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The Jarvis Street Pulpit

"The God Who Works for Those Who Wait for Him"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 11th, 1948
(Stenographically Reported)

"From the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, a God beside Thee, which worketh for him that waiteth for him."—Isaiah 64:4.

PRAYER BEFORE THE SERMON

O Lord, Our God, the assurance that Thou dost hear us inspires us to present our petitions to Thee. We ask for the ministry of Thy Spirit in our service this morning and pray that our service may be acceptable to Thee, through Jesus Christ our Lord.

We come with petitions this morning. We seek Thy help and blessing for those who are absent from us. We think of a great company of children who are in camps and in other places by the lakeside. We pray that Thou wilt give Thine angels charge concerning them, to keep them in all their ways. Preserve them in their play and their recreation, from all accident and danger. Direct their minds to the things of God, and bring them back to us, unharmed.

We pray, too, for the great company of our membership who also are absent, seeking rest and refreshment; and as they seek the reinvigoration of their bodies, and rest of mind, we pray that their spiritual life also may receive due cultivation. Help them that they may not, in these days, be unmindful of their duties, their obligations to Thee.

This we pray for all Thy people the world around: for all the assemblies of the saints, for the needy, for the aged, the infirm, the sick, and those who minister to them, for mothers with their children. As Thou shalt bless us, bless them also.

Now as we open Thy word, instruct us in Thy truth, that, as a result of this service, we may be better men, and better women.

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

OUR text tells us that from the foundation of the world men have never even imagined what God is like. They have "changed the glory of the incorruptible God into an image made like to corruptible

man, and to birds, and fourfooted beasts, and creeping things". But they have never been able, of themselves, to form any conception whatever of what God is like.

This verse is carried into the New Testament. We read it together this morning. You remember the Apostle Paul's saying, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory".

It was impossible for them, unaided by the Spirit, to recognize Incarnate Deity in Jesus Christ. They were devoid of that hidden wisdom, that spiritual discernment, which would have enabled them, like Thomas, to fall at His feet, exclaiming, "My Lord, and my God!"

Following upon that, the Apostle quotes this text which I have read to you, saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him", which is to say that God is not perceived by our natural faculties, nor by the natural mind. The things of God to the natural mind are foolishness, neither can the natural man know them, because they are spiritually discerned.

Look at this Old Testament text. I quote from the Revised Version: "For from of old"—the Authorized has it, "From the beginning of the world"—"men have not heard, nor perceived by the ear, neither hath the eye seen, a God beside Thee, which worketh for him that waiteth for him". Among the gods of the heathen there has never been one that bore the slightest resem-

blance to God, the Father of our Lord Jesus Christ. Men never dreamed that such a God as ours could take account of them, and serve their interests for time and for eternity. And the distinctive thing about this God of ours, so unlike the gods which men have made for themselves, is that He "worketh for him that waiteth for Him".

You will recall that on that great day on Mount Carmel, when Elijah challenged the prophets of Baal to a demonstration as to who was the true God, they set up their altars, and because they were many, he proposed that they should have the "first innings". "You pray first, and the God Who answereth by fire, let Him be God." You remember what they did. They cried aloud, "O Baal, hear us"; "And they cried aloud (again) and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." They wanted their false gods to answer them by fire, to work for them while they waited for him. But there was no voice, neither any that answered.

Then, while Elijah prayed, fire fell from heaven, consuming the sacrifices, and the altar, and licking up the water that was in the trench roundabout the altar. Then they fell on their faces, saying, "Jehovah! He is God!" He was the God Who worked for those who waited for Him.

There are many worshippers of false Gods to-day: Our Lady of Lourdes, The Virgin of Guadalupe, Our Lady of the Cape, Our Lady of Fatima, and others. These wooden images have been conveyed across the continent, and an aggregate of millions have bowed down before them. I venture the assertion that they have done nothing for those who waited for them.

I would have you think this morning of our God, Whom none of the princes of this world recognized, but Whom we know, by the illumination of the Spirit, to be not only the Son of God, but God the Son.

I.

So we begin by asking, WHAT DOES IT MEAN TO WAIT FOR GOD? We are admonished repeatedly to wait for God. "My soul waiteth for the Lord more than they that watch for the morning", the Psalmist said, "I say, more than they that watch for the morning."

What does it mean to wait for God? *It does not mean the substitution of inactivity, of idleness, for legitimate, and necessary labour.* It does not mean that we are to fold our arms, and do nothing, and say, "I am waiting for God." The farmer tills the soil. He harrows, and sows it, and when he has thus done, he may then, legitimately, wait for God. One may sow, another may water, but it is ever God Who giveth the increase. It were vain to expect the increase where there has been no ploughing or sowing. So we are not to substitute prayer for legitimate labour. I have known not a few people who say, "I have waited upon God", when they have waited idly. It is well that we should wait upon God; but in certain circumstances there are duties which devolve upon us, obligations which are exclusively ours, and upon the execution of which God's blessing is ever conditioned. Where circumstances obtain which require human activity, human effort, then we must be busily employed in the service of the Lord. Like the farmer, we must plough, and sow, ere we wait upon God: indeed we wait upon Him as we plough and sow.

You may apply that principle in a thousand ways. It

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)
Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

applies to the family. There are some things that parents ought to do. There are instructions which they should give. There may be discipline and training, which only a Christian home can provide. It would be folly for parents to pray for their children if they failed in these parental duties. They must perform their duties, and the blessing of God will fall upon them; but until such duties are performed, it were folly for us, idly, to wait upon God, and say, "God will look after them". He will do so, under certain circumstances, as we shall see. But inasmuch as He has so made us, as to make it possible for us to come into cooperation with Him, as He has willed to engage our affections, our understandings, our perceptions, our wills, so that we may be brought into harmonious relation to Him, and cooperation with His will and purposes—He expects that we shall be actively engaged, that we shall pray, not only on our knees, but on our feet, and with our hands, and in our daily labour. Then we may look to Him for His blessing.

But there are circumstances in life where we are made to know that we have reached the limit of human help. We can go no further; we have done all that is humanly possible to do. Then we can do nothing but cast ourselves upon God. I think, then, *waiting upon God involves the recognition of human limitations.* However clever we may think ourselves to be, it is necessary that we should recognize that without Him we can do nothing. When the human mind, the whole human personality, in the totality of its abilities, and capacities, has been exerted to its utmost, beyond which we cannot go, and we find ourselves face to face with a situation beyond our powers to improve, then we must literally "wait" for God.

Someone is ill. To the limit of your knowledge you do the best you can to alleviate his sufferings. But you have sent for the physician; and when you have done all that you can do, so far as you know what may

be done, you say, "Well, there is nothing more we can do. We shall have to wait until the doctor comes." It means that, recognizing your own limitations, you cast yourselves upon the skill of the expert, and you wait for someone to come and work for you, because you can, in this particular situation, no longer work for yourself.

Did you ever drive into the ditch—I hope not by any carelessness on your part. But sometimes, be as careful as you may, the road is treacherous. I have seen many a car in a ditch. It is useless to try to lift it out. I remember coming from a meeting some years ago, a 'bus load of us. We came upon a car in the ditch with the lights still burning. We stopped, got out, and went down. It had been raining heavily. We looked into the car, and saw two men quite motionless. We knocked at the window, and one of them wakened up, and turned the window down, and said, "Help us out of here." But as soon as he turned the window down, we caught a strong odour of liquor. We said, "You had better turn up that window again, and keep out the rain. We are headed for the city, and we will send you help." We were afraid to put them back on the road—there were enough of us to do so—because they were quite unfit to drive. They would only repeat the accident, with, perhaps, more serious consequences. We reported to the police when we got to the city, what we had found, and they said, "We will go out and bring them in." I suppose when they put up their window again, they could only wait.

Perhaps you have been in a situation where you could not help yourself. You had to go to the nearest telephone, and send for the wrecker, and when you were standing by your crippled car, some motorist may have stopped, and said, "Can I do anything for you?" "No, thank you, I am just waiting. We have asked for help, and it will come by and by." You did not waste your strength trying to lift that car out of the ditch—you waited for the expert.

Life is full of slippery places, and in many cases we have all got into the ditch somehow—I mean into a situation from which we could not extricate ourselves. Then we said, "There is nothing we can do, but just wait for the Lord. We are dependent upon Him: He must come and help us."

Sometimes I have heard a doctor say, when he has exercised his skill to the utmost, and anxious friends have said, "Well, doctor, what have you to say?", he has answered, "I have done all I can. The case now is in other Hands than mine. We can only wait for Him."

That is especially true of *the unsaved man*. How he has endeavoured to climb out of his ditch! What efforts he has made to correct the errors of his life! Perhaps the more he has tried, the deeper into the mud he has sunk, until at last he has said, "I have to acknowledge there is something in me, and about me, which is too much for me. I cannot conquer this inward evil. I cannot get out to the King's highway, and walk in the paths of righteousness." What do you need? "I suppose I need what you would call a Saviour. I need salvation. I have tried to work one out for myself. I have gone to the preacher, and I hoped that he might, by his counsel, lead me to a place of safety. I have even gone to the physician, and asked him if he could give me anything to neutralize this evil that is within me, but I found it was all in vain. I need something;

and I am driven by bitter experience to acknowledge that I need a superhuman power. I need Someone to do something which no priest, nor preacher can do for me, and which I cannot do for myself—I have come to the end of everything. What shall I do?" Only this. Wait for the one and only God Who worketh for him that waiteth for Him. He will do something for you if you wait for Him.

I think, too, *waiting upon Him* means to wait with the full confidence that when it shall please Him to come to our help, His wisdom, and power are adequate to the occasion. You have sent for God; you have prayed for Him. Will He come? If he comes, will He do anything? Listen: "He that cometh to God must believe that he is"—not only that He exists, but that He is God. You must come to Him as God, as the One Who is high and lifted up. The principle of this text is that He separates Himself from all others, saying, "I am God, and beside Me there is none else."

Very well, then, "He that cometh to God" must believe that He lives, and that He is God. What else? "And that he is a rewarder of them that diligently seek him." Can you, do you, believe that when God comes He will come with all power, with all wisdom, to use that big word, the immeasurable word, the word that has no synonym in any language—that He will come in the fulness of His grace, to do for you what no one but God can do? That is what it means to wait for God.

We have advanced very much. We have all kinds of lights, and yet the man equipped with the very best light that man's skill has ever made to shine, sometimes gives up his work, and says, "I shall have to wait for daylight." You cannot force the morning, my dear friends. You cannot make the sun rise before his time. You must wait for the morning; and our souls must wait for the Lord after the same fashion.

What are you waiting for? For the coming of the only One in all the universe Who can do anything for me. Will He come? Yes; as certainly as the sun will arise. And when He comes, what then? The Sun of Righteousness will arise with healing in His wings, and will do for me everything I need to have done. That is what it means to wait. Not merely to utter words, to fall into the habit of repeating—and repeating—and repeating them—not your petitions. There is a place for that. Sometimes it means just waiting silently for the Lord: "Rest in the Lord, and wait patiently for him". You have come to the end of yourself, you have sent for the expert, and you have committed everything to Him—now wait for Him.

II.

WHAT IS THE NEXT THING? "From the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, a God beside Thee, which worketh for him that waiteth for him."

That means that *this God of ours is independent of locality, independent of place*. As you think of your requirements this morning, how wide is your need? You say, "Sir, it is just about as wide as the world." What do you mean? Why, some father or mother might say, "I have a son in Europe. I have a daughter in the Antipodes. I have another child in Asia. I have still another in Africa, as well as some at home, and every day I pray for them all." What sort of God do you need? You need a God Who is present in Europe,

in Asia, in Africa, in America; you need an ubiquitous God, a God Who can work in a dozen places at the same time. No one else can.

People have come to me and said, "My son is going to such and such a place. Do you know anyone there to whom you could give him a letter of introduction? I should like to know that there is someone there who will take an interest in him." I can always say, "Yes; I know Someone Who is everywhere present, and Who will take an interest in your children wherever they go." What I suggest to you is that this God Who worketh for him who waiteth for Him, can work everywhere at the same time.

Furthermore *this God is sovereign over all things, and over all circumstances.* You say, "I am anxious about someone's salvation, but I cannot get them to church. If I could only bring such an one under the sound of the gospel I should have some hope." Why limit God in that fashion? If they will not come to the hearing of the gospel, do you not believe that this sovereign Saviour can go to them, and deal with them where they are? This working God of ours is not shut up to circumstances. He is not confined to any particular place, or to any set of conditions. He is over all, blessed for ever, a sovereign God, Who makes all things to work together for good to them who love Him. So you may commend your loved ones to Him.

I saw an advertisement last week of a certain firm who "shops for you in all the world". There was pictured a map of the world. "We have our buyers everywhere; in India, China, Africa, in Europe, in America—everywhere. We bring the things from afar to your door-step, and deliver them to you. We shop for you in all the world." So does God. You have but to pray, and His ships, like Jehoshaphat's ships of Tarshish, which brought "gold, and silver, ivory, and apes, and peacocks"—His ships of promise will come freighted with blessing from everywhere as may be necessary for God to fulfil His promise to you.

I have known many cases where the Lord has dealt with people *without human instrumentality, in answer to prayer.* I have told you of an experience I heard my father relate on more than one occasion. He was ministering in a certain place in Cornwall, England. One evening after the service he went home with one of the officers of the church, a very godly man. They had supper. Then this man said, "Now, Pastor, before you go, we shall have family worship." So they prayed. Among other things this man prayed for his brother-in-law. I will call him Samuel Hughes, I think that was his name. He was the leader of a secular club in town, a company of men who professed to believe there was no God. Every Saturday they had a meeting, and discussed their infidelity among themselves. Then this man would close their discussion in this way: taking out his watch and laying it on the table, he would say, "I am now going to lay my head on the table for three minutes and I will challenge God, if there be a God, in these three minutes to strike me dead." He had done that for years. When the three minutes were up, he said "There you are! No God would fail to accept a challenge like that, if there were a God. He had a chance to prove Himself."

This night as my father's church official prayed, he began to pray for his brother-in-law. He told the Lord he was beyond human reach altogether. As he prayed

his faith waxed stronger and stronger, until at last he said, "Lord, I will not rise from my knees until Thou shalt bring Samuel Hughes into this room."

It was getting on for midnight. My father had had a heavy day, and he said, "I must confess my faith was not quite equal to it. I was tired. But he prayed on, and on, and I began to wonder how long we should have to stay there. How long he prayed," he said, "I do not know, but a long time."

The room in which they were kneeling was just off the front hall, and the front door was not far from the door of this room. My father said, "Suddenly almost a chill, yet a thrill, ran through me as I heard the front door open, and someone stepped into the hall, took two or three steps, and stood by the door that led into our room. After a moment or two Samuel Hughes walked in, and fell on his knees, and prayed with us, 'God be merciful to me, a sinner.'"

"He was soundly converted then and there. They gave thanks together, and when they arose, the brother-in-law said, 'Samuel, tell us how the Lord dealt with you.' He said, 'I had gone to bed, but not to sleep, and suddenly I felt an urge to come to see you. I got out of bed. My wife said, 'Are you ill?' I said, 'No, but I am going to see John.' 'Why? They will be fast asleep.' 'Perhaps they will. Perhaps I had better wait till to-morrow.' I got back into bed, but I could not rest. I said, 'I must go.' I got up and dressed, and I came here with all haste, and as I opened the door I heard you telling the God Whose existence I have been denying all these years, that you would never rise from your knees until He should bring me here. He introduced Himself to me, John, and He Who would not answer me in judgment, has answered me in mercy."

Oh, there is no God like unto Him Who worketh for him that waiteth for Him!

Do not despair. There is nothing too hard for the Lord. Someone says, "But, sir, I wish you had not said that to me. My great difficulty is in the past, and that is history, and you cannot re-write history, as you cannot re-live it. I cannot reach back into my yesterdays." No; but God can. Yesterday is as to-day with Him. Have you not read, "Thou hast brought back the captivity of Jacob"? Our yesterdays are not beyond His ken, nor are they beyond His power, and if that be the sphere in which you need a working God, I commend Him to you. Has He not said that He can blot out our iniquities as a thick cloud, blot out our yesterdays, if He wills to do so?

"I am not troubled about yesterday: I am troubled about to-day. I am face to face with a serious problem." Beyond your ability? "Yes." Well, hand it over to the Expert, and wait for Him. He can manage it. In the present—whatever it may be, however complex, however complicated: I say again here and now, there is nothing too hard for the Lord.

Someone else says, "Sir, it is not my past, nor my present, but my future—my children! Some of them are very wayward. I wish I could be sure that I could live to see them saved. But it does not look as though I shall. I see no signs whatever of repentance, and I look with apprehension into the future. I cannot reach it, it is beyond me, and I don't know what to do."

Perhaps you are troubled about your own future. I saw an advertisement—it is a good thing to study advertisements sometimes—which said, "Your future is

our business to-day". Yes; your future is God's business. Leave it to Him! Cast all your care upon Him, future, as well as present: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

Sometimes I have a little anxiety. I think of the future of this church, and of the Seminary, and THE GOSPEL WITNESS, and a great many other things. I have often said, "Who will carry on?" And I have always got the same answer. This working God says to me, "You leave that to Me. I will carry on. I shall be here long after you are gone; and there is no God like Me who worketh for him that waiteth for Me."

May I say this one other simple thing? A man said to me the other day, "I just learned afresh to-day why a half dozen men need a foreman to look after them. I went to some workmen and I said, 'Will you do so and so?' 'Yes; we shall attend to that.'" He said, "I left them for a short time, and when I returned the job had been wrongly finished. Now I know why men need a foreman to watch over them, to see that they do as they are told."

We want to watch God. We make our request, then we say, "Now we shall stand by and see Him do it." We want to intrude upon the divine privacy, and watch God, to make sure He does what we want Him to do. But remember God says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And when at last He brings forth His perfected work, we shall say, "Lord, we asked for one thing, but we never expected it to be as perfect as this."

Leave it to Him, and when He brings forth your righteousness as the light, and your judgment as the noon day, you will be able to say, "That is just like God, after all."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding: He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but—*but*—but they that wait upon the Lord—they that wait upon the Lord—shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Let us pray:

We thank Thee, Lord, for such a God as Thou art. Help us to trust Thee more perfectly, for Thy name's sake, Amen.

Now let us sing:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

PURGATORY NOT IN THE BIBLE

The Scriptures do little to furnish any picture of a place of purgation for the faulty but not wholly "lost". The humanist Friar in *The Cloister and the Hearth* seems right in saying that "all we know about Purgatory" comes to us through Gregory the Great from the sixth book of Virgil's *Aeneid*, and that Virgil, in his turn has taken his information direct from the Platonic eschatological myths.

—A. E. Taylor, *Platonism*

CABLE FROM DR. SHIELDS IN ROME

C. N. T. ROME, SEPT. 4th, 1948

GREETINGS FROM MIDST OF REVELATION, SEVENTEENTH, EIGHTEENTH CHAPTERS, VERSE FOUR, EIGHTEENTH CHAPTER EARLY NEXT TUESDAY. ACTS SEVENTEEN TUESDAY EVENING. SAW ACTUAL PRISON WHERE PAUL WROTE PRISON EPISTLES, ACTS TWENTY-EIGHT, SIXTEEN TO THIRTY-ONE. McINTIRES, SPRINGERS AND I REJOICING MORE THAN EVER, FREE FROM THIS DARKNESS. LEAVE ATHENS EARLY NINTH AT MIDNIGHT; HOTEL CLARIDGE, PARIS, WHERE I MAY BE REACHED. EVERYTHING PERFECT ON JOURNEY. LOVE TO ALL THE CHURCH. LONDON NEXT SUNDAY.

SHIELDS

THE SCRIPTURE REFERENCES IN THE ABOVE CABLE

Revelation, Chapter 17, verse 4, The Woman on a Scarlet Coloured Beast:

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

Revelation 18:4, "Come out of Her, My People!"

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Acts 17: Athens.

And they that conducted Paul brought him unto Athens . . . Now while Paul waited for them at Athens, his spirit was stirred in him. . .

DR. SHIELDS REJOICES IN FRENCH AND SWISS HOSPITALITY

At the earnest solicitation of this editor, Mrs. Shields consented to share part of a letter she received from Dr. Shields written in Geneva, Switzerland, August 31. The letter was not intended for publication, but it is in Dr. Shields' best style, evidently written under the inspiration of a blessed time of fellowship with our French and Swiss brethren. The writer knows whereof Dr. Shields speaks for he himself has visited all the places mentioned in the letter below, preaching in the churches in French and enjoying the same fine Christian fellowship with these noble European Christians. We eagerly hope that we may have more of such good news from Dr. Shields before he quits Europe.—W.S.W.

IT SEEMS impossible to believe, but here I am in John Calvin's city, Geneva!

It has been impossible to write, since my last letter, except two or three cards. We took off from Amsterdam about 11 a.m. Saturday. We came down at the airport on the border of Germany, from which I sent you a card. After a forty-five minute stop we took off again, and flew over a considerable part of Germany, arriving at Basle, Switzerland, about the late afternoon. Mr. Buhler, and some others, met us. Basle is about ten or fifteen miles from Mulhouse, in France, where Mr. Buhler is Pastor. They drove us in to Mulhouse, and to a very comfortable hotel. We then went to Mr. Buhler's apartment, where Dr. Dubarry was waiting. There we had tea. Back to the hotel, and later back to Mr. Buhler's to dinner. Never have we known greater kindness. McIntires and Stringers were deeply impressed.

Sunday morning they sent a car for us. The street

was lined with 'buses, and cars, and the hall crowded with five hundred people. I preached, with Mr. Frey as interpreter. People seemed to have a good time—so did I. After the morning service we were distributed among several restaurants, as the church's guests—at least three hundred of them.

In the afternoon the service was in French, and we felt the presence of the Lord. In the evening McIntire and Springer preached, and then they insisted that I should speak again. We had a hallelujah time. The McIntires and Springers said they had never had such an experience anywhere.

Monday morning they came with two big Buick cars—they cost in Switzerland \$5,000.00 in American dollars, each. The owner has a large watch and clock factory at Court, and is well-to-do. He drove one car, and his nephew the other. The nephew's wife, Mr. Buhler and his wife, and Dr. Dubarry, the two drivers, and our party of five, made up the company, eleven in all. We first drove to Court, where we had tea with Pastor Webber and his family, and his sister, the mother of our student, Boillat. Then we had the breathless experience of going through our host's watch factory, and saw how they make the famous Swiss watches. Then we drove on to Tramelan, where Mr. Frey is Pastor. Mr. Frey left Mulhouse Sunday after midnight on the first lap of his journey to Canada. I thought we should see the building only, but when we arrived at least one hundred people were there to greet us. They had come from the factories to the church without going home to supper. We had another excursion into the heavenlies. None of us could keep back the tears. It was truly an apostolic experience. Again my companions were overwhelmed by what they saw. We all spoke briefly, but we were one and one half hours later leaving than had been anticipated. After such farewells as the people gave the Apostle Paul, we went on our way to the hotel, postcards of which I enclose.

Our drivers had to go back home, but the cars were at the hotel this morning at 8.30, and we went on our way again. I cannot tell you the names of all the towns and cities, and villages we went through. We did go through Bienne, Bern, the capital, Interlaken, Lausanne, and Geneva.

I never travelled so fast in a motor car in my life; at times we went eighty miles an hour. (Editor's query: miles or kilometers?) They were great drivers, but I confess that as we swung around the mountain curves I often held my breath. You can imagine it all by our experience in the Smoky Mountains.

From Lausanne we came to Geneva on an electric train, which travelled faster than I have ever before travelled by train. We reached here about 9.30 p.m.

My fellow travellers have been overwhelmed by the spiritual quality of these people, and by their hilarious hospitality. They say they have never met with such anywhere.

Switzerland is a land of plenty. One can have whatever he wants. After registering at the hotel we went out to get something to eat. We went to a restaurant and had delicious rolls and butter, some good cold roast beef, some lettuce, tea, and a basket of fruit to pick from, containing an apple, an orange, a peach, a pear, and a great bunch of grapes. All this is a great change from our Holland experience. Yesterday and to-day, in fact Saturday and Sunday we have fared like

kings. You need not worry about me—I am feasting upon the fat of the land. Switzerland, of course, has not had a war for over a hundred years. It was neutral, and grew rich during the last war.

I must stop—1.10 a.m. After two days' driving am a little tired. I shall finish this in the morning.

* * * * *

September 1st,

I had a good night, and now must finish this before breakfast for we have some things to see before we take off for Rome, about 2 o'clock.

I am sorry you are having such hot weather. I have not been uncomfortable since I left. This is another beautiful day. We shall fly over the Alps to-day.

I believe this trip has given me a new lease of life. I have not had any kind of sickness for a single day, nor indeed for an hour since leaving Toronto. I sleep well, eat well, and do not tire easily. The Lord has graciously given me good friends, good health, and good weather. What a trip!

"BLESSED AND HOLY"

*Blessed . . . who hath part in the Revelation xx:1-15.
First Resurrection.—*

Every one who has part in the first resurrection is pronounced "blessed and holy". It is a matter of individual blessedness. The first term is descriptive of his happy condition; the second of his character. Happiness and holiness are inseparably associated, and must never be separated. "Over these the second death has no power". The expressions, "first resurrection" and "second death" are contrasted terms, because all who have no part in the one shall certainly share in the other. The second death has no claim over the "sons of the resurrection". The positive blessedness of the risen and glorified saints is next declared, not simply their immunity from the eternal consequences of sin—the second death—"but they shall be priests of God and of Christ". Both the holy (I Pet. 2:5) and royal character of priesthood (verse 9) shall then be in fullest exercise—unceasingly and unhinderedly. We shall have continual access into God's presence, as His priests, and in association with Christ exhibit in its blessed fulness the royal virtues of Him whom our souls delight to honour. "And shall reign with him a thousand years". The greatness of the statement, and the grandeur of the subject leaves the soul amazed. Once poor wretched sinners, then raised to such a height—only subordinate to Him who redeemed us by His blood, and exalted us by His grace to such glory!

WALTER SCOTT.

ROMAN CATHOLIC STRATAGEMS

When debate cannot be altogether avoided, and the (Roman) Catholic case is weak, a favourite custom is to leave it in the hands of interested and distinguished laymen, who make an impression on the public, but can readily be thrown over if the argument goes against them. Another method frequently used is to concentrate attention on some minute technical inaccuracy in the Protestant argument, to magnify it out of all proportion to its real significance, and to seek thus to discredit the whole case, which it often does not materially affect.

—C. J. Cadoux, "Roman Catholicism and Freedom".

THE DOCTRINES OF GRACE

Justification by Faith Alone

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

A Bible Lecture, by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 5th, 1931
(Stenographically Reported)

IN THE first part of the chapter Paul tells of a matter of dispute among the brethren at Jerusalem, and singularly enough that was based upon the question as to whether a soul is justified by faith alone, whether he is saved by grace, or whether there must be an admixture of works. He refers to the decision of the council at Jerusalem when the apostles and elders and others had gathered together, which was to the effect that the ceremonial law had been entirely superseded by the gospel of grace. The apostles thereafter went out with that understanding. They were admonished to keep themselves from blood, and from things strangled, and from fornication—to behave circumspectly to those without; but the great central truth that we are saved by grace alone was to be conserved.

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

Peter consorted with Paul until certain brethren came from James, and then he was afraid to be seen in Paul's company. That is very modern, is it not? And because Peter took a certain course, Barnabas took it also. There are some people who do what they do because other people do what they do—"But when I saw that they walked not uprightly according to the truth of the gospel"—and remember, this stricture concerns Peter who had been filled with the Holy Ghost at Pentecost, who had been marvellously used of God—but you will observe he had not yet attained to infallibility. He was still liable to make mistakes; that chronic, ingrained, natural, weakness of Peter manifested itself again. You remember how he warmed himself at the fire of the enemy, and how he was unable to withstand the taunt of a maid when he was charged with being a disciple of Jesus.

Now certain differences have arisen among Christian people. The Jewish converts missed something of the ceremonialism of the law, and they wanted to have a composite, a combination of grace and of works, from which Peter, with all the others dissented. But when some who had not been completely delivered from that

taint of Judaism "came from James," Peter found it convenient to nod at Paul across the street,—and Barnabas also was carried away with the dissimulation. What a blessing God had a man like Paul! Speaking from the human point of view, but for his stand at that time the influence of those Judaizing teachers might have leavened the whole lump, and the gospel of grace have been overwhelmed by those who would have corrupted it. On the other hand, of course, our Sovereign God specially raised up Paul to prevent such a calamity.

Of course it was bad manners on the part of the Apostle Paul! He exposed himself to the danger of being called a contentious man. But he thought more of the truth, and of the conservation of the truth, and of loyalty to the word of God and to the revelation of the gospel, than he did of his friendship with Peter, or Barnabas, or anybody else. And though younger in grace, he was determined to take his stand. He said to Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" It was dangerous for any man to act or speak illogically in the presence of the Apostle Paul for he is sure to bring him to book: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law, am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

Last Thursday evening we examined the great doctrine of justification, justification by faith, but we got far enough merely to define, to explain, to expound the doctrine itself, what justification really means. This evening I shall try to show you how the soul is justified before God; how justification is, shall I say, received, by what means the righteousness available through the grace of God to the sinful soul may now be imputed to one who is morally and spiritually bankrupt.

Everywhere through the New Testament we are told that we are justified by faith: "Therefore being justified by faith we have peace with God through our Lord

Jesus Christ." Obviously, then, that necessitates an understanding of the meaning of faith. What is faith? And how is this justification appropriated by faith? What relation has faith to the imputed righteousness of Christ? How is that faith exercised?

I.

That is our first question, WHAT IS FAITH? Perhaps at first blush it may seem to be a very simple matter to answer it, and yet, as a matter of fact, the question I submit is a much profounder one than some may think.

Let me begin, then, with a negative statement that *faith is much more than a vague hope of better things*. Faith is akin to hope, and hope to faith; but faith is a much stronger word than hope. There is a sense in which "we are saved by hope." We hope for that which faith promises us, which we expect on the ground of faith. Sometimes we say, "While there's life there's hope." And one who is almost in despair in respect to a certain matter will sometimes say in response to a word of encouragement, "Yes; I hope so." But it is a very faint hope.

There are some professing Christians who sometimes express the hope that they "will see the end of a praying life"! I think that must be an old Methodist phrase. I do not know just where it did originate, but there are many who express the hope that by some means or another, in spite of all untoward circumstances, and appearances to the contrary, they will get through.

There is no peace to be enjoyed on the ground of a vague hope like that. Our salvation is based upon something more than mere hope. You have a friend who has promised to render you a particular service. You are in urgent need of that help which your friend has promised — but it is slow in coming. Someone says, "Well, Mr. So-and-So has promised that he will stand by you. You think he will keep his word, do you not?" "Well, I hope so." But you are not quite sure.

I say, we shall never be strong and vigorous, happy and peace-enjoying Christians, if we have nothing more upon which to rest than a vague hope.

I go farther than that and say that *faith is much more than a mere working hypothesis, more than a presupposition*, more than a "let us take certain things for granted" attitude. We cannot proceed far on that ground. Faith is much more than that. As a matter of fact, there is nothing hypothetical about the Christian's position. A Christian may be sure. He may be surer of his relationship to Christ and of his own salvation than he is of even the existence of anything he touches, or tastes, or handles. Whatever faith may be, it is a faculty by which absolute certitude is made possible. It is not a mere hypothesis, a starting place, an assumption that certain things may be true, probably are true, that they are the best conceivable, and that therefore we may go forward in the hope that these things will come to pass; and that, in any event, it is the best hypothesis we have.

As for example when Sir William Bateson was here and delivered his famous address on Evolution, at Toronto University. He said, in effect: It must be held by faith. We have no certainty respecting the matter. It is still in the hypothetical stage. He said they yielded nothing to the obscurantists (by which he intended, I suppose, believers in the Book). They were content to say that the evolutionary hypothesis is the best working hypothesis they have. Even evolutionists, he admitted,

were not sure of it, but were compelled to proceed on the assumption of its truth; because they can find nothing that seems more probable.

I have not given you his exact words, but that was his argument.

We are not, as Christians, in any such haze as that: "We have a more sure word of prophecy" than a mere assumption.

I will go farther and say that *faith is certainly not a superstition*. In the view of many faith is little more: it is mere credulity. We believe certain things,—we say we believe certain things. So do the children believe in fairies! So do some uneducated people believe in witches and wizards, in ghosts, and in all sorts of apparitions that belong to a realm of the intangible. That is purely a superstition that has no basis in reality. So faith, in the thought of some, is supposed to be a relic of the past, to belong to the superstitious age when people believed in prayer-wheels, in incantations, in a word, in magic. And religious faith is nothing more than that in the view of some.

Faith, to be positive, is the fruit of knowledge. I believe it is an error to say that it is a substitute for knowledge. You remember Tennyson says in "In Memoriam"—

"We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam of darkness: let it grow.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.

"But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light."

Let me repeat:—

"We have but faith: we cannot know;
For knowledge is of things we see"—

Is it? Is it? By what faculty or faculties is knowledge acquired? Have we no knowledge but that which is received through the senses? Is it true that I can have no positive knowledge of anything that I cannot see or hear or taste? Is knowledge always and only "of things we see"? Am I shut up to the testimony of my senses? Sometimes we speak as though we were. We say, "If I believe the evidence of my senses." But your senses may deceive you in what you see, or hear, or taste, or smell. You may have a cold! You may not be able to hear, taste, or smell. But even the senses may be augmented, their powers supplemented. I suppose that is what we have glasses for; and that is what a microscope is for, and the telescope. That is what the radio is for. This building is full at this moment of sound-waves. If I ceased to talk, could you hear them? There are speeches and instrumental music and songs vibrating through this room at this minute. We cannot hear them, but had we the proper instruments we could make them audible.

The Bible is very explicit on this point: It says, "Eye hath not seen, nor ear heard, neither have entered into

the heart of man, the things which God hath prepared for them that love him"—many people quote that text as though it referred to heaven. They say, There are wonderful things to be enjoyed by and by that the eye cannot see, that the ear cannot hear, and that hath not entered the heart of man; man has never even thought of these things. That is not what the text means at all. Surely the eye and the ear are representative of the physical senses. And Apostle Paul tells us, in effect that there is a realm of knowledge, of truth, objective to ourselves, that we may come to understand and to know, that there is treasure of inestimable worth laid up for us in that realm, but that neither the eye, nor the ear, nor any of the senses, can establish communication with that realm of the spirit. The things of that realm are apprehended by another faculty than the natural senses for he proceeds to say, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

That is to say, the treasures of the spiritual world, all of them, are to be apprehended by some other faculty than the faculty of the senses; they are brought within the range of our understanding wholly by the revealing ministry of the Spirit of God. What a wonderful truth that is, dear friends!

"Whom do men say that I the Son of man am?" said Jesus, "what do they think of Me? You have heard them talk of Me, what do they say of Me?" The disciples answered, "Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets." Then He said, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." To which Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In effect, He said, "You would be saying the same thing that all the other people are saying if My Father had not communicated by revelation, by His Spirit, that which eye hath not seen, nor ear heard."

You remember, too; that beautiful word of His in the eleventh chapter of Matthew "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

What is faith, then? Faith is simply *the response of the spiritually enlightened soul to God's revelation of Himself*. You remember when the brethren of Joseph came before the governor, and they did not know who he was, he said, at last, "I am Joseph." They could not answer him. They were troubled at his presence. They could not find out who he was for themselves. There was no one in Egypt who knew anything about the relationship between the governor and these men from the land of Canaan. The only person there who could communicate that knowledge was the governor himself. So he introduced himself, saying, "I am Joseph." When he showed his perfect knowledge of all their past, revealing themselves to themselves, as well as revealing himself to them, they responded to that revelation by saying, "There is no mistake about it; he who is the governor is our brother Joseph."

There is something like that in the communication of the Spirit of God to the quickened soul: God appears to the view of the eyes of our heart, and the awakened soul responds to that self-revelation of God, to the divine

self-disclosure. Thus faith is not something less than knowledge received through the senses; faith is the answer of a quickened, of a new-born soul to God's infallible revelation of Himself. So that faith has the truth to reason from. We need not hang our heads and think we are far, far behind the times, because we believe. As a matter of fact, we are in advance of those who are shut up to such knowledge as may be obtained only by the eye or through the ear, or by means of any of the senses.

II.

WHAT IS IT WE BELIEVE, then, if that is faith? Faith, of course—did I make that clear, is *a revelation of the person of God?* It is not that we believe something about God. "Abraham believed God." It is not even that we believe the Word of God alone: it is something deeper than that. We believe God Himself. We now know who God is, and because He is God we can believe Him, we can trust Him as God, and therefore we can believe His Word. That is what it is to believe.

What is it we believe, then? What are the particulars of this revelation? Very simply, it means that if we are thus to be justified, *we recognize our need of justification*. In other words, *we accept God's revelation in respect to the great fact of sin*. We know that we are sinners. We know that we have violated His law. He has spoken to us by the voice of His Spirit in His Word, and we know that we are under the condemnation of the law which we have violated.

No man can appropriate this justification until he has first of all seen himself condemned by the law which later vindicates him in the eyes of God. Hence there can be no true faith without repentance. I do not believe it is possible for anybody really to believe in God without repenting of his sin. That is where the weakness of much modern preaching lies. If we are wrong in our estimate, in our understanding of the great fact of sin, we are bound to be wrong in respect to the kind of salvation we need that we may be delivered from it.

I have sometimes used an illustration from the Old Testament. I believe it will make my thought clear. Some weeks ago I spoke to you about Ahab. Ahab had his choice between two courses. On the one hand he had the testimony of four hundred prophets who told him to do exactly as he desired to do. On the other hand, he had the word of the one lone prophet who said, "If you go up to Ramoth-gilead you will never come back again." Ahab was shut up to believe either the four hundred who spoke with suspicious unanimity, or the word of the prophet Micaiah who said, "If thou return at all in peace, the Lord hath not spoken by me."

What had Ahab to do in order to believe the word of the four hundred prophets? Nothing at all. Belief in their word would effect no change in his programme. It would necessitate no turning back from Ramoth-gilead because they all told him to do what he wanted to do. Therefore it was quite possible for him to believe a word which was in harmony with his own desire, and his own will, without any repentance. All he had to do was to carry out his programme. Therefore it was easy to believe what the four hundred prophets said.

What would he have had to do to believe what Micaiah the son of Imlah said in the name of the Lord? He would have had to turn right-about-face. Faith in the word of the four hundred prophets effected no change in

his life at all: faith in the solitary word of Micaiah would have effected a moral revolution; it would have transformed his whole life and conduct.

The word of God comes to us accusing us of certain wrong, charging us with the violation of His law, with being biased against God. To accept God's revelation of the requirements of His law necessitates an absolute change of life, repentance toward God; until we come to see that the sin that was so desirable, so attractive, so to be desired, to make one wise, is the opposite of what it appeared to be,—sin then becomes in the new light from Heaven a thing that is to be abhorred as hell itself.

Believing means *accepting the work of Christ in our behalf, the revelation of the work of Christ*. Let us make that clear in a word or two. What did Christ do for you? Someone says, "He died for me." Is that all? "Is not that everything?" Why had his death any value for you? "Well, because He was the Son of God." Why, then, did He not come immediately from the glory to the cross? Why did He begin at Bethlehem? What did He accomplish for you and me by His earthly life? Anything? You say, "He set me an example." Yes; if you have power to follow the example. It is true enough that there is an example in the ministry of our Lord. But is that all He did? What was the purpose of His life? Why did it begin at Bethlehem instead of Calvary?

The first Adam began his career, not as a babe, but as a full-grown man. Why could not our Lord miraculously have assumed our flesh and come to earth as a man, and gone immediately to the cross, paying our debt? A miracle is something God does by the exercise of sovereign, supernatural power. Jesus could have come to earth as a full-grown man. I do not know how, but God could have devised a way. There must have been a divine reason for His coming as a Babe, miraculously born of a virgin. Surely His life must sustain some relationship to His death. "When the fulness of the 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."

Righteousness, as I explained to you last week, is more than innocence. Adam and Eve were, for a time, innocent. They were never righteous in themselves, for righteousness implies not merely the absence of guilt, the absence of wrong, the absence of evil:—that is innocence. We speak of a babe as being an innocent child. It does not know how to choose between good and evil; it has no intelligent, conscious, volition. It is a purely innocent child. But righteousness involves the will. Righteousness means the deliberate choice of that which is right. The righteous man has done right in preference to wrong; he has chosen the good instead of the evil; he has deliberately conformed to the will of God as expressed in His holy law.

Jesus Christ was made under the law—what for? That He might fulfil the requirements of the law, that He might work out a righteousness for us. You remember that when He went up to the temple and was lost, and Mary found Him and said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing", He said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Meaning, That I must be concerned about the things of My Father. Do you not know that I must put God first? What is the first and great commandment? "Thou shalt love the Lord thy God." The first, not in

order merely, but in importance, in relation. God must be first in our lives. And so Jesus the boy put God first, before His human mother.

And then He went down to Nazareth, and was "subject" to them. What is the first commandment of the second table of the law? "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Our Lord Jesus put God first, and loved Him with all His heart and soul and strength. Then He fulfilled the second table, loving His neighbour as Himself.

Throughout His earthly life He was just as much our Substitute under the law as when He went to the cross in our behalf, fulfilling the law's requirements in our room and stead. His life was as necessary to our salvation as His death; and His death acquired value because it was the culmination of His life of righteousness. Therefore, we must accept His life, His righteousness.

Have you thought of this? "When he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment" — not judgment to come. That is sometimes misquoted. It means judgment that has come. "Of sin." What sin? Drunkenness? Immorality? Dishonesty?—"Of sin *because they believe not on me.*" That is the mother of all sin: That is the sin that comprehends all other sins.

"Of righteousness." Why must the Spirit of God convince us of righteousness? "Because I go to my Father, and ye see me no more." Because there is no one left on earth who can tell you what righteousness is. Speak to your mechanic and say, "How wide is that?" Immediately he puts his hand to his pocket. If his rule is not there, he says, "I can guess, but I have no rule." But if he has, he draws forth his rule and says, after measuring it, "It is so much."

The world has lost its Rule. It has no standard now. There is not a man living who knows what righteousness is. The Holy Ghost must reveal to us God's standard of righteousness. Where shall we find it? In the perfect life of our Lord Jesus Christ. Do you know what He meant when He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"? How far must our righteousness exceed the righteousness of the Scribes and Pharisees in order to merit acceptance with God? Our righteousness must so far exceed the righteousness of the Scribes and Pharisees as to become absolutely equal to the righteousness of Jesus Christ.

Do you know how far short of the glory of God you have come? No! none of us do. "All have sinned, and come short of the glory of God." But nobody will ever get to heaven and come where God is who falls short of the absolute perfection of Jesus Christ. Come now, you perfectionists, stand up to that! You infallible folks,—measure yourself by that! God has not one standard for one, and another for another. No one can ever dwell where He is who falls short of the perfect righteousness of Christ, even by an infinitesimal fraction.

What is the gospel? "God who commanded the light to shine out of darkness, hath shined in our hearts"—what for?—"to give the light of the knowledge of the glory of God"—to tell me what the glory of God is. Where shall I find it?—"in the face of Jesus Christ." Righteous as He is righteous; glorious as He is glorious; perfect as He is perfect.

Someone will say, "There is no chance for us." Quite

so. There is no chance for us—apart from this great truth, that the righteousness which God has wrought out for us in Christ is imputed to us when we believe. We are in Christ, and all His perfections cover us.

And listen: "Ye are complete in him, which is the head of all principality and power." Our completeness is in Christ, as we trust Him, accepting His estimate of sin, of righteousness, of true holiness, as revealed in the person of Christ; and as by the work of grace in the soul we are brought into harmony with these things, we learn to love the law of God and to delight in His righteousness until there is wrought in us by His Spirit a veritable passion for likeness to Christ; then all that Christ is is reckoned to our account, and we have standing in Him: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." As surely as Christ became before God in our behalf "sin for us", so that God saw in Him only our sin and poured His wrath upon it; so, by grace through faith, we are "made the righteousness of God in Him," and God sees in us only the perfect righteousness of Christ and lavishes His favour upon us.

It comes to this, that as in the beginning we were in Adam, so now we are in Christ. The fifth chapter of Romans tells us that we have our choice of appropriating the guilt of the first Adam or the grace of the Second. And you remember the writer of the Hebrews tells us that God saw Levi in Abraham, that Levi was in Abraham. So He has chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love. And because He has done that, He has blessed us with all spiritual blessing in heavenly places in Christ; the perfect righteousness of Christ is thus made ours.

One of the soldiers who crucified Him received His robe when they cast lots. I suppose he did what most people do under such circumstances: he probably slipped that robe on over his head to see whether it fitted him. I have sometimes fancied his coming down the mountain, and, notwithstanding his hands were red with the blood of the Crucified, someone seeing him wearing the robe might say, "I thought Jesus of Nazareth was crucified. Is not that he?" "No; it is only one of the soldiers who crucified Him wearing His robe and looking so like Him one might imagine it was He." So the perfect righteousness of Christ is put on us, imputed to us. He clothes us with the garments of salvation; He bedecks us with all the ornaments of grace; He sets His heart's love upon us; and at last in the eyes of the divine Bridegroom we are perfect, and He says, "Thou art all fair, my love; there is no spot in thee."

"What a wonderful Saviour is Jesus, my Jesus!
What a wonderful Saviour is Jesus my Lord."

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

**MONTREAL JURY DIVIDES
ON PRIEST'S GUILT**

A correspondent sent us the following press clipping with the query: "A 'brother' of the Roman Catholic Church, who should set a better example to boys, is said by a coroner to be 'criminally responsible' for the death of a boy. I wonder if this is a healthy school morally?" We wonder also, especially since the school from which this priest comes is an "industrial school". We presume it is the one that is housed in the fine large building on the highway near Ottawa. We note that the name of the school is given in the press as St. Joseph's Industrial School. We wonder if there is any connection between it and the school of the same name mentioned in the *Public Accounts of Ontario*, 1946, p. Q.10, in the following unobtrusive item in the accounts of the Department of Provincial Secretary:

Training Schools (\$78,872.75)

St. John's, \$30,384.50; St. Joseph's, \$26,223.50; St. Mary's, \$22,264.75 \$78,872.75

Even apart from any connection with the St. Joseph's Industrial School at Alfred, Ontario, the above item of \$78,872.75 is one that should interest Ontario taxpayers. And in the light of the report below, they might also wonder how many hard-drinking, fast-driving "brothers" of the Roman Church are being harboured in such government-supported institutions as guides and leaders to "reform" bad boys!

MONTREAL, July 22.—(CP)—In one of the first divided verdicts here in several years, a coroner's jury today returned a majority 4-2 verdict of accidental death in the case of Albert Bruno, 16, of Alfred, Ont., killed Tuesday when a truck he was riding in overturned in suburban Westmount.

The split verdict calling for an accidental death decision was upheld by the jury despite Coroner Richard L. Duckett's expressed belief that the driver should be held criminally responsible.

The verdict was returned after evidence was produced that the driver had been drinking. The driver was Alphonse L'Abbe, whose religious name is Brother Philip of the Brothers of Christian Schools.

Sgt. Peter Morgan of the Westmount police, and Dr. Sydney Barza, testified they had smelled liquor on Brother Philip's breath following the accident.

Lt. Charles Baker of the Westmount police, and Ian Barclay, a lawyer, who arrived on the scene immediately after the accident, said they had been told by Clifford Ethier, 16, of Ottawa, another occupant of the truck, that Brother Philip "had been drinking, and driving fast and reckless, and nearly struck a street car before the accident".

Ethier still is in a Montreal hospital recovering from a skull fracture.

Sgt. Morgan had testified that another of the students, Joseph Muskarell, 16, who was slightly injured, told him before witnesses, that the Brother had been driving "very fast" and had on several occasions almost collided with other vehicles.

When questioned in court today, Muskarell said the Brother had driven "pretty good".

Another occupant of the truck, student Bernie Lajoie, 15, testified that the vehicle was being driven "pretty fast" and judged "30 miles an hour" as the approximate speed when the accident occurred.

He had not seen the Brother drinking, he testified, but he had smelled liquor on his breath.

The refusal of the jury to convict the "brother" is more indicative of the intense loyalty of certain jurors to the Church of Rome than of their loyalty to the evidence presented for their consideration. In the Province of Quebec, no matter what the law may say or what witnesses may report, priests do no wrong.

The reason for the special protection afforded priests in this "Catholic Province" will be seen in the provisions laid down in Canon Law to the effect that all the faithful owe the clergy reverence in accordance with their different grades and offices, and they become guilty of sacrilege if they inflict personal injury on clerics. Further it is stated in Canon Law that the clergy may not be sued in secular courts without the permission of the ecclesiastical authorities of the place. This means that priests are exempt from the jurisdiction of the civil courts, as they were actually during the Dark Ages when Rome ruled. (Canons 119, 120 and 2341)

A system of law that demands such extensive privileges and exemptions for its favourites would seem to suggest by so doing that the priests are much worse than the general run of men who are subject to the procedures of the ordinary courts and laws of the land. Rome's Canon Law apparently embodies its sad experiences of the weaknesses of its priests' morals down through the centuries. If French-Canadians in general are as obedient to the dicta of Canon Law as the Montreal jury appears to have been in the above-mentioned case, there would appear to be as little likelihood of bringing offending priests to justice as there is of Protestants obtaining the protection of justice where religion enters into the matter.—W.S.W.

REV. PERRY F. ROCKWOOD OPENS NEW CHURCH HOME AT TRURO, N.S.

REV. PERRY F. ROCKWOOD writes to announce the opening of a new church building at Truro, N.S. We rejoice with him in this new building dedicated to the preaching of the Gospel of Grace and extend, in the name of our GOSPEL WITNESS family, our heartiest good wishes and most earnest prayers for the Lord's continued blessing. Through the appeal in these pages a year and a half ago, some \$4,000 was raised to help in this work. Mr. Rockwood writes:

17 months ago we were compelled to step out on God's promises and did so because we KNEW He could perform them. Now are we confident that having begun a good work He will perform it until the day of Jesus Christ.

How glad I am to be able to announce the official opening of our new basement church on September 12th, 1948. What a miracle God hath wrought! Despite the tremendous financial obligations of purchasing property, moving back the house and repairing it, and building this church, God has undertaken. Despite the shortage of materials such as cement and steel, not one day was lost since the work started.

God is blessing our radio ministry over three Maritime stations, and definite spiritual results are being received. Hundreds of printed booklets are going out each month and scores of tracts have been used this Summer in order to sow the seed—God's Eternal Word. We believe the days are short and the need is great.

The following news item is taken from the newspaper reporting the laying of the cornerstone of the new Truro building:

TRURO, July 11—An estimated 800 persons attended the laying of the cornerstone for the new Peoples Church in Truro today. Dr. Alexander A. Murray, minister of Westminster Presbyterian Church, Sydney, dedicated the cornerstone and declared that, "I have come to Truro, unafraid, because there are no strings attached to me." "I am glad to be associated with this work, for nothing in Truro or in Canada can overthrow this work." He

told the people "not to be looking at the giants in the land who look upon us as grasshoppers; for God is greater and He shall keep you upon the Rock, Christ Jesus."

The cornerstone, made of native Nova Scotia stone, was quarried in Wallace.

It bears the inscription: "The Peoples Church, Truro, Founded 1947, built 1948, Phil. 1:8."

The Scripture reference says, "But I would ye should understand, brethren, that the things which happened unto me (us) have fallen out rather unto the furtherance of the gospel".

Dr. Murray, the special speaker for the day, spoke in the morning on Christ the Rock. He emphasized that "No Christian Church can exist apart from the deity of Christ. The historic Christ is the foundation of the church, yet there are today hundreds of ministers and churches who do not believe in the Virgin birth of Christ and have no right to go by the name Christian.

"That apostasy is here and in order to preserve the faith and to contend for it this church has come into existence."

Dr. Murray then outlined the "chief purpose and only business" of the Peoples Church: (1) The church stands for the whole Bible as the infallible inerrant Word of God. It repudiates modernism which seeks to exalt man's intellect. (2) This church stands for the full and proper deity of our Lord Jesus Christ. (3) It stands for the death of Christ on the Cross as the perfect atonement for sin. (4) The church stands for the preaching and teaching of the entire Word of God for the purpose of saving souls. It does not believe its mission is to deodorize the world's sink of iniquity.

"It does not believe its prime business is to take soup and soap to the prodigal to make him happy and comfortable. It believes in sin and preaches sin."

The speaker also said, "That this church is a stern rebuke to all who compromise the truth for the sake of personal comfort and worldly gain. This church faces tremendous perils but by standing unwaveringly for the whole counsel of God it shall truly be a beacon to the distressed mariners on the sea of life."

WATCH!

Blessed is he that watcheth.— *Revelation xvi:1-15.*

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13); and "*Blessed is he that watcheth and keepeth his garments*" (Rev. 16:15). It is the purpose of the ascended Bridegroom to have his Bride constantly, soberly, and busily waiting for His return, until the appointed time of His detention in the heavens shall have expired. Hence "He has harmonized with consummate skill every part of His revelation to produce this general result; now speaking as if a few seasons more were to herald the new earth, now as if His days were thousands of years; at one moment whispering into the ear of His disciple, at another retreating into the depth of infinite ages. It is His purpose thus to live in our faith and hope, remote yet near, pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant, certainty, but with the anxious vigilance that awaits a contingency ever at hand. This, the deep devotion of watchfulness, humility, and awe, He who knows us best knows to be the fittest posture of our spirits; therefore does He preserve the salutary suspense that ensures it, and therefore will He determine His advent to no definite day in the calendar of eternity.

ARCHER BUTLER.

THANK YOU

THE GOSPEL WITNESS most gratefully receives a gift, sent anonymously from Regina, for \$30.00 for the French-Canadian work.

ROMANISM LEADS TO REVOLUTION

ROMAN CATHOLICISM loves to represent itself as the world's only bulwark against the forces of revolution and Communism. And yet its black record gives the lie to its claims. The bloodiest revolutions that the world has ever known have taken place in Roman Catholic lands. To-day, Communism is strongest in countries that were traditionally regarded as entirely Roman Catholic. Indeed Communism itself is largely a reaction against a sacerdotal, sacramental church system that had identified itself with an anti-liberal state. Communism, or some other form of revolution, always thrives on social injustice, and Romanism is the prolific mother of repression in all realms of human endeavour: religious, educational, and social. It feeds fat at the expense of the people.

Riots and looting were recently reported from the capital of a South American land. The Archbishop's Palace suffered severely, and the newspapers reported that it was "Communists" who were responsible. From our experience in Quebec we have learned that the word "Communist" is a convenient stick wherewith to beat any dog and that it is freely applied to persons who have the courage not to bow with servility at the word of command issued by the Hierarchy.

The following news report from a Latin American newspaper listing some of the costly furnishings of the Archbishop's Palace will explain, in part, why it was looted by hungry rioters who laid the blame for their poverty on its almost incredible wealth. We note, among other valuables listed, 600 barrels of wine, "for consecration"! How "consecrated" these priests must be!—W.S.W.

Treasures Lost in the Fire at The Archbishop's Palace

Translated from *El Tiempo (The Times)* of May 12th.

Yesterday it was possible to learn the itemized information given by the Curia (priests) to the public officers in charge of investigating the looting and total destruction of the palace of the archbishop. The balance is simply dreadful since irreparable treasures have disappeared forever. The value of this loss amounts to several million pesos.

Of such information the following details are chosen which speak for themselves with all their frightful impression:

The building was valued at 108,853.20 pesos. The library contained approximately some 6,000 volumes, among them works that were from the Viceroy-Archbishop, the manuscripts of Fray Pedro Simon, three *incunables*, files of royal decrees, all of which cost more than fifty thousand pesos. The picture of St. Joseph of Murillo, brought to Sante Fe by Archbishop Caballero y Gongora, the value of which recently in the United States was two hundred thousand dollars. The chapel, which consisted of an altar of very fine wood and gold, decorated glazed pictures with a value of fifty thousand

pesos. The Throne Room: furniture, lamps, pictures, etc. with a value of fifty thousand pesos. The waiting room, before the Throne Room, which had the greatest value of the palace, with a value of ten thousand pesos. The dining room with everything that it contained with a value of some ten thousand pesos. The department of the archbishop with many jewels, clothing, pictures, etc., with a value of fifty thousand pesos. The department of Monsignor Emilio de Brigard, with the accessories and other objects with a value of five thousand pesos. The jewels of the archbishop among which there was the breast-plate, that was a gift from Monsignor Garcia Benitez and a mantle of Our Lady of the Pillar, covered with gold, with a value of 18,000; 25 typewriters, two calculators, 600 barrels of wine for consecration. Furthermore, stamped paper, stamps, and other values for an amount of 30,000. Four thousand bonds of the railroad of Antioquia, 15,000 of the Department of Caldas, 8,000 bonds of the electric company, and 42,000 bonds of Antioquia. Five thousand pesos in bills, converted into ashes inside of one of the three iron boxes which were reduced to powder. Clothing and household goods of fourteen people, servants in the palace, of the archbishop, and also the judicial archives and the historical archives of which the material value cannot be calculated.

News of Union Churches

Acting Secretary—H. C. SLADE

Young Married Couple Confess Christ

Rev. Wilfred Wellington, of Malartic, Quebec, as he recently reported to friends gathered at Jarvis Street Baptist Church, had the great joy of seeing a French Canadian couple come repentantly to the Lord. These he had previously married. His assistant, Student Maurice Boillat, had the privilege of leading them to Christ.

Roman Catholic Priest vs The Word of God

Pastor. Newton McKenzie, of La Sarre, Quebec, finds great blessing as he labours in this French community. Among the items of interest he refers to a young Christian in the Church who was visited by two Catholic priests. Instead of being convinced of the errors of his way, his faith was cemented. They failed to meet the challenge of finding Scriptural support for such practices, as the celebration of mass, baptism of babies, and their teachings on purgatory.

Labelled Communist for Permitting Baptismal Service

Student Pastor Yvon Hurtubise, of Lavigne, gives encouraging news of his activity in this district. The new edifice is now standing, though much decoration needs to be done. In visiting former contacts, a quickening of interest has been observed amongst some. One elderly lady is now constantly reading her New Testament. Coupled with blessing, there is also tribulation, fear of persecution serving to curtail public interest. The local priest just lately has brought pressure to bear in an attempt to force a Protestant family to leave the neighbourhood — their crime being that they allowed the recent baptismal service to take place on their property. This action apparently justifies their classification as Communists!

The Open Air work at Sturgeon Falls has been accompanied by Divine blessing. Recently several have requested portions of God's Word, and some interesting conversations have arisen, one with a Roman Catholic College student. Mr. Hurtubise has a co-worker in this field, in the person of Student Guy Appéré.

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Conversions at Noranda

Miss Marguerite Wallace writes, that in spite of the great difficulties, the labours of Miss E. Veals and herself are continuing. Bilingual house-to-house visitation has revealed several persons interested in the message of Redemption, some even impatient in their desire to possess the Scriptures. At the street meetings held on Sundays, hundreds of Gospel Tracts and many New Testaments are distributed weekly. Four people, two of them French-Canadians, have recently professed faith in Christ.

Val D'Or

Pastor Lorne Heron reports from a region where Catholic oppression abounds. Many are unwilling to identify themselves, for this reason, with the Lord's people. However, the steadfastness of certain Christians is a source of joy for they are doing so, though it occasions personal hardship. One family in particular has suffered financially through its stand, yet the hospitality they offer their minister is such as would put many Christians to shame. Appreciation is expressed for the New Testaments received from supporters of the work.

SUCCESSFUL VACATION SCHOOL AT SHENSTONE, BRANTFORD

The closing exercises of the Vacation Bible School were recently held at the Shenstone Church, Brantford, and a large company of parents and friends of the children who had attended the school expressed their appreciation of what had been accomplished. In spite of the very hot weather the large Sunday School room was well filled. There was a display of handwork, a brief programme of singing, presentation of prizes for memory work and a special feature by a rhythm band. The largest attendance at the school was 230 and the smallest 180, with an average of something better than 200 a day. By means of choruses, Bible stories and object talks, the Gospel seed was sown in the minds of the children and will doubtless bring forth fruit in due season. Mr. John Coyle, second year Seminary student, ably assisted the pastor, Rev. A. C. Whitcombe, and his helpers.

Among Ourselves

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

By W. Gordon Brown, Dean

Rev. Frank S. Cook graduated with honours from Wheaton College on August 20, 1948, with a major in Greek. He has spent one term as a missionary in Bolivia. He and his wife have been accepted as staff members of Station HCJB at Quito, Ecuador, a key station in broadcasting the gospel over South America and other lands.

We extend our sincere sympathy to Rev. K. M. Cutler and his family in the recent loss of his mother.

A further shipment of canned goods has come from our friends of the Campbell Avenue Baptist Church in Windsor, which we acknowledge with grateful thanks.

Congratulations to Mr. and Mrs. Stuart Phoenix, née Jean Guest, on the birth of a son in Addis Ababa, Ethiopia, on August 19th. Also to Mr. and Mrs. Elton Britton on the arrival of their son on September 2nd.

Student Harold Branton, who is spending this summer at his home in Calgary, Alberta, writes: "I have been working for an aviation company all summer as a mechanic, the same as I was in the Air Force. The pay is very good, so that means a lot. Aside from secular work I have been kept active in Westbourne Baptist Church. We have an Open Air service on Friday nights and the Lord has blessed in a wonderful way. Mr. Cunningham is a great preacher in the open air as well as in the pulpit. Westbourne people love him very much. I am expecting to supply for the Pastor at Crossfield some time this summer while he is away on holidays. I believe you met Pastor MacDonald when you were here."

Further word of the D.V.B.S. held at Queensville has come from Mrs. Doris Woodley, who was assisting Pastor K. R. Penny. "When I wrote before we had just started the school at Queensville, with the 55, then 65 the next day, and we hoped it would go up another 10 the next day. Well instead of that there were over 80 the next day. In all we had an average of well over 70 per day, with our highest being 89. More important still was that there were seven take a stand for the Lord the first week. Mrs. Penny remarked: 'Wouldn't it be grand if we had one more, which would make an average of 10%?' Well, instead of one there were 15 more, so altogether there were 22 who came to us afterwards on their own to tell us they wanted to accept the Lord. We were so thrilled and the people of the church were very happy over the work. We had a grand closing night with a full church, and the walls were covered with handwork.

"I had an all night trip on Saturday to Perth, arriving there at 6 a.m. Mr. Cutler was waiting for me at Perth and drove me to Lanark. The school here is going fine, though it is not as large as the others. It is larger than it was last year, though, and we had an average of between 50 and 60 every day. There is a nice group of people at the church. They have started to hold their Sunday night meeting at a village about eight miles away, in a tent."

From Pastor J. W. Doohan, working again this summer at River John, N.S., comes the following word: "There has been a large increase in the attendance at the services. In the first part of the summer perhaps forty were coming out and now we have been having sixty or more. The Sunday School has had an average of about forty coming for some time back. Three of the children have professed to receive the Lord Jesus as Saviour, and yesterday another confessed Him publicly for the first time. All these have done this without any 'high-pressure' being used, 'that the excellency of the power may be of God and not of us'. There are other tokens of His blessing here and there. Some of the older folk have remarked on the blessings that they have received of the Lord this summer.

"We have a personal testimony to His lovingkindness also. Judith, as you know, has been quite ill for some time. Our doctor told us that we could not expect her recovery before she would be three or four years old. In the spring we heard of a new treatment which would help. We were praying that it might be possible for her to have it. Then we decided that it would be better to ask for her complete recovery directly from the Lord. I must confess that we had little faith, for it was a surprise to find that suddenly she was in perfectly normal health. Only a few days before the slightest deviation from her diet made her terribly sick. Now she can eat anything we give her."

Our married students, particularly those with one or two children, are in real need of flats or small apartments for the school term. If any friends know of such, we should be very glad to hear from them. The Seminary telephone is RAndolph 2581. School opens on September 27th.

Mr. Douglas Lambie, who is working with the Shanty-men's Christian Association this summer, writes: "The experiences of the work are more like a revision of the old, rather than new experiences. After being in the Army I feel as though I have been doing this work for years. I was formerly helping Frank Hogue of L.B.I., but am now paired with George White (of the Seminary). We haven't encountered any difficulties, other than that in some places we are not wanted. A different congregation every day, and sometimes as many as a half dozen meetings in the day, leave us no room to complain of boredom. We pray that the Lord will bless His Word to the salvation of many wherever it is preached."

Mr. Dean Sharpe, who is working again at Cheticamp, N.S., sends word of his ministry there. "The summer is fast slipping away and I remember I promised to give you some news of the work here. Nothing startling has happened so far. I have been doing some visitation work and there has been a much more friendly attitude than last

summer. I have been living in the church the past two months and have replaced the glass in the windows and made some other repairs. I am going to order asphalt shingles for one side of the roof today and hope to get them on this week. Some of the ladies came out Friday and scrubbed the floor, cleaned the seats, windows, etc. We planned on a service on Sunday but due to a terrific storm it was called off. The Lord willing, we will have one next Sunday."

Student-pastor W. F. Piper writes from Westport, "I find I have my hands full with two services and a Bible Class each Sunday, a Thursday night prayer meeting, a Young People's meeting held alternate Friday evenings in the homes, and, of course, the Pastor has to speak at all these meetings. However, I find it great to be busy in the Master's service. As far as we know, there have been no conversions, nevertheless we have experienced the working of the Holy Spirit in our midst. The people are very anxious to keep the church doors open and to see the work of the Lord forge ahead in this corner of His vineyard."

....., Sept. 1, 1948.

Dear Sir:

As a faithful reader of your GOSPEL WITNESS for the past few years, I am taking a few minutes out of a busy day to write to you, and tell you how much I enjoy your sermons. They have been a great blessing to me. May God continue to bless you as you continue in your great fight for the faith once for all delivered to the saints.

I enjoyed your articles on "The Second Coming of Christ", and am now having great pleasure reading "The Doctrines of Grace". One day I hope to get to see you, and to thank you personally,

I am, sir,

Sincerely yours in Christ,

Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 12 September 19, 1948

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

THE RESURRECTION AND THE LIFE

Lesson Text: John 11:21-44.

Golden Text: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:25, 26.

I. The Comfort of Divine Love: verses 21-37.

Only to an affectionate friend would the message be sent "Behold, he whom thou lovest is sick" (v. 3). Christ is the Friend Who sticketh closer than a brother (Prov. 18:24); He sympathizes with us as no other can, for He is all-loving and all-powerful. He loves the world of men with a love of pity, but He loves His own with a love of delight (John 13:1). The members of this household in Bethany had enjoyed sweet fellowship with Christ (Lk. 10:38-42), and in their affliction they turned to Him for help.

An outsider might interpret as indifference the delay of Christ in answering the call for help. But it was His very love for Mary, Martha and Lazarus which prompted Him to abide still in the place where He was. Christ allowed time to elapse in order that the glory of God might be more completely displayed by the miracle of resurrection, and that their faith might be strengthened (vv. 4-6; 2 Pet. 3:9). The Lord's delays are not denials, and our disappointments are frequently His appointments.

It was probably through her friends that Martha heard that Jesus was coming. Impulsive, active and practical as she was, her grief intensified her restlessness, and she hurried to meet the Saviour. She gave vent to her sorrow in words which indicated the bitter disappointment which all the household had experienced (v. 32). They could not understand why their Lord had apparently failed to respond to the call for help (Psa. 44:23-25). Why had He not come to heal their brother? They had watched for Him day after day with hope, which when deferred, maketh the heart sick (Prov. 13:12).

The very expression of her despair brought relief to Martha (Psa. 62:8), and faith began to chase away the clouds of doubt. She knew that God, notwithstanding His seeming silence, had power to bestow blessing upon her in her need.

Leading her back to the promises of Scripture regarding the certainty of resurrection (Job 19:25-27; Dan. 12:2), Christ explained that He was Himself the fulfilment of those words. Not merely did He bring resurrection and life (John 6:39, 40), but He was Himself the Resurrection (Rev. 1:18) and the Life (John 5:25-29; 14:6; 17:3). Hope for the resurrection of the body must be henceforth associated with Him (Rom. 8:11; 1 Cor. 15:20-22; Phil. 3:20, 21; 1 Pet. 1:3).

All believers, although they may die physically, are saved from spiritual death (John 3:16). In that sense also, living believers shall never see death; eternal life in Christ is their portion (John 5:24, 25). Notice the parallelism in thought between verses 26, 27 and 1 Cor. 15:51-53. At the time of the Second Coming of Christ the bodies of the believing dead will be raised to be for ever incorruptible, and the bodies of the living believers will be changed to be for ever immortal. Martha's faith in Christ as the Son of God, the Messiah, included the assurance that He would fulfil the promises of God.

Our loving Saviour understands each heart (Psa. 103:14; Heb. 2:17, 18; 4:15). Martha could do anything but sit still, but Mary could do nothing else. In the loneliness of her silent grief, she had shut herself away from friends and neighbours, the sympathetic as well as the curious. It may be that she was harassed by unworthy doubts regarding the Master's continued absence and dreaded to face Him. At any rate she did not at first join her sister in welcoming Him.

But the Lord knew how to break through that wall of reserve. He called for her to come to Him. His love can break every barrier down, when the heart is right before Him. Mary responded at once and went to Him hastily, leaving the bystanders to draw their own conclusions as to her movements. She fell down at His feet, taking the position which indicates worship (Matt. 28:9; Lk. 8:35), penitence (Lk. 7:38), prayer (Mk. 5:22, 23) and teachableness (Lk. 10:39).

Christ did not test Mary's faith at this time as He did the faith of Martha. Mary's world was in a turmoil. He did not reason with her, or rebuke her, but He simply wept with her (Rom. 12:15). After all, that was the highest service of comfort, and what sublime truth is contained in those two brief words "Jesus wept"! They have comforted millions of sorrowing hearts. Christ groaned in spirit and was troubled when He saw the ravages of sin which had brought calamity, sorrow, distress, disease and death into the world.

II. The Voice of Divine Power: verses 38-44.

The tomb of Lazarus would be in the form of a cave hollowed out from the rock, with a stone at the entrance (Matt. 27:60, 66).

God graciously asks men to be labourers together with Him. He does for us what we cannot do for ourselves, but He expects us to do what we can. The voice of God alone can raise to life those who are spiritually dead, but He asks us to roll away the stones. Teachers, parents and Christian workers have the privilege of rolling away from the minds of the unsaved the stumbling-blocks of difficulty, ignorance and doubt which prevent them from hearing the Word of life.

The Saviour knew that His prayer had been heard, even before He made the formal request (Isa. 65:24; John 6:11). He bids His disciples pray thankfully and believingly (Phil 4:6; 1 John 3:22; 5:14, 15).

The voice of Christ is a voice of power to-day, causing those who are dead in trespasses and sins to arise in newness of life (John 5:25, 28; Eph. 2:1). May He speak with quickening and reviving power to all our scholars (Psa. 119:25; 138:7; Hab. 3:2; Matt. 8:8)!

DAILY BIBLE READINGS

Sept. 13—If a man die, shall he live? Job 14.
 Sept. 14—Patriarchal belief in resurrection Job 19:8-29.
 Sept. 15—Awaking to life or shame Dan. 12.
 Sept. 16—Jesus predicted two resurrections John 5:21-35.
 Sept. 17—Separated by 1,000 years Rev. 20.
 Sept. 18—The rapture of the church 1 Thess. 4.
 Sept. 19—One generation of believers
 will not die 1 Cor. 15:35-58.

SUGGESTED HYMNS

Revive Thy work, O God! Low in the grave He lay.
 There is life for a look. Jesus knows thy sorrow. Rejoice, the Lord is King! The cross that He gave may be heavy.

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