sychar which resulted in her salvation and in the salvation of many of her compatriots (John 4:1-42). Proceeding to Cana, the scene of His first miracle, He healed the nobleman's son (John 4:46-54).

It was not long, however, before Christ returned to Jerusalem to attend one of the feasts of the Jews (Lev. 23:2; Deut. 16:16; John 5:1). This may have been the Passover, Pentecost or Purim (Esther 9:20-28; John 2:13; Acts 2:1).

The healing of the impotent man at the Pool of Bethesda, which was situated at the sheep gate near the temple on the east side of the city of Jerusalem, aroused the anger of the Jews, for they considered that the Saviour had violated their laws of the sabbath (Jer. 17:21; Matt. 12:2). The Lord did not use a human argument in answer to His critics, as He did on another similar occasion (Luke 14:5), but made a clear pronouncement of the ground of His authority—His identification with the Father (v. 17). In the miracles which He had performed, God was working; all these were signs, not merely of the power of God, but also of the Son's identity with the Father.

The Deity of Christ was a great stumbling-block to the Jews of that day, as it is to the Jews of our day. Some of them were willing to proclaim Him as a good man, a teacher or even a prophet, but they categorically denied that He was God. The claim which our Saviour made was true, but it angered the Jews still more (v. 18). At this time Christ claimed to be one with the Father in essence (v. 18; John 10:30), in works (v. 19), in power (v. 20), in resurrection (v. 21), in judgment (v. 22), and in honour (v. 23).

The Father bore witness to the truth of the Saviour's claim by permitting Him to perform works such as God alone could perform. Hence, all the miracles were signs that Jesus was in truth the Son of God (John 20:30, 31). The Father is represented as the loving Master-Craftsman tenderly instructing the obedient Son how to perform divine works (Matt. 3:17).

The Father acknowledged Christ as His Son in giving Him power to bestow life, both physical and spiritual (John 17:2). Christ raised men from physical death on several occasions (Lk. 7:15; 8:55; John 11:44). The gift of everlasting life is given to those who hear His word (Rom. 10:17; Rev. 3:20) and believe (John 3:16, 36; Rom. 10:9, 10). Although spiritually dead in trespasses and sins, they pass from the condition of death to the condition of life (Eph. 2:5; 1 John 3:14); they are transported from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13).

Judgment is another of the prerogatives of God. He alone has the wisdom and righteousness to judge aright the deeds of men (Gen. 18:25; Psa. 9:8; 67:4; 75:5-8). Thus, when the Father states that He is committing the work of judgment to His Son, He attests that the Son possesses all the attributes of Deity.

God demands that men honour the Son as they honour the Father. One frequently meets with modernists who say that they believe in God, but who refuse to acknowledge the claims of Christ (1 John 2:23). The time will come when all men,

whether willingly or unwillingly, must yield honour, allegiance and glory to Christ as the Sovereign Lord (Isa. 45:23; Phil. 2:9-11; Rev. 5:13).

II. Judgment Executed by Christ the Son of Man: verses 24-30.

Judgment and justice are the habitation of God's throne, and mercy, as well as truth, goes before His face (Psa. 89:14). God in His righteousness demands holiness on the part of His creatures, and in love has made it possible to be just, and yet merciful (Rom. 3:21-26). Sinners, who would otherwise come into judgment, may escape from the dread necessity by believing in the Christ Who bore the judgment of their sins in His own body on the tree (1 Pet. 2:24). Upon Christ as the Lamb of God the Father placed the burden of their iniquities (Isa. 53:3-11; John 1:29), and they shall never come into condemnation or judgment (John 3:18; 1 Pet. 2:6).

The period of Christ's sojourn upon earth was marked by the resurrection of some, but He will show forth that power in greater degree at His Second Coming (Rom. 4:17; 8:11). The Scriptures do not teach a general resurrection, but distinguish between the resurrection of the bodies of the righteous and the resurrection of the bodies of the unrighteous (Dan. 12:2; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 20:4-6, 11-13). The hour is coming when those who are dead physically shall hear the voice of the Son of God and live. The hour now is when those who are dead spiritually shall hear the voice of the Son of God and enter into everlasting life (John 5:24).

Again, the Father declared His pleasure in the Son by giving to Him the authority to execute judgment. Two reasons are mentioned (vv. 22, 23, 27). First, it is the will of God that men should honour Christ. Secondly, the authority to judge was given to Christ because He was the Son of man, as well as the Son of God. He is an appropriate Judge of their motives and actions, since He, too, was man (Acts 10:42; 17:31; Heb. 2:17). He is a righteous Judge (Isa. 11:3, 4) and competent, since He always performs the will of the Father (John 8:29).

DAILY BIBLE READINGS

- Aug. 2—God is Judge of all the earth Gen. 18:23-33.
- Aug. 3—By Him actions are weighed 1 Sam. 2:1-11.
- Aug. 4—Jesus predicted a future judgment Matt. 11:20-30.
- Aug. 5—The Judge is already appointed Acts 17:22-34.
- Aug. 6—Judgment is inescapable Rom. 2:1-16.
- Aug. 7—Believers at judgment seat of Christ 2 Cor. 5:1-13.
- Aug. 8—Unbelievers at the great white throne Rev. 20.

SUGGESTED HYMNS

The Gospel of Thy grace. O Christ, what burdens bowed Thy head! Rejoice, the Lord is King! Look, ye saints, the sight is glorious! Golden harps are sounding. Lo! He comes with clouds descending.

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