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THE SIMPLICITY OF THE GOSPEL

LAST week a regular reader of these pages remarked to the writer that one of his articles in a recent issue of this paper was especially good, but he forthwith dulled the edge of his kind words by adding that he had failed to understand it. We shall not identify either the article or the reader lest both should suffer, but we found ourselves wondering if he had thought the article was good simply because he did not understand it. By way of defense, we might enter the plea that it is not our fault if we are unable to reduce within the compass of human comprehension all the profound mysteries of Divine Providence and of God's sovereign and inscrutable grace. Even the Apostle Peter, while writing under the Spirit's direction, declared that there were many things hard to be understood in the writings of his beloved brother Paul. And the latter not only confesses that the love of God passeth all understanding but that His ways also are past finding out: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:33.)

We cannot span God's wisdom with our little yardstick or sound the depths of His love with our meagre plumb-line. And we may rejoice that it is so, for if our mind is incapable of fathoming the eternal plan of God, neither can all our needs exhaust the boundless stores of His grace and goodness. This thought has always been of special comfort to us whenever we meditate upon the deep things of God, those great, inscrutable problems upon which one comes not only in theology and in philosophy but in every realm of life and experience. "I would not believe in a God whom I could not understand," boasted a shallow young wit. "And I," replied an older man of greater experience and deeper thought, "would not believe in a God whom I could understand!" Reason has its place in dealing with God's disclosure of Himself in nature and in grace, but we must always remember that man's puny understanding is not the measure of God's unfathomable thought. Having looked upon all His works and ways that are known to us, we must at last confess with Job: "Lo, these are parts of his ways; but how little a portion

is heard of him? but the thunder of his power who can understand?" (Job 26:14.) There is much truth in Whittier's protest:

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

It is humbling to the pride of man's intellect to confess its own limitations, but the very infinity of God and our own nothingness will prove to be a refuge and a comfort for the humble-minded. The hungry child who cries has no argument but his own pressing need and his innate conviction, as deep as life itself, of his mother's love. The sinful publican did not fill his mouth with pleas as did the proud Pharisee, but cried out in all simplicity and sincerity, "God be merciful to me the sinner." It is in this frame of mind that we must come to God, if we are to come to Him at all. The Lord Jesus once called a little child and set him in the midst of His disciples and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18:3f.) At another time Jesus answered and said, "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." (Matt. 11:25f.)

The common people heard the Saviour gladly because He talked to them in simple, homely language. It is true that the multitudes forsook Him because of His hard sayings and the unpleasant truths which they were unwilling to receive. But the fundamental truths of revelation, the essential facts of Salvation, the simple way of eternal life, are all within the grasp of ordinary men and women. Even in Old Testament times the prophet foresaw that in the highway of holiness prepared for the redeemed to walk upon, "The wayfaring men, though fools, shall not err therein." (Is. 35:8.) When we undertake to simplify the Gospel we are apt, unintentionally, to emulate the example of Job's miserable comforters, who darkened counsel by words without

knowledge. The fact of the matter is that God's Good News does not require simplification, it is already simple as it is offered to men in the life and death and resurrection of our Lord and Saviour Jesus Christ:

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef.

How simply Our Lord explained the way of life! He likened it to a door through which all who would might enter, to sheep hearing the voice of their shepherd and following him, to thirsty men coming to the fountain and drinking its life-giving stream, to famished mortals eating bread, to weary and heavy-laden people coming to the great Burden-bearer to be relieved of the crushing weights they bear. Could anything be easier to understand than this? These are the every-day acts of which life is made up. And with the same ease we may receive life everlasting, the greatest of all gifts, according to the promise of the Good Shepherd who gave His life for sheep, of Him who is the Way, the Truth and the Life.

A child would be confused by a textbook on physics or puzzled by a technical dissertation on the properties of electricity, but it knows enough to turn the switch in a darkened room at night and thus flood it with light. The great mass of mankind are content to leave questions concerning the physiology of the digestive tract to doctors and scientists but they are, notwithstanding, wise enough to eat their daily bread. Simple things are always complex when the enquiry is pursued to ultimate causes and reasons, and conversely the most complex problems may be resolved into the simplest elements by a mind which has mastered their intricacies. Our Lord delighted to deal with elemental things in such a way as to place them before His hearers and to face them with the way of life and the way of death, bidding them choose which way they would follow, which master they would serve.

It is not any intellectual difficulty in understanding the way of life that keeps men from the Saviour, it is their unwillingness to submit to its utter simplicity. Like Naaman, the leper, the natural man is eager to attempt some difficult task to pay for God's bounty, but his injured pride balks at accepting the gift of God without money and without price. It is not logic that keeps men from accepting Christ, but their unwillingness to bend the knee before his sovereign Lordship: "Who have said, with our tongues will we prevail, our lips are our own: who is lord over us?" (Ps. 12:4.) Knowledge is not conditioned merely on the number of facts collected by an observing mind or on its ability to reason about them, but upon the moral quality of the soul, its willingness to obey the truth, and to submit itself to it. Our Lord threw out a challenge to genuinely seeking souls that still stands: "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (Jno. 7:17.) Men's minds may make excuses for staying away from Christ, but it is in their hearts that the real reason is to be found.

There are times when God's children love to revel

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

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in the luxury of thinking of the deep things of God, to lose themselves in wonder, love, and praise as they contemplate the mysteries of Christ, His unsearchable riches and His ways that are past finding out. But there are other times when it does us all good to remind ourselves that at best we are little children, that when we first came to Christ we did not have aught to plead but His Cross, and that we shall never have anything beyond it even throughout the endless age of eternity. And in remembering that we are but babes, we shall also remember that God is our Father, "and if children, then heirs; heirs of God and joint-heirs with Christ."—W.S.W.

PRIEST SENTENCED TO PENITENTIARY

MONTREAL, June 9—(CP)—Jean Claude Lapres, 32, and Rosaire Delisle, 48, today were found guilty of conspiring to sell or distribute heroin as a sequel to an \$80,000-narcotic seizure by police from a railroad station here last fall.

A King's Bench jury deliberated only 10 minutes before finding the defendants guilty. Both will be sentenced June 16.

Father J. A. Taillefer, a Roman Catholic priest at a north-end Rosemount parish, pleaded guilty and was sentenced to two years in penitentiary in connection with the same case. His arraignment took place shortly after he was arrested in a downtown St. James Street Bank while dressed in civilian clothes.

CONFERENCE AT NORTH BAY

A conference will be held at North Bay, in the High School Auditorium, under the auspices of the church there, of which Mr. George Stephens is pastor. There will be three sessions each day, Wednesday and Thursday, June 28 and 29. Dr. Shields is to be the special speaker for each of the two evening meetings, and an interesting programme is planned, as various workers and friends from churches in the North meet for fellowship and discussion of their common undertakings. All friends within driving distance are cordially invited to enjoy this conference with our Northern churches.

The Jarvis Street Pulpit

The Magnitude and Magnetism of the Cross

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 4th, 1950
(Stenographically Reported)

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

THE word of God is like a deep well which is full of water. The Samaritan woman asked the stranger whom she met at Jacob's well near to the city of Sychar, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Centuries before, Jacob had drawn water from the well for himself and his family, and still the Samaritan woman went daily and drew water from its unexhausted springs. But the Stranger to whom she spoke was and is greater than Jacob, and His word is a well of salvation to which men and women of all generations may come and draw the water of life.

This text is one of "the wells of salvation" from which fresh draughts of grace divine may be drawn by those who come to it in faith. Every word of God is a diamond of truth; you have seen it flash in the light of God's Spirit. But you may turn another facet to the light and behold in it beauties of which you have not dreamed.

You have heard the lifting up of Christ described as the preaching of the cross, and that is well. Blessed be God it is our privilege to lift up Christ in that way and thus draw sinners to Him. But that is only one facet of the diamond; that is only one cup of water from the well. That use of the text does not show the body of the diamond, nor reveal the spring of the well.

Certain Greeks have come to Philip saying, "Sir we would see Jesus." "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus."—But Jesus did not give those Greeks the private interview they desired. They had had every opportunity to "see Jesus." I think He knew that they did not desire to see Him for any good. "And He answered them" — perhaps the Greeks were with Philip and Andrew and heard Him. "The people" were there too. He told them that He knew "the hour has come" for Him to die, but He would not die by the hand of treachery, He would not suffer His life to be snuffed out before His time, or in another way than that ordained. "I am going to die," He said, "but now is the judgment of this world, now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die." Not that He should die, simply, but "what death He should die." There is therefore some special significance in the kind of death He died.

It shows that He deliberately chose to die by being "lifted up from the earth." And the attraction of His death is to consist in His being "lifted up". Only by being lifted up would He "draw all men unto Him." It appears, therefore, that there is some special significance in the death of the Cross, and that in that mean-

ing of the death of Christ His power over men consists. Not the preaching of the Cross, but the fact of the Cross is here primarily referred to.

I shall, therefore, seek to explain to you the purpose of Christ's being lifted up, and therein to find a reason for His power over men.

I.

Let us consider first of all THE DIVINE PURPOSE IN THE CROSS, by which Christ was lifted up from the earth.

It may be remarked that Jesus evidently knew from the beginning that He was to be "lifted up", and deliberately chose the death of the Cross. His mother, looking upon Him in the manger, a tender babe, with eyes of maternal affection may have regarded the worship of the wise men as prophetic of the welcome this Child of mystery would be accorded by the world, and in her imagination she may have reared again for Him the throne of His father David, and put Israel's broken sceptre in His hand. The many who were healed by His tender touch and His mighty word may have discerned in Him the power and glory of Elijah, and in their grateful fancy pictured His triumphal procession sweeping up the skies and past the everlasting doors in Heaven's chariots of fire. The hungry multitudes who had eaten of the bread which He had blessed and broken may have thought they saw in Him a second Joseph, a provider of bread for the people, and hence they would have taken Him by force and made Him a King. The disciples had listened to His words of wisdom and had witnessed His works of power. They had been lifted to a better life, and trusted that He should deliver Israel, and anticipated the time when without the Cross the world would accord Him Messiah's crown and Kingdom. But Jesus knew that none of these things could be. Others would have cast Him over the precipice headlong, and some would have killed Him secretly, perhaps like these Greeks, but Jesus knew that neither could these things be.

Down through the years He looked and saw at the end of the road "the place called Calvary". As surely as Abraham "saw the place afar off" where he would offer up his only son, so surely did God the Father "see afar off" the place and manner of the death of Jesus, and led His Son thither; and as certainly as Isaac willingly accompanied his father did Jesus delight to do His Father's will. At His baptism, and again on this occasion, a voice from heaven spoke in approval of His course. Thus Father, Son and Holy Ghost had planned that Calvary was the place and the Cross the means where and by which Jesus should die. Whatever the reason, not the

chief priests, nor Herod, nor Pilate, but the Triune God had planned the Cross.

But *why the Cross? What was the significance of the Cross?* It is written in the law of the Lord: "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God.)" Deut. 21:22-23. The Saviour chose the cross because it was written: "He that is hanged is accursed of God." If He had died in some other way we might have misunderstood the purpose of His death. But on the tree He takes the place of the criminal on whom the curse of the law doth rest. And so Paul said: "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, Cursed is every one that hangeth on a tree."

That is the meaning of the cross. Mankind was under the curse of the broken law. We are not troubled by curses uttered by human lips. For my part, the Pope and all his Cardinals might curse me hourly and I should not be in the least perturbed. But woe to the man upon whom the curse of God doth rest! The power of blessing and of cursing is in His hand, and the curse of His violated law rests upon every son of Adam. If the story of Eden be only a myth, then the Cross is without meaning. But it is no myth, but solemn and historic fact. Sin was there, and it is here. I cannot understand how any reasonable man can say that a "precise theory of the origin of the universe, and of man, and of sin, is surely no essential part of the Christian faith." The nature of disease must be understood in order to have effective treatment. We believe the Scripture, that from Eden to Calvary the curse rested upon man. And Jesus chose the Cross as the instrument of the curse — "being made a curse for us, as it is written, Cursed is every one that hangeth on a tree." That is why Jesus deliberately chose to be "lifted up". The cross to Him represented the divine wrath, the outer darkness, the blackness of human despair, the utter hopelessness of the sinner, the unutterable agony of the lost, the outside of heaven's gate. It was the place where the wine of the wrath of God was poured out without mixture into the cup of His indignation, and He would be lifted up and there, and

"With one tremendous draught of love
He drank damnation dry."

And so that lifting up was *the balancing of the scales of divine justice*. They were held in the same hand that maketh a weight for the winds, and weigheth the waters by measure. He will not count men pure with a wicked balances and a bag of deceitful weights. Into the one scale He put the weight of the world's sin — every sin of your life was taken account of, and put into that scale, and in that scale there was weight enough to sink it to the lowest Hell. But into the other He put the perfect obedience of Jesus, His flawless righteousness, His unstained humanity, His bloody sweat, His cruel scourging, His physical agony, and above all, His soul-torture, when in the darkness God turned away from the sins He had taken upon Himself, and in the infinite capacity for suffering His divine nature afforded He tasted death for every man. All the inexpressible sorrows of the world were distilled in the cup He drank; all the unutterable torments of the lost were compressed into the burden of grief He bore; and these were put in the scale

over against our sins, and the scales were balanced, and the justice and mercy of God were satisfied. Mercy and truth met together, and righteousness and peace kissed each other.

II

Let us now find in this purpose of the Cross AN EXPLANATION OF ITS POWER OVER MEN. "I will draw all men unto me." That is conditioned upon His being "lifted up".

In the first place, *the Cross exercises that power of attraction which is always resident in the truth*. I am aware that the truth seems frequently to repel, and many flee from its searching glare, notwithstanding, the truth has an incalculable power of attraction. The truthful physician, who frankly tells his patients the truth, is forsaken by a few, but those who are really ill flock around him as one whose word is reliable. The true friend, whose faithful wounds smart so keenly, may for a while be shunned, but the time will come when the wounded will yield to love's attraction and return. The truthful newspaper, or statesman, or preacher, all must tell unpleasant truths, and be cordially disliked, but the public will turn to the house that is built upon the rock when the hail shall sweep away the refuge of lies.

The truth will draw men to itself at last. We cannot hide forever in the darkness — the truth must prevail. Hence, men must come to the Cross. You must turn from the world's flatteries to see your sin unmasked there. There it appears in all its native ugliness. Jesus said, "When ye have lifted up the Son of Man, then shall ye know that I am he." (John 8:28). Then they would see the truth, and know as they had not known before. It is as though He had said, "When ye have lifted up the Son of Man ye shall see your sin; when I shall yield up the ghost on Golgotha ye shall see that sin always finishes its work at the place of a skull." The truth about sin must come out, and you must at some time come to the Cross to learn it. Men have thought bitter and evil things about God, but the Cross shall draw them, and they shall learn that God is love. Wisdom is justified of her children. Not man alone, but God also is justified at the Cross. You cannot forever evade the truth; the day must break and the shadows flee away.

There is in the Cross *an attraction which always belongs to that which ministers to human need*. The manufacturers of bicycles, and the builders of automobiles may be displaced by the makers of aeroplanes, but a good baker will never want for customers. A boy may lose his cap, and be unable to find his school books, and of many things in the house he may say, "I don't know where it is" but he will never be able to say that of the pantry. The beast of the forest will be drawn to the antidote for the serpent's sting. The hart will be drawn for many weary miles by the music of the water-brooks. "The ox knoweth his owner and the ass his master's crib," the stork in the heavens knoweth her appointed time, the swallow, the crane, and the turtle, the time of their coming; our robin will answer the call of the spring. And that law obtains in the spiritual realm. Monopolists have little need to advertise. They do not fear the loss of trade. The coal barons, as they are called, are very independent, and the great oil companies are not careful to be polite. They say, "The people must come to us."

Now in a very different spirit, and for a very different purpose Jesus announces that being lifted up will

give Him the monopoly of salvation — then men must come to Him. Ah, you think you can do without Him. But when the mirage created by human fancies fades away and leaves you in the desert, when every antidote of sin's poison has proved a failure, when your broken cisterns are empty, you will have to come to the Cross. You may be deluded by a religious philosophy which denies the existence of evil, and says that pain and death are a hallucination, but when you come face to face with the stern realities of life and of death, of sin and judgment, you must come to Christ. You may be attracted by the hope of salvation by character, until you discover you have no character to save you, and then you must come to the cross. Every sinner who has a day's past must be drawn to the Cross. No other hand can reach back and blot out the record of those past days. When Joseph was lifted up to be Governor of Egypt he drew all lands to himself; because all who had wasted the seven plenteous years were compelled to come.

And so, my friends, while there lives a man who has an hour's sin behind him, and an hour's life before him, the Cross cannot lose its power of attraction. Wherever can we go to find that which will cleanse the past, and secure the present, and insure the future?

"Thou dying Lamb, Thy precious blood
Can never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

But there is more than that. The beast of the forest runs to the antidote when bitten; the panting hart leaps to the water-brooks; the migrating bird spreads her wings for home. But so do not men come back to God. I stopped in the middle of a verse just now which I must now complete. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider." There must be something else in the Cross or men will not be drawn to it for healing.

There is *the Power that is always resident in the divine will*. You have read perhaps of the use, in the plants of the great steel corporations, of gigantic electro-magnetic cranes. The cranes in use in these places no longer lift their loads with great iron fingers, but the lifting device has a huge flat surface, and is charged by a powerful electric current. It is lowered into a carload of scrap iron and all the pieces of scrap stick to it as though they were glued. Great pieces of steel many tons in weight are but touched by one of these electro-magnets and carried to the place desired. They are swept over the great yards and pieces of iron and steel which have been buried out of sight come out of their graves in response to the magnet's drawing power. And that is in the Cross. "And I, if I be lifted up, will draw . . ." Oh, I should despair of accomplishing anything by preaching, were it not for this sovereign, irresistible "I will draw". The Cross is the electro-magnet, and there is in it all the power that is in the will of God. He wills to save and this is the way He wills.

He has always desired to save. His delights were with the sons of men. Do not think of Him as One Who was angry and now repents of His anger. He says, "I have loved thee with an everlasting love, and therefore with lovingkindness have I drawn thee." He always loved and always designed to save.

But *His being lifted up removes all hindrances to the fulfilment of His purpose*. "If I be lifted up." "Now," saith He, "I am free to save you. I may be just and yet the justifier of him that believeth. Now I will claim the reward of my sufferings in behalf of men, and will draw them unto me."

He has power to lift the weightiest sinner, and power to bring them from afar, to attract the scraps of humanity, and mould them to His will—power to lift men out of the mire of sin, the very grave of iniquity. Power to lift us above temptation, until He sets us at His own right hand in the heavenly places.

DR. ROBERT FARRAR

THIS worthy and learned prelate, the bishop of St. David's in Wales, having in the former reign, as well as since the accession of Mary, been remarkably zealous in promoting the reformed doctrines, and exploding the errors of popish idolatry, was summoned, among others, before the persecuting bishop of Winchester, and other commissioners set apart for the abominable work of devastation and massacre.

His principal accusers and persecutors, on a charge of praemunire in the reign of Edward VI were George Constantine Walter, his servant; Thomas Young, chanter of the cathedral, afterward bishop of Bangor, etc. Dr. Farrar ably replied to the copies of information laid against him, consisting of fifty-six articles. The whole process of this trial was long and tedious. Delay succeeded delay, and after that Dr. Farrar had been long unjustly detained in custody under sureties, in the reign of King Edward, because he had been promoted by the duke of Somerset, whence after his fall he found fewer friends to support him against such as wanted his bishopric by the coming in of Queen Mary, he was accused and examined not for any matter of praemunire, but for his faith and doctrine; for which he was called before the bishop of Winchester with Bishop Hooper, Mr. Rogers, Mr. Bradford, Mr. Saunders, and others, February 4th, 1555; on which day he would also with them have been condemned, but his condemnation was deferred, and he sent to prison again, where he continued until February 14th, and then was sent into Wales to receive sentence. He was six times brought up before Henry Morgan, bishop of St. David's, who demanded if he would abjure; from which he zealously dissented, and appealed to Cardinal Pole; notwithstanding which, the bishop, proceeding in his rage, pronounced him a heretic excommunicate, and surrendered him to the secular power.

Dr. Farrar, being condemned and degraded, was not long after brought to the place of execution in the town of Carmathen, in the market-place of which, on the south side of the market-cross, March 30th, 1555, being Saturday next before Passion Sunday, he most constantly sustained the torments of the fire.

Concerning his constancy, it is said that one Richard Jones, a knight's son, coming to Dr. Farrar a little before his death, seemed to lament the painfulness of the death he had to suffer; to whom the bishop answered that if he saw him stir in the pains of his burning he might then give no credit to his doctrine; and as he said, so did he maintain his promise, patiently standing without emotion, until one Richard Gravell with a staff struck him down.—*Foxe's Book of Martyrs*.

THE FAITH OF NOAH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 18, 1950

(Electrically Reported)

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.—Heb. 11:7.

THIS text is one of hundreds of texts which tie the Old and the New Testaments together.

Some few years ago I read an article from a learned magazine—I read them occasionally!—written by a Mr. Woolley, the Curator of the British Museum. He had been a member of an archaeological party which operated under the sponsorship of the University of Pennsylvania. They had been excavating in Bible Lands, and in the neighbourhood of Ur of the Chaldees, whence Abraham was called of God. Mr. Woolley, I understand, was not a professing Christian at all, and his interest in the whole matter was that of a scientist who was in search of indisputable facts.

They uncovered Ur of the Chaldees, and found that it had been a very considerable city. When they had done that, they took their bearings, and decided that they had not got to the bottom of things yet. So they went lower down through a large and deep deposit of, what I suppose we should call hard-pack, petrified mud. They went through it, and found under the foundations of Ur of the Chaldees another and more ancient city. Mr. Woolley said that one of the streets which they excavated would compare favourably with Bond Street, in London. That is where you get the best clothes made in London! He said, speaking as a scientist: "There is only one possible explanation of what we here see, and that is the absolute, factual, historicity of the Biblical story of the deluge. That is what happened to that submerged city." But we have a higher authority than that. Our Lord, Himself, put His *imprimatur* upon the story of the deluge. He stamped it as being true and accurate history; and for my part, I would accept the unsupported word of Jesus Christ Himself against all the scientists in the world.

There are few passages in the Word of God with which people are more familiar than the story of the deluge, and of Noah's faith by which he was saved. God is always the same. I dissent entirely from that brand of dispensationalism which assumes that God can save men on certain conditions in one dispensation, and on other conditions at another time. The Lamb was slain from the foundation of the world, and everyone who ever has been saved, or ever will be saved, will be saved in precisely the same way, through faith in the Son of God. There is no way of salvation save through faith in Him Who "died for our sins according to the scriptures", Who was buried, and Who rose again "according to the scriptures".

There is a verse in this epistle which speaks of the atonement, which I believe to be one of the most convincing of all scriptures, in support of the doctrine of the substitutionary death of our Lord. How do you know that Jesus died instead of you? There are many who preach Christ crucified as an Example, and His death

as the climax of an exemplary life; they say that He lived a life of sacrifice, and died sacrificially, died vicariously as others are privileged to die who have suffered in behalf of others. But there is a verse in this epistle which tells us that Jesus died for the redemption of the transgressions that were under the first covenant; it tells us that the death of Christ had a retroactive value. Christ is not only an Example—but oh, He is an Example: "Christ also suffered for us, leaving us an example, that ye should follow his steps"—that is only a half truth, for dead men need no example. He is an Example to the living, but He is a Substitute for those who are already dead in trespasses and sins; and this epistle tells us that the death of Christ, the value of it, reaches right back to the beginning, and that He died for the redemption of the transgressions that were under the first covenant. The "moral influence" theory of the atonement, you see, cannot be fitted in there. Because these men died, not having received the promises but having seen them afar off, they were persuaded of them; but they did not follow the example of Jesus, for as yet the Son of God had not been manifested. So that His death stretches back to the very beginning, and one arm of the cross reaches forward to the judgment day, and by His propitiatory sacrifice, and by that alone, salvation is made possible to poor lost sinners.

— We are told that he is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare at this time his righteousness: that he might be just, and the justifier of him which believeth on Jesus." I remember a man's bringing forward a strange objection to the Scriptures. He said to me, "On what ground could Jesus say to the sinful woman, 'Neither do I condemn thee: go, and sin no more'?" "Well," I said, "what would you have had Him do?" "Why," he said, "she was a sinner, and ought to have been punished!" The passage I have quoted assumes that the moral consciousness of the universe challenges God's right to pass over sins done aforesaid. How was it possible for Him to throw wide the gates of glory to Abel, to Enoch, to Noah, to Abraham, Isaac, Jacob, Joseph, Moses,—all the people of Israel? When we know that the blood of bulls and of goats cannot take away sins how then was it possible for God to pass over sins done aforesaid? How could God be justified in permitting the world to continue in sin, and yet saving out of the world multitudes of people by His grace before their debts were paid? Why, my friends, the cross of our Lord Jesus not only justifies you and me, but it justifies God; and Jesus Christ is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past". It is God's unfolding of the promissory note given to

Him by His Son before the worlds were made, and by virtue of which, on the strength of which, in the confidence of the fulfilment of which, God passed over men's sins. And when at last Jesus came and died, He justified the forbearance of God in thus waiting until the debt should be paid. So you see the Cross stands at the centre of all human history, and by the blood of the Cross all men are justified who are justified at all; and by the sacrifice of the Cross, God Himself is justified, if I may dare to say so, before the conscience of the universe. He is just, and yet the Justifier of him that believeth in Jesus.

Now that by the way, just as a basis for our study of this Old Testament story. I need not rehearse it, you are as familiar with it as I am.

I.

NOAH WAS WARNED BY HIS FAITH, it was by faith Noah was saved; and this verse tells us that he began to be saved by being warned of God: "by faith" Noah was warned of God. That is a note that is not generally sounded to-day, but we need to "warn" men. I have no doubt that Noah had abundant opportunity to see roundabout him the evidences of the result of sin. "Sin, when it is finished, bringeth forth death". You really do not need to take a course in medicine to know that diphtheria is a very dangerous disease; you do not need to be an expert to know that a diagnosis of cancer is generally a sentence of death: we all know that there are certain diseases which are beyond human power to cure; and without any expert knowledge at all the ordinary observer can see roundabout him some of the fruits of these diseases. And so of the transgression of natural law: you do not need to read the Bible to discover that it is of the nature of the thing for fire to burn—just put your hand in the fire and you will find that out; you do not need a course in theology to learn that if you jump off the top of your house you will likely have a broken bone—and perhaps something more than that. These are matters of general observation; and I have no doubt that in that day of great wickedness, Noah had abundant opportunity to see what sin does in a human life. You do not need me to preach to you for you to know that the man who gets drunk is likely to die poor, and to get into a great deal of trouble; you can see that every day. There were plenty of opportunities roundabout in that day of great wickedness for Noah to see that sin was a deadly disease; and yet it was not because of that that Noah believed, nor was it because of that that he turned to God: we are told that Noah was "warned of God", and it was because God had spoken to him that Noah had faith. "Faith cometh by hearing, and hearing by the word of God," always.

I think those of us who seek to lead men to believe, would be well advised to make much of the Word of God. Let the people hear the Word of God, and the Word of God will take care of itself. I think it is quite possible that Noah did not try to explain the Word of God to those to whom he told it; I rather think it was beyond his ability to explain it. There are many things we do not understand, that we cannot understand: they belong to a realm of which we have no experience; and it will be the part of wisdom for us simply to declare them in the name of the Lord, and on the authority of His Word, and to depend upon the Holy Ghost to work faith in the soul.

Now I say Noah was "warned", and his faith rested upon a divine revelation. That is where faith must find its foundation always. What is the difference? We have been discussing during recent years distinctions between Modernism and what is now called Fundamentalism—which is only another name for evangelical faith, Evangelical Christianity. What is the essential difference between the two? Just this: evangelical faith rests always upon a revelation from heaven: it hears the Word of God, it receives the Word of God, it rests upon the Word of God; and over against that divine revelation, Modernism sets human reason. The difference between Modernism and Fundamentalism is simply this: that Modernists are rationalists, and Fundamentalists are revelationists. Fundamentalists believe in a divine revelation, and commit their souls to the truth therein revealed for time and for eternity.

Let us accept that. Are you a believer this evening? Have you the beginnings of faith in your heart? Are you just feeling after Him, if haply you may find Him? You say to me, "Well, sir, I don't know whether I have the beginnings of faith or not, I cannot put faith under a microscope, I cannot subject it to any kind of chemical analysis, I cannot resolve it into its elements, I cannot take it out and examine it. It seems to be simple sometimes, and yet its very simplicity staggers me, and I don't know what it is to believe." Well, I think I will try, with the Lord's help, to tell you this evening what it is to believe. What is faith? It is something which leads the soul to rest itself—its present and its future—upon something that God has said, upon a revelation from heaven. Do you believe that God has spoken? Do you really believe that we have a divine revelation? That is a simple word, but let me press that question. Do you believe that in a literal sense God Himself has spoken, and that the record of His word is preserved in the Bible? That this Bible is the word of God? Are you prepared to believe what God has said?

Let us examine it a moment. What was the content of that revelation? What was Noah asked to believe? What is the function of divine revelation? What is the Word of God for? We have heard much discussion about science—and I agree with my brethren that the Bible is not unscientific—but was the Bible given to teach science? Was it given to teach history, primarily? For what was it given? You remember how John sums up the record which he had given—and what he says of his gospel may be applied to the entire Scripture—he said, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That is what the Bible is for: it is given to us that we may believe.

I wonder how many of you drive cars? Some of you are mechanics, some of you understand what happens when you move a lever, when you change the gear; but I have known some people who if something went wrong with the engine might look in the back tire for it! They don't know what happens, they have no mechanical knowledge in their heads; they don't know what has gone wrong with the engine, and they don't know how to put it right, but they know how to drive the car. They know if they do certain things the machine will go—but they could not build an engine or put it right when it goes wrong.

A man may say he has difficulty in believing the Bible. I suppose Noah might have found it difficult. What was the content, then, of revelation? Listen: "Being warned of God of things not seen as yet"—that is what God spoke to him about: He did not speak to him about the stars, about the flowers, about anything round about him. He said, "Noah, a hundred and twenty years from now something is going to happen which never did happen in all human history. The end of all flesh is come before me." Suppose Noah had consulted the scientists of his day—if there were any—suppose he had assembled them and said, "Gentlemen, I have had a revelation from God, and I should like to have your confirmation of what God has said; I should be greatly obliged if you would draw upon your resources of knowledge, and tell me whether this is true." Suppose he had done that, what would have been the result? They would have said, "Noah, that element in your divine revelation is utterly unscientific, it is contrary to all analogy; there is nothing in human history to support it; you are asked to believe that something will take place such as never did take place. The evidence of your senses is actually against it, and there is nothing anywhere to corroborate it. If you believe that story, then we shall have to call you a fool for your pains"! And don't you see, dear friends, Noah could only have answered thus, "Ah, but God has spoken to me about things not seen as yet; He has told me of something that is beyond the range of human wisdom, and of human knowledge; and it makes no difference to me whether there is a man in all the world to confirm what God has said. I will believe the Word anyhow"—"By faith Noah was warned of God."

Let me give an illustration of what I mean, of the principle I am discussing with you. Think a moment of that marvellous section of Scripture—let no one ever speak lightly of it—the book of the prophet Jonah. I am not at all concerned about the testimony of science so-called, respecting that matter: if science agrees, so much the better for science. But it does not make any difference to the Word of God. I don't care whether the Word of God is in accord with science so-called at any point. Why should I? I remember years ago reading an address of Spurgeon in which he said something to this effect: "We pass by sets of scientific hypotheses as rapidly as a traveller on an express train passes the telegraph poles beside the road. And," he said, "I hold no debate with men of science, I simply hand them over to each other, and when they have done rending each other in pieces, I say, 'Gentlemen, you have not been half so kind to each other as I should have tried to be.'" I do not believe there is anything in Scripture unscientific, but it would not make a bit of difference to my faith if all the scientists in the world specially qualified to speak in that special department of human knowledge, were to come to me and say, "There never was a fish that could swallow a man." I should say, "That is quite possible." If they were to say, "Man never did see a fish that could have swallowed Jonah," I would say, "That is quite possible." What does the Bible say? The Bible says that God "prepared" a fish. Did not God make all the fish, "and whatsoever passeth through the paths of the seas"? And if He had wanted to do so, He could have made one special creature spring into being at His almighty fiat to serve His purpose on that particular day, and, having served His purpose,

He could have annihilated it, so that there should have been left in all human history no solitary record of any other monster of the sort—and man would have been shut up to what God has said. Would that have made any difference? Not a bit.

Let us be glad when human knowledge keeps up with the Bible. I read a lecture by a certain theological professor to theological students, in which he advised them to read the old masters, to read the old preachers who lived centuries ago, to be students of history. And one of the students said, "But, professor, must we not keep abreast of the time?" To which he answered, "By all means, young gentlemen, but *get abreast* of the times first!" The difficulty with a lot of us is, we have not even got abreast of the times. When science says, "I find that the Scripture is in accord with my discoveries," I simply say to the man of science, "I am delighted to know that you are getting on"; that is all. But if he says it is not, I can only say, "I am sorry, sir, for your blindness; but the Word of the Lord standeth forever." You see therefore that Noah's faith rested upon what God said.

And that revelation was unique: it had to do with things about which men naturally were absolutely destitute of knowledge. That is the function of the Bible. What is it for? Never is it untrue to fact, never is it contrary to truth in any realm; for truth can never contradict itself, and is in agreement in all realms. There is no doubt about that, but listen: this Book is given to us to tell us of things that we don't see; it is given to us to tell us of a judgment to come, just as surely as God told Noah. He said, "The windows of heaven shall be broken up, and the waters shall rise until the tops of the highest hills are covered, and all flesh in whose nostrils is the breath of life shall die, except those who are preserved in the ark." Noah might well have been staggered by such a revelation, and said, "I do not see how it can be, Lord, I never saw anything like that! I have spoken to people about it, and they never heard of it; I have searched the records of the past, and there is nothing to confirm my faith; but inasmuch as God out of heaven has spoken, I will cast my all upon what He has said, and I will get ready for that judgment day."

That, my friends, is the truth I bring to you this evening. In spite of Russellism, in spite of all that men say, "Sin, when it is finished, bringeth forth death." And just as surely as the judgment fell in Noah's day, judgment will fall upon every sin, and every sinner out of Christ. If you are a wise man you will be "warned" by faith; you will say, "My professor does not agree with me, I cannot find agreement in any of the things I read, but I will take this, and I will believe when God speaks the truth and only the truth, and I will commit my soul to what God has spoken."

We live in a day when the very idea of future retribution is often mocked at, when people are accustomed to say, "The only hell we shall ever have is here." There are earnest of judgment, and we have seen some people almost in hell here, beyond any doubt. I have. A friend of mine told me that he was walking through the Children's Hospital a few years ago, and he said, "I saw a man in hell." I said, "What do you mean?" He replied, "I passed by a bed in which was a little boy of ten or twelve years of age. His eyes were bandaged, and the surgeon told me he was going blind. I enquired about the man sitting by his bedside, and he said it was

the lad's father. I asked, 'What is the cause of his blindness?' 'Oh, answered the doctor, 'It is his father's sin.' And I looked upon a man who was already in hell."

My dear friends, whatever the future may hold, let us remember that the revelation of God is to this effect, that sin shall not go unpunished. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." A time is coming when God will open His books. I am glad it is so. If I could not believe in the principle of future retribution, if I could not believe in a judgment that is to come, when justice will be meted out to all, then I could not believe in the moral government of this universe at all, because we have all "seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

But oh, what a revelation when God shall open His books, and when the judgment that is as sure as the righteousness, as the holiness of God, shall break upon the world!

What about Russia? I do not know,—although I think probably I know as much as those who profess to know so much, and that is nothing at all! It is one of the great conundrums of the day. I only know in principle that the thing that is founded in iniquity, that is permeated with evil, that sets at naught every principle of righteousness, is mortal, is death-stricken: it is bound to fall. "Righteousness exalteth a nation: but sin is a reproach to any people." I have no doubt whatever as to the future of Russia. Some day there will be a tremendous collapse. You say, "They are marvelously organized." I tell you, you cannot organize the worm out of a man's heart; you cannot, by any human power whatever, prevent the judgments of God. God's judgments will fall, whenever they may come. He may use Russia to teach some of us a lesson. May He give us wisdom to learn whatever lessons He would teach!

But this I know, that here or hereafter, God's judgment upon sin is absolutely unescapable. We may as well face it. A man may get away from the officers of the law. He may avoid the discerning gaze of a detective. He may do as one of those poor foolish fellows upon whom the doors of Kingston penitentiary closed last week—he may get away for a while and walk down the street and say to a policeman, "I am a student of Queen's University"; but God's messengers, His angels, His detective force, will discover the sinner. There is not a man of woman born who has lifted his hand against God who will not have to give account of his sin.

Let us accept the testimony of Scripture. Let us be warned by our faith. Let us believe what God has to say, and repent of our sins and flee for refuge to the hope set before us in the gospel.

II.

Then, NOAH'S FAITH MADE HIM WISE: he was "moved with fear". Someone will exclaim, "You are not going to preach that?" "Oh, yes, I know it is said you cannot drive men to-day—you can win them, but you cannot drive them. Some brave fellow says, "I am not afraid, you cannot make me afraid." No! of the wicked it is said, "There is no fear of God before their eyes", that is the sorrow of it. And yet many preachers are terrified by the shadow of some professor! Noah could not make the men of his generation afraid: he told

them of coming judgment, but they laughed at him, they knew no fear, and they knew not, notwithstanding his preaching, the record says in the New Testament, "until the day that Noah entered into the ark, and the flood came, and destroyed them all." They would not believe it; they would not be "moved with fear."

I hesitate to attempt to label or to date events, specifically to identify the happenings of the day as being the particular horrors which the Scriptures predict, so well do I know, and you know, that there have always been wars and rumors of wars, and earthquakes, and famine, and pestilence; and yet we have seen in our day such things as the world never saw before. I wonder if you have thought of this—do you remember a few years ago when the news of the sinking of the Titanic reached us, how the whole earth shuddered at that fearful catastrophe? It was such a terrible calamity! And men began to talk of God, and to think of God; the Titanic was pushed by one of God's icebergs which came floating along, and it elbowed that great creation of man's genius out of existence. A little while later we had the Empress of Ireland disaster in the St. Lawrence, and men shuddered and said, "What next?" Then came the Great War, and during the course of that war we got used to hearing every day of the sinking of ships whose total tonnage was far greater than the Titanic and the Empress of Ireland combined—we got so used to reading of the loss of thousands, and tens of thousands of lives, we actually became so calloused that we could look upon rivers red with human blood, without alarm.

I wonder are we becoming insensible? I wonder if there is a kind of judicial blindness falling upon the world, so that men cannot see or apprehend the signs of the coming judgments of God? Oh, my brother, if we are wise, we shall learn to be afraid. You are afraid of some things, are you not? How lightly we turn this thing on (turning on the electric light)! I read only this week of a woman's touching a common electric light like this in her bathroom, and being struck dead, electrocuted. It is not a power to be played with. You cannot play with God's lightning. Oh, how little we know about the great forces of nature!

But Noah heard God speak, and the Scripture says he was "moved with fear". What if it be true, that this overwhelming judgment shall sweep over the earth—what then? What then, young man, who has been persuaded that it is rather old-fashioned to be concerned about your sins, or to be afraid of God? "Oh," somebody says, "preach the love of God, preach the love of God, talk to us about the Cross as an example, a manifestation of love." No, no, my friends, the background of the Cross is sin and judgment. It is impossible for me to conceive of God's giving His Son to die as He died, to be spat upon, mocked, crucified, just that He might set me an example: there must have been some awful thing seen in the wisdom of God from which His grace desired to save men for Him to be willing to give His Son to die! We talk to-day about lawlessness—and we have enough of it everywhere—but much of our lawlessness is due to the fact that we do not enforce our laws. Are you going to repeal the law against murder because there are murderers? Are you going to repeal the law against dishonesty because there are some people who are not honest, or are we to enforce the law? Every kind of human government in the world to-day points to the necessity of another Government over and above

it all, and of a Judge upon the throne Who will enforce His laws. And such a Judge is God, even the God and Father of our Lord Jesus Christ.

I heard of an old sailor being out in a boat on Georgian Bay. He was a man who had sailed the seven seas, he had braved the fury of many a storm, he was familiar with all the dangers of the deep, and he was out in a storm in a frail craft. He had some young men from the city with him. Suddenly a storm came up, and the waves began to roll up and the wind to blow, and the old man became very nervous. He was piloting the boat, and the boys with him were rollicking about having a good time in the midst of the storm; and when he cautioned them to be quiet and careful, and spoke as though there might be danger, they teased him, taunted him, and said, "Aha, are you afraid? We are not afraid." "No," he said, "you fools! You don't know enough to be afraid!"

And that is what I say of every man who is not afraid of the wrath of God, in view of the black record of his own sin. If we know what sin is, and are not assured that it has been blotted out by the blood of Christ, if we have an infinitesimal grain of spiritual sense we shall not close our eyes until we have accepted the divine warning. Noah prepared an ark to the saving of his house; and in that he was eminently wise.

The preparation of Noah's ark was a great engineering feat. I wonder where Noah learned to be a ship-builder? I wonder how he did it? Read the story. Who was the Architect Who designed that great ship? The ark was built just like the temple after a pattern that came down from heaven. And let me tell you, my friends, that if that ark had not been planned in heaven Noah never would have been able to build it—he might have desired to do so, but he never could have saved himself or his family. Thus the salvation in which we glory is a salvation that was conceived in the mind of the Eternal before the worlds were formed: the Lamb slain from the foundation of the world is the Ark. We need no preparation save to come just as we are, and be shut up with Christ Who died "the just for the unjust, that he might bring us to God."

III.

So, my friends, there are these elements: the warning of faith, the wisdom of faith and, next, THE WITNESS OF FAITH. What was the witness by which he condemned the world? When that door was shut and the ark floated upon the bosom of the waves of judgment, I do not know that Noah said it, but he might have said, "I told you so. This day the word of the Lord is vindicated, and the fact that eight of us are saved by divine direction and through believing the Word of God is the condemnation of all the rest of you, because you would not believe the same word by which we are saved." I sometimes think that God has a record, say, for example, of a place like this church, I think perhaps He has a record of every pew, and of the very place where you are sitting. Perhaps it is written down in heaven that somebody has been saved sitting right there. Perhaps this very night sitting beside you someone will be saved hearing the Word, or under the same preacher somebody will be saved; and that fact will be a witness against every one of us if we believe not the gospel.

IV.

Well, I have done with this simple word: "He became heir of the righteousness which is by faith." THE WEALTH OF FAITH—how rich he became by simply believing what God said! Sometimes we think that God just tolerates us—that He merely tolerates us. A dear fellow came to me one day and told me how he was let out of Kingston, a tragic thing, after twenty years. He said, "They gave me a suit of clothes, a ticket to Toronto, five dollars, and turned me adrift". They do not want him back in the penitentiary, but he says they don't want him anywhere else. That is not how God forgives. Oh, no! When God looked upon His Son He said, "This is my beloved Son, in whom I am well pleased"; and when the righteousness of Christ is imputed to us, poor sinners that we are, God is just as "well pleased" with us as He is with His Son; He takes a positive delight in His people, and He loves to look upon them. Once, when travelling, I saw a mother and her little boy in the opposite seat from me, across the aisle, and I travelled two days with them. I watched the mother as she gazed lovingly at the little boy; whenever he moved, she followed him with her eyes; and sometimes she could not keep her hands off him, but reached forward and clasped him to her breast, as though he were the very delight of her life.

If we could but remember that God has provided a way of salvation whereby He not only takes our sins away but He imputes the righteousness of Christ, the beauty of Christ, the attractiveness of Christ—all that Christ is—to us, poor sinners! Yes, He loves to look upon us! I find comfort in that sometimes when I find that some people don't like to see me; and when I know some people don't like to hear me, I say, "Well, I know Somebody Who likes to hear me when I talk to Him, and I know Someone Who finds a positive delight in me—not because I am worthy, but because I am made complete in Christ." Oh, what a blessing! "Heir of the righteousness which is by faith."

My brother, you can put all your record of sin behind you, you can do better than that: you can not only put it behind you, but you can bury it in the grave of Christ. There is a wonderful phrase in the Scripture—I don't know what it means and I don't want to know,—where one of the prophets said, "Thou hast cast all my sins behind thy back." Where is that? Behind the back of God! I don't know where it is except that I know it is a place where the devil can never find them. Yes, we can get our sins behind us, and the whole record of the past buried in the grave of Christ, and cast behind God's back; and we can rise to "walk in newness of life", clothed in His righteousness, and at last sweep through the gates into the Eternal City.

Is it not a great thing to have a salvation like that? Receive it as Noah did, believe the Word of God, believe His promise, and thou shalt have everlasting life.

Let us pray:

Oh Lord, we thank Thee for this simple religion, for this simple way of faith, so plain that even children can understand. How Thou dost impute Christ's righteousness, how Thou hast made it possible for Thee to be just, and yet the Justifier of him that believeth on Jesus, we may not wholly know; we only know the fact. Help us to experience the fact and to rejoice in it, for Thy name's sake. Amen.

SEMINARY STUDENTS AT WORK

WE ARE reminded by the advent of another Seminary *Newsletter* that our students have been at work on their fields for a little more than a month, and as the contents are not copyright, we have ventured to extract a few items for friends of Toronto Baptist Seminary.

From a Graduate on the Field

From Mr. Bert Oatley-Willis, pastor of the Essex Church, we read the following:

Since coming to Essex there has not been much time to realize that, for me, Seminary days are over, unless perchance a post-graduate course is introduced.

The Victoria Day holiday saw the Essex and Tilbury Baptist Churches combining for a fellowship rally. It was a grand day in every respect. The Doctor and Mr. Slade were our speakers, and we were crowded out, but above all the Lord was with us in blessing. This day was also the occasion of my reception.

Next week I hope to start canvassing the town. I earnestly pray that not only shall I find open homes but also open hearts. This is not a formal request but an earnest entreaty that you will remember me in this ministry of visitation. Tonight I am to visit a young man in his early twenties who is dying of cancer. What a frightening mission this would be unless we had an authoritative message from the Lord to take. Pray also that this young man shall have his heart opened to receive the Gospel.

Mr. Geoffrey Adams at Harriston

It is fitting that the news of these two men should be placed together for they have always been inseparables. Mr. Adams writes:

The Lord has been gracious in affording us many times of blessing. We have been encouraged also to see some new faces. Daily the solemn, yet glorious responsibility of the work becomes more real. How one yearns to see people respond to the claims of the Gospel.

Settlement in respect to the recovery of our property has been made. We are expecting to obtain the keys soon and we shall then be able to complete the work to make the building ready. We should like to see all students and other friends if possible, on the occasion of our ordination council. My prayers are that you will all be used to confound the powers of evil and to reveal somewhat of the glory of our God.

A French-Canadian Student Preaches to His Own People

From Brother Jean Hurtubise, first year student, and brother to last year's graduate, Pastor Yvon Hurtubise, comes the following note of missionary pioneering in the North:

I have just come back from the North where we made a number of visits among our French people who have written and asked for French New Testaments, and who are receiving our monthly French Gospel paper. To our disappointment we found some who closed their doors in our faces, saying that they were not interested. But along with these we also thank God that He always prepares His own and when we come to them, they are ready to receive us into their homes and willing for us to read them God's Word. When we leave them, they invite us to come back any time. This morning I am waiting for Mr. Boyd in order to do further visitation work among French-Canadians in our own neighbourhood.

From a Student in the North

Mr. Kenneth Burton has made a fine record as a student and it would appear from the following note that he is applying himself in the same whole-hearted way to the preaching of the Gospel:

I am about one hundred and twenty miles west of Sudbury. The country around here is much the same as that

around Fort William, so I feel right at home here. Most of you remember Sam Tulloch, who was a fixture at Jarvis Street Church. You will be pleased to know that I am staying at his home. The folks here have been very kind to me and there are not a few that are zealous in the work of the Lord.

The attendance has been gradually increasing at church and Bible School. Last Sunday we had thirty-five out to Bible School and fifty-four at the afternoon service. Three weeks ago we began holding an evening service fifteen miles north of here. There has been an average of twenty attending these services, none making profession of being Christians. It is a great privilege to seek, with the blessing of the Lord, to make plain the Way of Life to such as these.

Last Thursday I spent the day doing house to house, or rather farm to farm, visitation. I had an excellent time with much freedom in nearly every house to speak on spiritual matters. Since arriving I have visited fifty-eight homes in my work. We have a children's meeting every Wednesday night and the Lord willing we will hold a D.V.B.S. during the latter part of July.

In Southern Ontario Centres

Last Sunday the writer had the joy of fellowship with another student-pastor and his people, Mr. Clifford Shenk and his friends at Churchill. Next Sunday he plans to preach at the Mitchell Square Church with student-pastor Russell Cherry. It is an encouraging part of our work at the Seminary to see the students at work and to know that they are giving out to others what they have learned in class. Their high seriousness of purpose and the ideal they have of the ministry of the Gospel bids well for the future of the work of the Lord. May He abundantly bless them and make them fruitful in His Word and work!—W.S.W.

BLESSING IN CHURCHES

REV. DUNCAN MACGREGOR, of Sault Ste. Marie, recently held two weeks' preaching services with Rev. George Hicks in the Dalesville and Brownsburg Churches. Mr. Hicks writes that the meetings were well attended and that "the extra time, work, money and prayer many of our people put into this Gospel effort added much blessing to them and to us. This visit of God's messenger was a spiritual tonic to Christians and a telling witness to many unsaved. The future, we believe, will reveal even more blessing than we have already seen."

The Brownsburg Bible School has had a weekly average increase of twenty children, who are gathered from the surrounding country-side through the willing help of men in the church who use their cars for that missionary purpose.

We are also happy to learn that Mr. Macgregor recently baptized three persons in his church at Sault Ste. Marie.

"FOR ME!"

Christ is Joy and Sweetness to a broken heart. Christ is a Lover of poor sinners, and such a Lover that He gave Himself for us. Now if this is true, and it is true, then are we never justified by our own righteousness.

Read the words "me" and "for me" with great emphasis. Print this "me" with capital letters in your heart, and do not ever doubt that you belong to the number of those who are meant by this "me." Christ did not only love Peter and Paul. The same love He felt for them He feels for us. If we cannot deny that we are sinners, we cannot deny that Christ died for our sins.

—MARTIN LUTHER

WHEN WILL ONTARIO STOP THIS INIQUITOUS FLOOD?

IN Western Canada destructive floods inundated the great city of Winnipeg and caused millions of dollars' worth of damage that will take many months and even years to repair. The life savings of thousands of home owners are said to have been swept away by these waters. And now another river in British Columbia, the mighty Fraser, has burst its banks and like an untamed beast is writhing and thrashing about unchecked with fearful results for the works of man. The newspapers have been full of stories of the untold sufferings caused by these mighty inundations, and expensive but necessary schemes costing millions of dollars have been suggested to hold these potential destroyers in check. But there is another flood, even more evil in its dire power, that is still rising, and as yet no attempt is being made by the governmental forces to deal with it, indeed they give every evidence of adding to its destructive tide. The flood of which we speak is in the Province of Ontario, and its poisonous flow daily reaches and blights the homes and the lives of thousands upon thousands of little children and their mothers, not to speak of their fathers. We mean the ever increasing stream of strong drink sold by the Ontario Government or under its authority to the citizens of this Province.

The Liquor interests are determined to force their baleful products upon the people, for they are never weary of asking for new licenses, and the outlets already established are like spigots in a never-empty barrel, always belching out their finished products of ruined lives. Those who think our language is exaggerated, may prove the accuracy of our assertions by walking up and down two blocks of Jarvis Street, Toronto, on which there are more drinking-places than in any similar area in the whole province of Ontario. It is folly to speak of Liquor "Control" to describe such high pressure methods of selling strong drink. It is not "Control" but lack of control, and the politicians at Queen's Park love to have it so.

Now there is another application for still one more hotel, this time just off Jarvis Street, at the back door of Jarvis Street Church. We already have two at our front door, and nine others within a short distance of the church. We wonder if the License Board will have the effrontery to grant this further license also. At any rate the following resolution was unanimously passed at our great Thursday night meeting last and forwarded to the proper authorities with some six or seven hundred signatures attached. We are convinced that it expressed the strong feeling of a great host of other voters who are disgusted with the flood of liquor which is being permitted to sweep over Ontario, almost without any governmental check whatsoever.—W.S.W.

A Resolution Protesting Against an Application for a Hotel

WHEREAS it has come to the knowledge of the congregation of Jarvis Street Baptist Church that a company, known as The Allen Hotel Corporation, Ltd., proposes to erect on the southwest corner of Pembroke and Gerrard streets, a hotel to be known as The Allen Hotel; and

WHEREAS we are informed that the said company is making application for three liquor licenses for the said hotel:

1. A lounge license
2. A dining room license
3. A public house license, for men and women, and

WHEREAS the said proposed hotel would be across the street from the Jarvis Street Church premises on Gerrard Street, only a few steps from the eastern entrance of the church, and

WHEREAS Jarvis Street Church has one of the largest Sunday Schools in the city, in which a great company of Christian workers are doing their utmost every day to save the children, and the young people, from such evils as flow from such places as that which is to be known as The Allen Hotel; and

WHEREAS we are informed that already there are more liquor licenses in operation within two blocks of Jarvis Street Church, than there are to be found in any similar area in the whole Province of Ontario, and

WHEREAS the undersigned members of Jarvis Street Baptist Church and congregation, in their efforts to save the children and the young people of the neighbourhood from temptations to evil, know from their own experience in calling upon hundreds of homes throughout the neighbourhood, that liquor is the principal cause of the poverty and degradation of the home, and the demoralization of the family;

THEREFORE the undersigned do hereby most strongly protest against the granting of the proposed licenses aforesaid, or any increase in the number of licenses in this neighborhood; and hereby request your Honourable Body to refuse to grant any liquor licenses to the proposed Allen Hotel, to be erected on the corner of Pembroke and Gerrard Streets.

The undersigned, being members or adherents and attendants at the Jarvis Street Baptist Church, hereby protest against the granting of any liquor license to the proposed Allen Hotel on the corner of Gerrard and Pembroke Streets.

WETTER AND WETTER AND WETTER

An Editorial from *The Toronto Star* of June 20, 1950

A week from today the Liquor License board will deal with a formidable list of requests for new liquor outlets in the Toronto area. There are no less than 104 applications involving 197 proposed licenses. Of these, 89 applications involving 163 licenses are for locations within the city limits.

The time has come to call a halt. The time for a halt came, indeed, long since. There are already far too many outlets. On the east side of Yonge St., in the one block between Dundas and Gerrard Sts., there are seven premises where liquor is sold. On or immediately adjoining Yonge, between King and Davenport, where there used to be five, 20 have been added and now there are applications for 10 more. No wonder the arrests for drunkenness increased from 11,168 in 1948 to 12,586 in 1949. If new licenses are granted, the rising tide of over-indulgence will be still further stimulated.

Deputations come forward to oppose certain licenses in particularly objectionable locations, such as the border of a "dry" area. That undoubtedly has its effect. But public conscience needs to be aroused to the picture as a whole—the constant spread of the "traffic" with consequent increase in drunkenness and crime.

In Toronto and suburbs 104 applications involving 197 proposed licenses! This is an area which is already over-served with liquor outlets.

FRANCO REPEATS BAN

Madrid, June 19—(AP)—The Spanish government has repeated its ban on public demonstrations. The re-statement of policy was made in a letter answering a Protestant appeal to Generalissimo Francisco Franco for protection. This letter recalled that Spanish law prohibits public religious demonstrations except by the Roman Catholic church. It added that "centres of Masonic conspiracy have been discovered within the Protestant centre's span."

A JESUIT "EXPLAINS" THE SHAWINIGAN RIOT

IF WE needed any excuse for mentioning again the riot in Shawinigan Falls, it could be found in an article in the June number of *Relations*, the Jesuit review. This magazine quotes Dr. Hill's statement on behalf of the Christian Brethren inviting his friends to regard the matter as settled and then comments in these words: "We offer our apologies for writing after this invitation to discretion . . . It is necessary to reveal the facts." As we have already remarked in these columns, we have no intention of regarding the incident as settled. We are not willing to regard the sum of \$1,400 or so as the price of religious liberty in Canada, and we did not accept Dr. Hill's invitation to regard the question as settled, however he and his associates may think of it.

We should have thought that a Jesuit priest would have made out a better case than the article in *Relations* manages to do, but it must be recognized, as a reading of the article confirms, that he had a very poor case to work on. A summary of his argument is given in the following paragraphs translated from his discussion:

The damage caused to property is not excusable, but is it not explained psychologically by the combination of facts that we have just described: the automobile rides, the incident in the market, the distribution of the pamphlet *Awake!* As the mayor said, "There is nothing quite so bad as a good-natured man when he is angry."

An Example of Romanist Casuistry

The "combination of facts" referred to in this paragraph have to do first with a leader of the Christian Brethren who is reported by the Jesuit priest to have picked up people in his car and in their hearing to have accused priests of "being with women". The second incident to which the Jesuit refers has to do with a certain so-called "Witness of Jehovah" who is said to have lacked tact and good will in the market place when Roman Catholics stopped all business on Good Friday at three o'clock in order to tell their beads. Even the Jesuit informs us, however, that this person "did not go too far". The third incident in the Jesuit's catalogue of supposedly significant facts has to do with the distribution of the "Jehovah's Witness" pamphlet *Awake!* which, he says, resembled the insults offered to priests by the Christian Brother who picked up passengers in his car.

A curious set of "facts" to explain a riot which closed a religious meeting, damaged property, endangered the lives of harmless believers and constituted a direct assault on religious liberty. If this is sufficient to "explain" the riot in Shawinigan Falls, then it is also sufficient to excuse any sort of religious persecution.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

- "The Antichrist—His Portrait and History",
By Baron Porcelli50
- "The Greatest Fight in the World", by C. H. Spurgeon,
64 pages25
- "Blakeney's Popery in Its Social Aspect", 312 pages 1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

Even supposing some individual had actually accused the priests of immorality, is that justification for wrecking his car and his church building? If it were, the number of motor vehicles driven by French-Canadians would be suddenly reduced overnight, for we have heard many French-Canadian Roman Catholics decry the laxity of their priests' morals. It is, in fact, not a rare topic of conversation among those who are members in good standing of the Roman Church.

Frivolous Arguments

The other arguments are even more frivolous, especially the incident of the "Jehovah's Witness" who is said to have lacked tact and good will in the market place on Good Friday. Is the alleged conduct of one individual "Jehovah's Witness" to be made the excuse for a concerted attack on a group of Christian Brethren? What cheap logic this is, worthy of none other than a Jesuit! But we continue to read this astounding plea for the liberty of Roman Catholics to smash Protestant meeting places. Says our Jesuit author:

"The crowd of 1,500 to 2,000 persons who gathered before the meeting-house did not include a large number of 'good-natured men who had been angered'; only about twenty, I am told, took an active part in the manifestation. All the others are reported to have been simply curious persons; some of them probably thought that they were witnessing a popular raid on a house of ill-fame that was situated just above the meeting-house. If the crowds had really been in the mood for religious persecution, the ten police on duty would have been swept away and the persons molested. We note that there was no personal violence."

Complicity Between Rioters and Police

Little wonder, in view of these admissions, that even a Jesuit priest is compelled to mention the possibility of complicity between the police and the rioters. He also informs us that, though a call for reinforcements was sent to the Provincial Police, a second call was sent informing them that no aid was necessary.

Think of the facts, even as they are described by a Jesuit priest who seeks to make out a case for the rioters: Ten police on duty, twenty more on the local city force available, and reinforcements from the Provincial Police refused! And the plea is then entered that ten policemen on duty, fully authorized by law to maintain the peace and duly armed and uniformed were not able to cope with twenty gangsters, even though they had other police reserves on which to draw. We learn from Dr. Hill that: "The Chief of Police of Shawinigan Falls is being relieved of his position on July 1st. One officer has already been dismissed and two more are to be discharged in a general shake-up of the department." We are sorry for the Chief of Police and his officers, for in our opinion they do not bear the ultimate responsibility for the breach of the peace or for the failure of the officers to do their duty. It seems evident to us in the light of the facts that the police were simply catspaws of other "higher-ups" for whom they are now acting as scapegoats.

In this connection we quote one of the most amazing statements in the Jesuit's article:

The Mayor recently said to the Christian Assembly: "You know the guilty persons. Sue them and the city will act within the limits of the law."

Could there be any plainer admission of the Mayor's inability or unwillingness to guarantee religious freedom to Protestants than this statement attributed to

him? Instead of listening to the charges of the Christian Brethren concerning the guilty parties, he does nothing, but shrug his shoulders and invite them to perform the duty that his office calls upon him to do: maintain the peace and punish the guilty. And the Christian Brethren have now tied their own hands by their invitation to their friends to regard the matter as settled. As surely as these lines are written, there will be other outbreaks of violence in Quebec against religious minorities. The attitude of the Shawinigan Falls authorities, the apathy of the Provincial officials, and above all the encouragements of the priests and Roman Catholic press are all eloquent indications of the shape of things to come in that bigoted Roman Catholic Province of Quebec.

—W.S.W.

R.C. CHURCH FINDS GAMBLING MORE PROFITABLE THAN MASSES

TWO weeks ago we discussed in these columns "The Growing Evil of Gambling". A letter from a subscriber in Massachusetts informs us that in his state as well as in Ontario, the Roman Catholic Church runs true to form and exploits the gambling racket to fill its coffers. Together with the following letter, this subscriber sent us two photographs showing a large Roman Catholic Church with a signboard almost completely covered by a large cardboard poster announcing: "BEANO, Every Sat. Eve., at 7.45". The poster completely covered the announcement of masses and times of services, leaving only the name of the church "Holy Angels Catholic Church, Westville, N.H.," followed by the above announcement of "BEANO". Our correspondent informs us that "Beano" is a game of chance, apparently belonging to the same evil family as "Bingo". Similar advertisements also appeared in the local press, copies of which are before us as we write:

TONITE AT 7:45

B E A N O

HOLY ANGELS HALL

Westville, N.H., Route 121-A

Bus Leaves Wash. Sq. at

7:15, Returns at 10:00.

Advertisement in the Haverhill (Mass.) Gazette, May 13, 1950.

BEANO PARTY

St. John the Evangelist Rectory

15 Library St., Hudson, N.H.

EVERY FRIDAY at 8 P.M.

PRIZES TOTAL \$1100

Bus Leaves Haverhill

Post Office at 6:30

An advertisement in the same paper, June 9, 1950.

"Bets, Booze and Beano" in U.S.A.

A subscriber in the State of Massachusetts writes this interesting letter:

Dear Mr. Whitcombe,

I have read with much interest your article "The Growing Evil of Gambling" in the June 8th issue of THE GOSPEL WITNESS. I am enclosing two photographs I took, which you have my permission to use if you care to do so. They are of an R.C. Church in Westville, N.H., a small town near here. Instead of masses, this church is advertising beano on its signboard, one of the many rackets the R.C. Church is using to help fill its coffers!

There has been an intensive drive in Massachusetts to legalize beano. The Protestant clergy have come out strongly in opposition to the game, and many of the denominations have issued statements to this effect. On

May 22 the Massachusetts House of Representatives killed a bill to legalize beano by a vote of 131 to 93. This reversed a favorable vote of 107 to 106 taken the week before. The opposition fight was led by Rep. Paul A. McCarthy, of Somerville, himself a Roman Catholic, who claimed the gamblers were trying to legalize their racket by linking it to the old age assistance fund, the proceeds of which are now partly derived by a tax on all meals over \$1.00. McCarthy said on the floor of the House, "The unfortunate aged have become unfortunate victims of everything the racket boys wanted to do. It's horses and dogs, tie it up with aged; if it's cigarettes, tax them for the aged; if it's liquor, tax it for the aged, and now it's beano. Bets, Booze and Beano, for the aged."

The defeat of the beano measure was attributed by observers on Beacon Hill to the fact that R.C. Bishop James E. Cassidy came out publicly against it the day before the final vote was taken. Still the R.C. Church practises beano, although some of its clergy may not preach it, and as yet there has been no official pronouncement from the R.C. Archbishop of Boston on "Bets, Booze and Beano."

Yours sincerely,

A Curious Medley of Inconsistencies

The above letter illustrates once more, from another angle, the curious medley of inconsistencies that make up the strange dogmas and still stranger practices of the institution known as the Church of Rome. Take, for instance, the amazing contradiction on the sign board of the Roman Catholic Church of "Holy Angels": "BEANO, Every Saturday Evening at 7.45." Do the Holy Angels in heaven weep when they behold their names thus profaned with sordid love of lucre, or do their counterparts, the fallen angels in hell, laugh with demonic humour to see the names of angels in the presence of eternal Holiness thus dragged in the mire of earth to exploit the basest instincts of human nature for the profit of Rome?

Have Roman priests no sense of the meaning of holiness, or have they no conviction of the reality of angels? Have they lost their faith in the efficacy of masses to redeem souls supposedly suffering in purgatory, or have they merely discovered an easier way to extract more money faster from the mass of their untaught people who love to be fooled? We do not speak only of the Roman churches in Massachusetts, but of those in Toronto, for there is a gambling centre not far from our office conducted by Roman priests, whose hand-bills announcing "Bingos" are regularly sent to our desk.

Then, take the further contradiction afforded by the public condemnation of "Beano" by a local Romanist bishop, while his own clergy grow fat upon its profits. "They say and do not!" In Quebec we have been treated to the same spectacle. A few years ago the late Cardinal-Archbishop scored churches and priests who conducted bingos, while the secular provincial authorities took steps to prosecute some who did so. But the official newspaper of the same prelate carried, almost at the same time, public advertisements by churches and priests that were sponsoring just such games of chance that their ecclesiastical superior had roundly condemned. Have the Roman Catholic bishops of Quebec not sufficient influence with their own priests to enforce their decrees, or are we to conclude that they say one thing for publicity purposes among Protestants and all the while secretly give contrary orders to their under-agents? We are convinced that the latter is the sounder explanation. But the facts are there, however they may be explained. Rome does one thing and says another, caring nothing for its flagrant self-contradiction.

—W.S.W.

ROUGH INJUSTICE

From *The Belfast Weekly Telegraph*, May 26, 1950

THINKING people in Northern Ireland who are watchful of their freedoms will do well to take note of a recent decision of the Supreme Court in Dublin. It cannot be proved, for there is no further appeal, that this judgment has lowered the lofty standards of Irish justice associated with the name of the Lord Chief Baron Pales, but we believe that it provides grounds for the suspicion that the Roman Catholic religion can exercise its sinister influence even over the law. The Court, by a majority, rejected the appeal of a Protestant woman resident in England against the refusal of the High Court to direct the return of her child now in the care of its paternal grandmother in County Tipperary. The mother had been the innocent party in a divorce in the English courts and was awarded the custody of the child. The Irish father, a Roman Catholic, sent it, however, to his own mother in Eire, for which contempt of court he has now been in prison in Winchester for fifteen months. The mother in her supplication to the courts in Eire promised that in accordance with the usual agreement exacted in such marriages the child, if restored to her, would continue to be brought up in the Roman Catholic faith.

The majority judgment as reported appears to indicate that the three Roman Catholic judges who subscribed to it dealt less with equity as with the upbringing of the child as a Roman Catholic. It was strongly suggested in a passage by one of them that if the child was removed out of the jurisdiction the law of England would not give the father the claim which the law of Ireland allowed him to see that the undertaking regarding its religious welfare was carried out. Significantly, Mr. Justice Black, who dissented, is of a different and, we believe, a kindlier persuasion. In his judgment, he said that the generality of men and women in a civilized country would hold that the father should not be allowed to inflict on his blameless wife the further cruelty of separation from her child for years to come unless there was some coercive reason for so revolting a necessity. This, in our opinion, finely expresses the just and humanitarian aspect of the case, which, had the question of religion not been introduced, must have been decided more compassionately. It was argued that the Irish courts were not bound to enforce an English order, but the mother is a citizen of the Irish Republic by virtue of her marriage and was surely entitled to receive protection against the wrongful acts of her husband.

In our opinion, those who have separated the child from its mother have disclosed a most forbidding and dangerous mental fixation for which the unbending discipline of the Roman Catholic faith can only be responsible. We cannot see that any legal technicalities stood in the way of giving outlet to the spontaneous emotion that in such circumstances the child should be given to its mother regardless of differences in faith and regardless of whether her home was in England or Ireland. That these irrelevancies have governed the finding of the Supreme Court must add this to many other disquieting instances of discrimination in Eire in favour of the uncompromising Roman Catholic interest. The fact that in a matter of town planning a Bishop should have overruled the Galway Corporation is hardly more than a commonplace, but when the highest court in the land takes a similarly prejudiced, illiberal and

heartless course it is a renewed warning to Northern Ireland of the price of absorption in the Irish Republic. It is no less a reminder to the British people as a whole that the Protestant constitution is a bulwark of their rights and a guarantee of free-handed and merciful justice.

CATHOLIC ACTIONISTS BEAT EVANGELISTS

Rome, June 20—(UP)—The Italian Baptist Evangelical foundation charged today that Italian Catholic action members, led by Catholic priests, had beaten evangelists in Sicily and prevented them from opening a new church there.

The foundation's bi-monthly bulletin "Messaggero Evangelico" said the incidents occurred at Sciacca, near Agrigento, where the foundation recently rented a building and obtained permission to open it as a church.

The bulletin said the opening had been scheduled for March 12 but that Catholic action organizations, led by Father Milazzo of Sciacca, had nailed up the entrances to the building and built a stone wall in front of the main door.

"They installed themselves near the doors of the church, mistreating the faithful evangelists who sought to approach, tearing off their clothes and causing more or less grave injuries to some," the bulletin said.

Subsequently, the report said, the police permit to open the church was revoked.

Bible School Lesson Outline

Vol. 15 Third Quarter Lesson 1 July 2, 1950

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

FALSE LEADERS DENOUNCED

Lesson Text: Micah 3.

Golden Text: "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

—Micah 3:8.

INTRODUCTION:

According to our practice of covering the whole Bible in six years, spending one half of each year in the New Testament and one half in the Old Testament, our studies for the last six months have been taken from the Epistles of Paul. For the next six months we go back to Old Testament Prophecy and History, studying some of the Minor Prophets and the history of the Jews during the period of their return from exile and restoration of the city and the temple, 536-434 B.C.

Micah and Nahum prophesied at about the same time as did the great prophet Isaiah. In the introduction (v. 1) Micah informs us that he was a Morasthite, which probably means that he was born in Moresheth, or Mareshah, in the southern part of Judah. He prophesied during the reigns of Jotham, Ahaz and Hezekiah (Isa. 1:1; Hos. 1:1); kings of Judah from about 758-700 B.C. He and his writings are mentioned in other books of Scripture (Isa. 2:2-4; 41:15; Ezek. 22:27; Zeph. 3:19; Matt. 2:5; John 7:42). He died in peace (Jer. 26:17-19).

The Prophecy of Isaiah may be divided into three sections:

I. Visions of Judgment: chapp. 1-3.

II. Visions of Hope: chapp. 4, 5.

III. Visions of Encouragement: chapp. 6, 7.

EXPOSITION:

I. Judgment Upon the Princes: verses 1-4.

In order to understand the burden of Micah, we must remember that he lived during the days when the ten tribes of Israel were carried into captivity (721 B.C.) and when the two tribes of Judah were experiencing the final trials of their existence as a kingdom before being taken into captivity. Samaria, the capital of Israel, and Jerusalem, the capital of Judah, were alike passing through a crisis (Mic. 1:1, 5), and

the prophet sees visions concerning their future judgment as a result of past sins.

In chapter I the prophet rebukes the people of Israel for their great sin and prophesies disaster for both, but particularly for Israel. God had been patient, but they had rejected His mercy and must now expect judgment (chapter II).

The leaders of Judah and Israel must expect to experience their share of judgment, and the greater the privileges, the greater the responsibilities (Jas. 3:1). It is a solemn thing to be entrusted with the care of others, for they will follow the example and precepts of their leaders (Lk. 6:39; 1 Cor. 11:1; Phil. 3:17).

A leader should be just and righteous. But these leaders hated righteousness and loved evil, when they should have loved righteousness and hated evil (Amos 5:15; Heb. 1:9).

A leader should also care for and protect those for whom he is responsible; he should tend them, nourish them, and act in their best interests. The evil princes among the Jews had acted in greed and cruelty, using the people to their own advantage (Jer. 23:1; Amos 5:11; Matt. 23:4; 2 Pet. 2:3). The illustration is used of animals that are prepared to be cooked and eaten (Psa. 14:4; Ezek. 11:2, 3, 7; 34:2-4, 8; Mic. 2:8, 9; Matt. 7:15).

God is just, and those who had shown no mercy would receive no mercy (Matt. 5:7). In their actions they had denied the Lord (Matt. 7:21-23). No wonder their prayers would not be heard (Prov. 1:28-30; Isa. 1:15; Ezek. 8:18; Jas. 4:3).

What a great responsibility rests upon officers and leaders in the church of God!

II. Judgment Upon the Prophets: verses 5-7.

The prophet's duty was two-fold: he must receive messages from the Lord and must deliver them to the people. The prophets of Micah's day, however, did not hear the word of God or see visions of His will; neither did they instruct the people in the word and will of the Lord (Jer. 23:18-22). They led the people into error, rather than into truth (Isa. 9:13-16; Jer. 23:13, 32; Mic. 2:11).

The prophets were also hypocrites. In their hearts there was bitterness, whereas with their mouths they said, "Peace" (Jer. 6:14; Ezek. 13:10, 16; Matt. 7:15). They were prepared to oppose all who did not contribute to their vanity (Isa. 29:21; Amos 5:10).

Because of their unfaithfulness, the false prophets would be deprived of their capacity to see visions from God. Instead of living in the light of truth, holiness and life, they would be plunged into the darkness of error, sin and death

(Isa. 8:20-22; 56:10; Jer. 23:12; Matt. 6:23; 2 Thess. 2:11, 12). They would be put to shame and be confounded before the people, instead of being honoured as the messengers of God. They would be put to silence, having no word from God to deliver (Ezek. 24:17, 22). Prophets were to forth-tell the message of God, as well as to fore-tell the future.

III. Judgment Upon the People: verses 8-12.

The power of the Lord rested upon His faithful prophet Micah (2 Tim. 1:7), through the Holy Spirit (Isa. 61:1; Lk. 4:18). Micah's task was a difficult one, but one that was absolutely essential. It is as much the duty of the servant of God to rebuke the sinner and the erring one as to teach the ignorant or comfort the weak (Isa. 58:1; 1 Tim. 5:20; 2 Tim. 4:2).

The people were involved in the judgment which would come upon the land; they must bear their iniquity, as well as the leaders, whom the prophet once again addresses as being covetous, thinking only of themselves and their own gain (Isa. 56:11; Jer. 6:13; Ezek. 22:12; Jude 16). And yet, in their self-righteous pride and ignorance they boasted that the Lord was with them (Jer. 23:17). Like the Pharisees in our Lord's time, they merited only rebuke and punishment (Matt. 23:23-33).

In conclusion, Micah prophesies the utter destruction of the city of Jerusalem. The desolation of the city at the time of the captivity foreshadowed its complete ruin in 70 A.D., and this prophecy was literally fulfilled. In a spiritual sense, also, this word came to pass.

FOR JUNIOR CLASSES:

God chooses men and women and boys and girls for His service. Tell of Samuel, to whom the Lord spoke His message of rebuke and warning against sin (1 Sam. 3). Point out the sure results of sin and the folly of rejecting Christ and His salvation.

DAILY BIBLE READINGS

- June 26—Covetous Leaders Jer. 6:9-17.
- June 27—Profane Priests Jer. 23:9-22.
- June 28—Lying Seers Ezek. 13:1-16.
- June 29—Selfish Shepherds Ezek. 34:1-10.
- June 30—False Prophets Matt. 7:15-23.
- July 1—Blind Guides Matt. 23:13-33.
- July 2—Evil Teachers 2 Pet. 2.

SUGGESTED HYMNS

Lord, speak to me. Go, labour on. Hark! 'tis the watchman's cry. Dismiss me not Thy service. A ruler once came to Jesus by night. When Jesus comes to reward His servants.

**THE GOSPEL WITNESS,
130 Gerrard Street East,
Toronto 2, Ontario, Canada**

ORDER FORM

Enclosed find \$..... to be applied as follows:—

- A subscription to *The Gospel Witness* \$3.00
- Renewal of subscription to *The Gospel Witness* .. \$3.00
- The Priest, The Woman and The Confessional* \$1.00
- The Plot That Failed* \$2.00
- Other Little Ships* \$2.00

NAME

STREET

CITY OR TOWN PROVINCE

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- 1. *The Papacy, in the Light of Scripture*, by Dr. T. T. Shields.
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