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The Jarvis Street Pulpit

Once More: Salvation Made Simple

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 2, 1950

(Electrically Recorded)

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. 10:10.

Prayer Before the Sermon

Oh Lord, we invoke the special aid of Thy Spirit this morning that we may understand Thy word. We thank Thee that thou hast spoken to us in human speech. Thou hast made the way of life very simple, and yet we remember that the god of this world hath blinded the minds of them that believe not lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them. We pray that Thou wilt give sight to the blind this morning, that Thou wilt remove the scales from the eyes of any to whom the way of life is obscure, who are to-day without the full assurance of faith. Our prayers are before Thee for this service. Many in Thy presence have already listened to Thy Word. We pray that now Thou wilt deal with us each one, with those who do not know Thee in such a way that they may pass from death unto life, and with Thine own children, that their desire for the salvation of men and for their own increased conformity to the image of Christ may be intensified. Use this service for Thy greater glory, for Thy Name's sake. Amen.

IT IS not easy for a preacher always to explain to others the goings of God on his own spirit, but sometimes he may be strangely but unmistakably led of the Spirit of God to do and say the simplest things, in order that somebody may be helped. I want you to think with me a little on the very familiar chapter which we read together this morning. It is the simple way of salvation, as here outlined, which has been laid upon my mind this morning, as a text for my message.

I am afraid that sometimes preachers preach to themselves. They are like some classical singers, who sing to themselves; nobody else understands what they are singing. Well there are preachers like that, who preach for their own entertainment, and I hope for their own edification, because sometimes the people are quite mystified as to what the dear man is talking about.

Now I shall try to speak this morning in such a way

that anyone here, and everyone here may know the way of life. There may be some here this morning who are not really saved; there may be some who really are saved, but are lacking the full assurance of faith, and I know of no simpler word in the Scripture than that contained in the tenth chapter of Romans.

The apostle Paul was a very ardent evangelist, as well as being an apostle, and he was always endeavouring to lead the unsaved to Christ, and in this chapter he tells us that he has a great desire for the salvation of his own people. "My heart's desire and prayer to God for Israel is, that they might be saved."

That Ought To Be True of Us

Now that ought to be true of us in respect to everyone who does not know Christ. We ought to desire their salvation, and we ought earnestly to pray for it. Nor should we take it for granted that religious people are necessarily saved, because the apostle here says that he bears them record that they have a zeal for God. They were intensely religious; no one could be more so, but their zeal was "not according to knowledge," and they were not saved by their zeal. He contrasts the righteousness of the law with the righteousness of faith, and declares that "Christ is the end of the law for righteousness to every one that believeth." If you have Christ then the righteousness of the law is fulfilled in you because His righteousness is imputed to you.

How Can We Be Sure?

Now all that we know. But the question is, how can I be absolutely sure? There are some strange phrases in this familiar chapter, and some perhaps which we assume we understand, and yet perhaps they may not be

quite clear to us. How many people imagine that they must have some extraordinary experience, like an electrical shock, when they are converted. They do not understand how sweetly natural the supernatural can be. And often, perhaps, we have wished that we could have been on earth when Jesus was here. We have expressed it in the hymn we sing:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold;
I should like to have been with them then."

We should like to have been near Him; we should like to have been able to see Him; we should like to have been able to see Him lay His hands upon the heads of the little children; we should like to have had His hands laid upon our heads. So we sing. And so perhaps we are inclined to think we must needs go into Heaven to bring Christ down from above, or into the depths to bring Him up again from the dead.

The Word of Salvation Is Nigh Unto Us

But this chapter tells us that the way of salvation, the means of salvation are nigh unto us, even "the word of faith which we preach." We haven't to leave the pew here we are sitting, or the particular seat in the pew. There is no reason why salvation should not come to every man and woman, and every boy and girl in this assembly this wet morning, if indeed we desire to know the Lord. Sometimes such occasions as this are specially favourable. I know we do not like it when so many people are away on holiday, and these weekend holidays are rather disastrous to the Lord's work. Then when added to that you have a rainy morning besides, preceded by a dark morning, which led many people to turn over again and go to sleep, it seems as though everything is against us. But yet it was on just such a morning as that the great Spurgeon was converted, when there was just a handful of people in the little chapel in Colchester. And he was only a lad of sixteen or seventeen, perhaps younger than that, when the truth of God reached him. He tells that he has often thanked God that they had such an ignorant man in the pulpit on that occasion that he couldn't do anything but repeat his text. It would be a good thing if some of the rest of us were just to do that, so that in the end we should be able to say as the Lord said of His disciples, "I have given them Thy word."

What Is the Meaning of This Phrase?

Now what is the meaning of this phrase—"The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Now that is rather a striking sentence, isn't it? "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." What does it mean to have the word of God in our mouths? "Out of the abundance of the heart the mouth speaketh," and to have the word in our mouths, I suppose, is for our hearts to overflow with the conviction of its truth. We believe with the heart, and confess with the mouth.

What Is Believing With the Heart?

Now what do we mean by saying we believe with the heart? You cannot force people to accept the truth of the Gospel by any kind of reason; you cannot get at the hearts of people. You may often convince the mind, produce your argument and bring forth your strong reasons, until the person to whom you are speaking will

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

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say, "Yes, I have no doubt, that must be true," and yet the person is not saved. Before I went to London, Ontario, six or seven years before I came to Jarvis Street, I spent a year in evangelistic work, preaching every night. I went to the assistance of a certain man, who rather tried me. I found it very, very difficult to feel that I had any real fellowship with him. He was a soundly orthodox man; he was a man of more than average intelligence and ability, but he always struck me as one who wanted to substitute rational processes for the work of the Divine Spirit, and at the close of an evangelistic service when there were enquirers he went at them hammer and tongs to drive them into a corner with the keenest of his logic, and compel them to admit certain things. And still they were unsaved. After the meeting he wearied me by telling me how cleverly he had answered their questions, and how forcibly he had argued his case.

Now my dear friends, people are not saved after that fashion. I should be the last to make light, or to underestimate the value of exercising our reason, and using the utmost logic we can command. All that is very good in its place, but we must ever remember that we have to get beyond the mere minds of men, we have to get at the hearts of people, and it is "with the heart man believeth unto righteousness." There is no other way but to believe with the heart.

What Is Meant by the Heart?

Now what do we mean by that? Well, I know that in Scripture it does include the faculties of the mind very often, it is used almost as a synonym for the mind, but it is more than that; it is the seat and centre of the emotions, of the affections. How strangely do people's affections run wild. There is no explaining that matter. I have said to you that I am filled with wonder sometimes at the marriages that I am asked to perform. I cannot see much logic in it very often, and sometimes it reminds

me of a story I heard Dr. Riley tell some years ago of a hired man who asked the farmer, by whom he was employed, if he might have the use of a lantern. It was a dark night, he was living in the country, and was going to see his lady love. Dr. Riley said that the farmer said, "What in the world do you want a lantern for for a job of that sort?" He said, "When I courted my wife I didn't have any lantern." "I should think not," said the hired man, "but see what you got!" Well it has often occurred to me that some people must have gone about that business without lanterns. But that is their affair, and not mine, because I say, you cannot explain the outgoings of the affections of a man or woman. There is a lot of truth in the proverbial saying: "Convince a man against his will, he's of the same opinion still." He may yield a mental assent to your argument, but if his will is not in it, and if behind his will there be no desire, if his affections have not been engaged in the direction of the object to which you are persuading him, then the man is just where he was before you began your argument.

The Lord Jesus Must Introduce Himself

The fact is, no one can believe in the Lord Jesus until He introduces Himself, and people are led by the illumination of the Holy Spirit to fall in love with Him. It is "with the heart man believeth unto righteousness." It is with the heart you believe unto anything, for if you do not want to believe a thing no one can compel you, and if your affections are not turned in the direction of the object of your faith, or what ought to be the object of your faith, then faith becomes an impossibility.

I remember a friend's telling me, some years ago, of his anxiety about some young man in his congregation who was religiously attentive, he was always there, and he seemed to be profoundly interested in all that was said, but he made no profession of religion whatever. "And," he said, "I had a feeling that if I could get hold of him and argue the case with him I might bring him to a decision. So," he said, "one day I engaged him in conversation, and rather tried to force the issue." He said, "He stepped back and said to me, 'Sir, would you pluck the fruit before it is ripe?'" Now I do not suppose that young man was a theologian, but he knew that the Sun of Righteousness was operating upon him, and that that fruit of faith was gradually ripening, but it was folly to attempt to pluck it before it was ripe. My friend, who was a minister, and an experienced minister, felt that he was in error, though he was not often so, and he said, "I accepted the kindly rebuke gladly, and said, 'All right, I shall continue to pray for you.'" "Yes," said the young man, "please do, for I am interested." But you see, the fruit was not ripe. Now I suppose this is strawberry time. I do not know much about it, but I have seen them in the fields gathering the berries, and I stopped at a place a day or so ago beside the road. They said, "These are yesterday's berries, and these are today's. Yesterday's are .25c, to-day's are .29c." They hadn't sold all of yesterday's. Why did they pluck those yesterday, and these to-day? Because those they plucked yesterday were ripe yesterday, and those they plucked to-day were not ripe until to-day. They went over the fields and they saw that they were ripening, but there was still a bit of green or yellow there, and they were not ripe for gathering. Now the experienced Christian worker will recognize that some people are being dealt with by the Spirit of God, their hearts are being mellowed, they

are being turned toward God, but they are not right out into the light, they are not fully ripe yet, and we must leave them to the Spirit of God.

Dr. A. C. Dixon at the Metropolitan Tabernacle

I remember reading when my friend, the late Dr. Dixon, went to Spurgeon's Tabernacle, he invited people to come forward, as we do. Mr. Spurgeon never did; he would say, "Now you who were converted this morning will see me in my Vestry tomorrow between certain hours, and those who are converted this evening will see me between certain other hours." And sometimes on Mondays, from quite an early hour, all the day long there was a steady procession of enquirers, but they were never invited to come forward publicly, as we do. Now I am not against that plan, I think it may be wise sometimes, but Dr. Dixon, in introducing that innovation, said he believed in striking while the iron was hot. There was a letter following that in the great paper *The British Weekly*, in which the writer, kindly criticizing Dr. Dixon's remark, said, "We could not help wondering what the great Spurgeon would have said of that principle. We are inclined to think that he would think and say that 'if the iron was heated by the fire of the Divine Spirit, it would be likely to remain hot at least until Monday.'" And that, very often, is the weakness of much modern evangelism. There is an attempt to strike while the iron is hot, to get people to make a confession of faith before the heart has really been engaged, and after the Sunday is over they are as far away as ever.

An Experience of Years Ago

I had an experience of that in my early ministry. I went to the help of a Methodist minister in the village where I was preaching. He was a good man, in the days when Methodists believed something, and the little church was crowded on this particular night. I saw two men walk down the aisle with a third man between them, and they looked for all the world like constables, with the man between them seeming as though he were under arrest. They each had him by the arm. One went into the pew first, they put the middle one in, and the other went in afterwards. When the invitation was given some came forward, and I noticed this seat. One man helped to pull him out and the other to push him out, and the three of them came forward and knelt down at what they called the penitent bench. There were several enquirers. Then the pastor took charge, and he said, "Now brethren, we'll pray them into the Kingdom," and so some of the brethren earnestly prayed. Then after a while he said, "Now we'll sing them into the kingdom," and then they sang lustily, and what with praying and singing, they seemed to get them all into the kingdom that night. But there was no bringing of them to the word of God, and letting them fairly face what is written in the inspired Book, and yield both heart and intellect to that which God has said.

We Must Give People God's Word

But that is what we must do. It is well that the heart should be engaged, and our affections should be stirred, but because we are all so unstable emotionally, we have our ups and downs, and we are not as happy on dark days as we are on the days that are brighter; and if we depend upon our feelings and somebody comes to us and says, as they did to this young man, "do you feel better?" we shall probably say, "yes", as he did. I do not wonder. I hardly knew whether I was in Heaven or on earth my-

self. He felt better, but the next day he was as far away as ever. No, dear friends, it is well that the heart should be engaged, the affections must be stirred by the Spirit of God, but the mind must also be enlightened, and then when mind and heart according well, may make one music as before, all will be well. Then the mind and heart in blessed cooperation may apprehend the truth under the guidance of the Spirit of God. "With the heart man believeth unto righteousness."

What Do You Believe?

Now there are some things which you believe. I am not speaking now of evangelical matters, but there are some things which you believe about yourself, about your circumstances, about other people, which you could not logically explain. People sometimes speak about having a "hunch." Do you know what a hunch is? I do not know where that word originated, but I know what it means, and I think it means that we have a heart conviction in respect to certain matters. We know in our hearts. I once talked to a physician about the problem of diagnosis, and he said this, "When we have a case before us we think of all the things it might be, because the symptoms of certain diseases simulate each other, and it is not always easy at first to say whether it is this or that or the other thing. And so," he said, "we gather them all together in our thought, and say 'Now what is the matter with this man?' Then we take certain courses which will help us to decide, and one disease is eliminated. If it were such a thing the symptoms following would be so-and-so, but they do not follow, therefore that is eliminated; and another is eliminated, and sometimes," he said, "they are all eliminated. I say to myself, 'Well, if I were to depend upon my reason I should say that that man has so-and-so, but I know he hasn't. I have a conviction; I think I know what is the matter with that man.'" "And," he said, "when I have I feel on safe ground." That is a physician's "hunch," a sort of medical instinct that recognizes that, while there are certain symptoms there, there is something beyond all that, and in his heart he says, "I've got it; I know what it is."

When the Heart Believes the Mouth Speaks

Well, it is something like that when we receive Christ. "With the heart man believeth unto righteousness." I know it. How do you know it? I cannot tell you, but I know it. But as that conviction is deepened, the mouth speaks. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." At last we are compelled to speak. You remember how Jeremiah the prophet said that he had suffered so much he would speak no more in this Name, but he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." "I had to begin preaching again." Just so, when the heart is thus engaged, and the mind too, and man at last comes to believe that Jesus is the Christ, then the mouth speaks.

A Woman Who Wanted to Join the Church

I have heard of a woman who wanted to join the church. She was a very timid woman, and came before the pastor and deacons. The pastor questioned her, but she couldn't give any satisfactory answers. Then the deacons, one after another, questioned her, but she couldn't give any reasonable grounds for wanting to join the church, or for believing that she was a Christian.

So very kindly the minister said at last, "Well now, Mrs. So-and-so, we are very happy to know that you desire to walk with the Lord, but we really think you had better wait a while until you see this matter more clearly." She was silent for a moment, and then slightly overcome with emotion, she said, "Well, gentlemen, I may not be able to speak for Christ, but one thing I know—I could die for Him this moment." The minister looked at the deacons, they looked at each other, and said, "Now wait, we think you had better come." With her heart she knew that Jesus was hers; she had given herself to Him, and was ready to die for Him. And so at last, the word that was in her heart was in her mouth. She wouldn't be dismissed—she had to tell that she knew Christ, and was ready to die for Him.

"The Word of Faith"

"The word of faith which we preach." Then he makes it still simpler. What is it? "That if thou shalt confess with thy mouth the Lord Jesus," or "Jesus as Lord," "and shalt believe in thine heart that God hath raised him from the dead." Now there is the substance of the Gospel. That is what we are to believe, and we have an outstanding, conspicuous illustration of that in the second chapter of the Book of Acts. You will recall that there, when the multitude came together greatly wondering, Peter explained, but he began by charging them with the death of Christ—"... ye have taken, and by wicked hands have crucified and slain." And then he said, "Whom God hath raised up, ... whereof we all are witnesses."

The Apostolic Emphasis Was on the Fact of the Resurrection

Now you will find that throughout the Acts of the Apostles, where there is a record of the preaching of the apostles, it is said that "with great power gave (they) witness of the resurrection of the Lord Jesus." Then the Sanhedrin was "grieved that they taught the people, and preached through Jesus the resurrection from the dead." But their emphasis was upon the fact of His resurrection. His crucifixion was a matter of history. Everybody knew that Jesus had been crucified, but *His death obtained its significance by the further fact of the resurrection.* If He is still in the grave, well then what His enemies alleged against Him is true. He was mistaken, or He was an imposter, and He was not what He said He was. But if He be risen from the dead, then that validates everything that He ever said; that establishes the truth of all that He claimed in respect to Himself, that He had come to give His life a ransom instead of many. And *whoever believes in the resurrection of Christ believes in the efficacy of His death. That must be so. He died, and He arose again.* So "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Confession With the Mouth

But the condition is, "If we confess with the mouth Jesus as Lord. Now what did Peter say on the day of Pentecost? "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He proclaimed the Lordship of Christ, His absolute Sovereignty, as attested by the fact of His resurrection. And "when they heard this, they were pricked in their hearts, and said unto Peter, Men and brethren, what shall we do?" They

confessed that they had come to recognize the Lordship of Jesus Christ.

That Is the Meaning of Salvation

Now that is what it is to be saved. Not merely to believe in the Cross, that He died in our room and stead, but that He is raised from the dead, that He is ascended on High, that He makes intercession for us, and that all authority is given to Him in Heaven and on earth. The reception of Jesus Christ means really the surrender of heart and life to Him; it means making Him Lord seven days of every week; it means giving priority to the interests of His kingdom. How few of those who call themselves Christians to-day really give any evidence that they have made Jesus Christ Lord. They do not speak of Him in their business, they do not speak of Him in their recreational life, they can go days and weeks together without bearing any testimony to Him at all, but if with the heart we have believed unto righteousness, it follows inevitably that with the mouth we shall confess Jesus as Lord; that in all the affairs of life it will become evident that He is our Lord. Of course there is not one of us who has not at some point, or at many points during our Christian experience, fallen short of that ideal, but that is what it is—that is what it is to be a Christian, and if our churches were filled with people who are Christians after that order, who everywhere, all the time, confessed Jesus as Lord, not always in so many words perhaps, but by our speech, by our conversation, by our general manner of life, making it evident that we have a new Master, then the Lord would add to the church daily, such as were being saved.

I have seen before now a change of tenants, or occupants, in a house. There has been somebody living in that house, and the windows are not particularly clean; the curtains (if curtains there be) look as if they were changed once in two or three years; outside, if there is any kind of a lawn, it looks as if it were pretty well filled with weeds, and there is an appearance of decline and dilapidation about the whole establishment. As you pass by you say, "Evidently those people live rather carelessly." By and by the house is sold, or somebody else occupies it, and the windows shine; whatever appears in the window is clean; the garden is trimmed up, and it begins to look as though somebody lived there. We were up at North Bay last week, and driving back we stopped somewhere for some gas. There was a house across the street, not a very large house, but it was very neat; the lawn was nicely kept, and there were some flowers. I saw a woman out in her morning dress with a broom, and I watched her as she came out of the door. She came down and swept off the walk, right down to the sidewalk, and not content with that, the little bit of sidewalk in front of her house was swept perfectly clean. I said to myself, "There is a careful housekeeper." I didn't see the inside of her house, but I had a pretty good idea what it looks like. You won't find things around on the floor, here and there and everywhere; you will find order and precision within that house. I can tell it from the outside.

And so you may study those who are Christians, and if they have really made Jesus Lord He lives in that house; He is the authority; His word is law, and you will find, metaphorically, the windows clean, the curtains white, and the letter box nicely cleaned as though they expected some letters from somebody; people in an atti-

tude of expectation, as though they were holding commerce with the skies. It isn't hard to detect one who is really a Christian. So "confession is made unto salvation." And I have seen it, I think, in hundreds of cases when the Spirit of the Lord has at last brought the enquirer to that position, when they believed in their heart, and say "Yes, yes I believe." Are you saved? "Oh, yes." "Confession is made unto salvation," "For whosoever shall call upon the name of the Lord shall be saved."

Now, it is not so difficult, is it? By the blessing of the Lord there is no reason why anyone who came in here this morning without full assurance of faith should not have it before they leave. Let us pray that it may be so.

We pray Thee, O Lord, to grant the illumination of the Holy Spirit this morning, and the strength which He imparts, that the heart may believe and that the mouth may confess. We ask it in Jesus' Name, Amen.

ANTICIPATION OF BLESSING

Oh, start not back, ye men of prayer! Fail not now, since God is still your arm! Ye carry bows, turn not back in the day of battle! Ye have the trophies of past victories before your eyes! Now for a mighty attack upon the mercy seat, that you may win power to overcome the gates of hell! Let us be vehement—violent I was about to say; for "the kingdom of heaven suffereth violence, and the violent take it by force." Let us cannonade the gate of heaven! Let us arise, each man and each woman, every soul that has power, and let us cry unto the mighty God, that he would be pleased to give us such a blessing that we shall not have room enough to receive it. It must come, only be ready for it. It will come; it cometh even now! Thank God! Take courage! Be on your watch-tower! and the Lord bless us for his name's sake. Amen.

—C. H. SPURGEON

WHAT THOU WILT

Do what Thou wilt! Yes, only do
What seemeth good to Thee:
Thou art so loving, wise, and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, Thy will be done.

Teach what Thou wilt; and make me learn
Each lesson full and sweet,
And deeper things of God discern
While sitting at Thy feet.

Say what Thou wilt; and let each word
My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.

Give what Thou wilt; for then I know
I shall be rich indeed;
My King rejoices to bestow
Supply for every need.

Take what Thou wilt, beloved Lord,
For I have all in Thee!
My own exceeding great reward,
Thou, Thou Thyself shalt be!

—FRANCES RIDLEY HAVERGAL

THE GREAT CONTENTION

Chapter XX in the History of the Battle for the Bible
Among Baptists of Ontario and Quebec

By Dr. T. T. Shields

THE CAUSE AND CURE OF WORLDLINESS

MY REASON for having given such attention to Jarvis Street is, first of all the fact that the whole Denominational controversy gathered about Jarvis Street; and that it is important to note the relation of Jarvis Street Church to the controversy. I have shown that, surprisingly, a single sermon brought to light certain conditions in the Jarvis Street membership, of the very existence of which I had not the remotest idea.

It is reported that Russia is endeavouring to provoke revolution in all the countries of the British Commonwealth, and in all other countries belonging to or associated with the United Nations. That is what Modernism does, it definitely sets itself to create trouble and divisions in all churches which stand for the truth. We have told the story of Jarvis Street Church because all our trouble was fomented by McMaster's Modernists. Their activities followed the "pattern" they work out everywhere.

A Disease of the Heart, Not of the Head

I am sure that, whether it be viewed in relation to the individual, or to a local church, or to the Denomination, Modernism, even in its doctrinal expression, is in no sense an intellectual distemper. And further, the term "worldliness" is not emptied of its significance by the words, "dancing", "card-playing" and "attendance at the theatre". We feel like apologizing for dealing with these hackneyed complaints. An individual, or a group, or a Denomination, may become intensely worldly, though practising none of these things. Worldliness simply means living for this world, rather than for the next; setting one's affections on things below, rather than on things above. It means, to be characterized by the spirit and practices of people who live for the things which are seen, and which are temporal. And when worldliness, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"—when these things master the mind of a man, and he thus becomes carnally-minded, his mind becomes a ready-prepared culture bed, in which the germs of any anti-Christian system may establish themselves and grow.

Our Lord laid down a great principle when He said: "If any man will do his will, he shall know of the doctrine"; that is to say, the acquisition of spiritual knowledge depends upon the attitude of the will. And if Modernism could be subjected to a laboratorial analysis I believe it would be found to be a disaffection of the will, rather than of the intellect. Hence worldly practices, which grow out of the natural, or carnal, mind, are the natural fruit of carnal principles. A worldly mind, therefore, will not resist anti-scriptural principles. And whether in the individual or the group, hospitality afforded Modernistic principles, is the result of a carnal attitude of life.

"Beginning at Jerusalem"

Many will ask, "Why did Dr. Shields stay and fight?" My answer is, I was under no necessity for doing so. I was invited in many directions. About this time the most famous pulpit in the world was open to me. On personal grounds I would gladly have responded to their overture; but the battle had been set in array. The flags, for and against the gospel, had been unfurled; and I felt that to retire from the field at such a time, when, indeed the whole matter had been provoked by my testimony, would have been the most arrant cowardice. I therefore resolved to stand my ground, and fight it out.

I was familiar with the injunction to "begin at Jerusalem", a command usually interpreted in principle to mean, preach the gospel to the person beside you, and so extend your influence to the uttermost parts of the earth. But when in the midst of this conflict, that text came to me with a new significance. It seemed to me that the great Head of the church had determined that the gospel should win its first great triumph in the most difficult spot on earth, namely the city in which He had been crucified. I felt, therefore, there was no justification in withdrawing from a difficult situation, to accept some easier lot.

Is Discretion the Better Part of Valour?

I think it must have been long after this that I received a letter from a Pastor in the Southern States, asking me if I could introduce him to any church in Canada which was sound in the faith. I recall he said something like this: "I am a Fundamentalist of the Fundamentalists, and I am anxious to contend for 'the faith once for all delivered to the saints'; but where I now am in this church, they won't let me do it!"

I have known not a few ministers who have run away from duty, believing they could still wear the uniform, and still fight the good fight of faith, somewhere beyond the limits of the battlefield, where none of the enemy's shots could reach them.

With the utmost sincerity I can say, I faced this matter before the Lord, and resolved at last that I would have a New Testament Church on the corner of Jarvis and Gerrard Streets, Toronto, or, if that should be impossible, I would abandon hope of establishing such a church anywhere.

The sermon on "The Christian Attitude Toward Amusements," reprinted in the preceding issue, acted like a physician's antitoxin solution, which brings the poison that is in the blood to the surface in the form of a rash. All this finds its illustration in what I have called, "The Effect of a Sermon".

The Effect of a Sermon

As the sermon of that Sunday morning closed, a young man under the gallery rose and said, "I will do that, Pastor. I have resolved to put Christ first."

Then a good number of others rose spontaneously, indicating the same determination; and in a moment's pause, a deep voice was heard from the back of the

church—the voice of one of the Deacons which, in the eleven years of my pastorate, as I recall, I had never heard in any meeting in prayer. This Deacon rose and said something to this effect: "I fear many of us will be misunderstood by this procedure. If I had not done everything which the Pastor has suggested this morning, I should not be a member of this church, to say nothing of being a Deacon. I think if the Pastor would put his question in another form, it would be advisable: he might ask all those who have already put Christ first, to stand."

I accepted the suggestion, with the result that a large number of others rose. I had set the number at one hundred and fifty; on consulting a newspaper report of the next morning, I find the reporter had set the number at one hundred. Whichever it was, it seemed to be a fairly good company.

I do not recall that anything unusual followed that morning service during the day; but Monday morning, February 14th, a report of the service appeared in *The Globe*, under a fairly large heading, as follows:

MANY RENOUNCE WORLDLY JOYS

Dr. Shields Stirs Congregation With Attack on Pleasure Craze, Hits Out at Theatre

"There are many church members who go oftener to the theatre than they do to the house of God, and who pay more for their pleasure than they do for their religion," said Rev. Dr. T. T. Shields in a sermon on, 'The Christian Attitude Toward Amusements', at Jarvis Street Baptist Church yesterday morning.

"He said there were a large number of Christian people who could see no impropriety in the dance, and church people were inclined to join in the mad rush for pleasure which was general throughout the world. This had resulted in a deadening of the churches and in a spiritual paralysis. Religion has become an insurance policy, necessary to have, but for which they hope to have no use for some time to come."

CHAPLINESQUE SERVICES?

"If men will have pleasure, must the church provide facilities for dancing, for card-playing and for amusements?" asked Dr. Shields. He said it was not surprising that people who depended on Charlie Chaplin six days a week should want him on Sundays also; and he thought that Billy Sunday was the logical outcome of the desire for the theatrical. The people were indulging in stimulants, and losing their taste for spiritual enjoyments.

"Referring to the theatre, Dr. Shields said in his judgment it was not, as a whole, an influence for good, but there might be plays which in themselves were not degrading. He said he would be ready to admit the theatre might, 'theoretically', be made a great educational force, but he had never seen it worked out in practice.

FORCE OF EXAMPLE

"He admitted that there was no moral evil in 'keeping time to music', and cards and dancing might be used without injury by some Christians, but the slight indulgence in these things by Christians, might lead weaker brethren to become addicted to them.

"The text of the sermon was: 'But through thy knowledge shall the weak brother perish, for whom Christ died?' Dr. Shields in conclusion, applied this to his own church and congregation. He called upon them to take the higher ground of St. Paul, for the sake of

the people who believed these pleasures to be wrong who would go the whole road to ruin by following the example of a stronger Christian.

QUESTIONS CHURCH OFFICERS

"Addressing his church officials, Dr. Shields said if there was any deacon who was unwilling to put anything away that was hindering the work of God he should 'instantly resign and get out of God's way'.

"Dr. Shields then asked all those who were ready to 'put Christ first' to stand up. About twenty persons rose to their feet. The preacher then urged the need of showing an example, and asked those who did not believe in that method of advertising their decision to stand up for the sake of the weaker brother. Eventually about one hundred persons stood up."

DANCING DEACONS

It was not often I turned to the social column of *The Globe*, but for some strange reason that Monday morning my eye fell upon a column headed, "What Women Are Doing", which contained a report which began with the words:

"The Toronto Dancing Club had another enjoyable dinner-dance at the King Edward on Saturday evening, among those present being"—

My eye ran down the list until I observed the names of a Deacon of Jarvis Street Church and his wife. Of course I had known nothing of the Toronto Dancing Club, nor had I the remotest idea that this particular Deacon—or, for that matter, any Deacon—was given to dancing, or to any of the worldly amusements I had named the morning before. But that I might make no exception, and make my appeal applicable to every member of the church, I began with myself, went on to the Deacons, Sunday School teachers, and church members in general—never supposing that what I said would have any particular application to a single member of Jarvis Street Church.

Indeed, another Deacon had said to me, referring to the sermon, "That address would have been appropriate enough for the congregation of such a church, or such a church"—naming two other prominent Baptist churches in the city—"but I am sure that our dear people in Jarvis Street did not need it."

The Most Effective Detective Agency

Among those who rose in response to the invitation was the wife of that very Deacon, while, the Deacon himself sat still. She later said to him, "Why did you not rise, too?" To which he replied, "How could I when I had tickets for tomorrow night at the theatre in my pocket at the time?" I repeat, of these things I had no knowledge. That particular sermon, I think, illustrated the principle that the preacher has but to expound the Word of God, and it will ever prove, by the blessing of the Spirit, "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No Pinkerton detective agency, nor Scotland Yard itself, can equal the discovering power of the Word of God.

Monday passed, and on Tuesday I received the following letter:

Monday, February 14th, 1921

"Last spring I was honoured by Jarvis St. Church electing me a Deacon, which position I accepted against my own personal wish in the matter. Yesterday the

Pastor asked for the resignation of every Deacon who did certain things which he considered should not be done, and I hereby tender my resignation, to take effect immediately. I also beg to be relieved from acting as usher.

"It is needless to say how cognizant I am of my shortcomings, or how keenly I have always felt my unworthiness to hold the office of Deacon, but for a great many years I have endeavoured to follow my Lord, and although I may not always interpret His wishes correctly, nor always give the prayerful thought to His commands that I should, still I reserve to myself the prerogative to endeavour to follow Him as I think He wishes me to.

"With continued assurance of my great affection for and interest in dear old Jarvis St. and its members, I remain,

Yours sincerely,

(Signed)....."

I ought here to say that the gentleman in question was one of our younger men. I say, gentleman, because that is exactly what he was. I had thought of him always as being one of the finest men we had in the whole church. I very early learned that a Pastor must have no favorites in a congregation—or, at least, that he must show no favoritism. I think I have always observed that rule. But privately, one cannot help feeling more drawn to some than others, and if I had a favorite in Jarvis Street, it was the young Deacon in question. I loved him intensely, and looked upon him as one who was going to prove a stalwart in the faith.

Where Compromise Leads

The discovery of his name "among those present" at the after-dinner dance of the Saturday evening before at the King Edward Hotel was a real shock. I had no doubt then—I have no doubt now—that this particular Deacon belonged to the class which I described in my sermon as the type of man who would have no association whatever with anything that was intrinsically wrong. I was disappointed in the discovery that he was unwilling to take the higher ground which I had advocated in the sermon.

I think I may safely assume that readers of the sermon on, "The Christian Attitude Toward Amusements," would admit that I took a very moderate position. Certainly there was nothing extreme about it. The letter I received from this young Deacon showed that his conscience was tender on the subject. I saw at once that the resignation of this Deacon would force the consideration of the whole question by the Deacons' Board; and I quote now from the minutes of the Deacons' meeting held February 22nd, a week later. In the minutes of that meeting the text of the resignation is found, which I have quoted above, and there follows this note:

"This letter was read by the Secretary, and the Pastor reported having a long conversation with Mr. _____ on the subject. After a lengthy discussion of the question of amusements, it was considered best to appoint a committee to interview Mr. _____."

A committee was appointed, and requested to report at the regular monthly meeting in March.

A further minute occurs to this effect:

"The Pastor reminded the Deacons of the prayer-meeting to be held on Saturday evening. He asked prayer especially for himself and for the committee appointed to

visit Mr. _____; and expressed his own very warm appreciation of Mr. _____. The Pastor stated that a new situation had emerged in the discussion this evening, and asked the Deacons to pray that the Lord should lead us. He then closed the meeting with prayer."

The Lines of Battle Are Drawn

The next reference to the matter occurs in the minutes of the Deacons' meeting of March 22nd, in which the following minute is found:

"Deacon _____ reported for himself and Deacon _____ that they had interviewed Mr. _____ with reference to his resignation, but could report only that Mr. _____ still felt that, for both church and himself, it would be better for the resignation to be accepted. After some discussion of the situation, it seemed that the only course open to the Deacons was to pass the resignation on to the Church but it was felt that this should not be done at the monthly business-meeting of the church on the following evening when the Pastor would still be absent in Chicago. On Deacon _____'s motion, seconded by Deacon _____, it was agreed that the regular monthly business-meeting should be postponed one week and that, at this postponed meeting on March 30th, Mr. _____'s resignation should be passed on to the church without comment from the Deacons, simply the letter itself to be read to the church."

In the minutes of the meeting of March 30th, a further minute on the subject is found in the following terms:

"It was moved by Deacon _____, and seconded by Deacon _____, that the bringing of Mr. _____'s resignation as Deacon and usher before the church be deferred until the annual meeting."

These minutes are sufficient to show that the sermon on amusements had not only discovered the Deacon who had been actually at the dance; but it had revealed the attitude of several other Deacons to such matters. Surely any spiritually-minded person, who knows anything about the New Testament, and of the standards of life which the New Testament sets up, will recognize that believers are called to a life of separation from the world; and one might have supposed that when such a fact as named in this story was brought to light, and a resignation was submitted, only one course would ever have been contemplated. It might reasonably have been expected that the resignation would be immediately accepted. The appointment of Deacons to interview the resigning Deacon, and the reluctance of the Deacons to reach any conclusion on the matter, their decision to pass it on to the church, and their later decision to pass it on to the Annual Meeting, surely indicated that the Deacons, acting in this way, deliberately planned to make this resignation an issue in the Annual Meeting.

Was Paul Mistaken?

The minutes of the Deacons do not, of course, record all the discussions which took place on the subject. I distinctly remember, however, that the Deacon who had risen that Sunday morning, saying that if he had not already done all the Pastor had suggested, he would not even be a member of the church, very early displayed a spirit that was decidedly inhospitable to the standards set up in the sermon at issue. Among other things he said that the Apostle Paul was in error in insisting that believers should refrain from doing things that were not intrinsically wrong. What he ought to have done was to

address himself to the enlightenment of the people who supposed that meat offered to idols had been injuriously affected thereby. To that I replied; "Well, Mr. So-and-So, if you are ready to make an issue of the teaching of the Apostle Paul in this matter, I am prepared to accept your challenge. To me, the New Testament is divinely inspired, and supremely authoritative; and the word of the Apostle Paul in this instance is, to me, the very word of God." I added, "If you are prepared to question the authority of the New Testament, I have no further argument with you." At this, he suddenly showed great anger and said, "Do not accuse me of that." But I said, "You have just now plainly expressed the view that the Apostle Paul was mistaken, that his teaching was erroneous, that there was a better way. If that does not impugn the inspiration and authority of Scripture, what could?"

How Infection is Spread

Anyone having had experience of church life will recognize that the unaccepted resignation of the Deacon who resigned on account of the amusement sermon was bound to produce irritation; and, like a splinter in the hand, was in danger of becoming a festering sore. But when this Deacon saw that he was supported by a majority of the Deacons, he at length withdrew his resignation, evidently having made up his mind to fight. The conclusion was inevitable, that his love of the dance was stronger than his desire for the peace and spiritual progress of the church.

During all this time, the man whom I have before described as a shirker of duty during the Great War, and whose only pronounced capacity was for unscrupulous manipulation and deception, was constantly busy. He was often seen in those days in company with DR. JULIAN, the Baptist apostate who was chiefly responsible for the doctrinal corruption of McMaster University.

Without mentioning names, from which course, so far as possible, I desire to refrain, it would not be possible to set out in detail the relation of McMaster University to the disturbed condition of Jarvis Street Church life. The connection of one of the Deacons with a dancing party was only an incident; and, serious as it was, had there been no contributory causes to the state of unrest, could easily have been dealt with. Sometimes when a patient is ill, and the physician is asked as to the prospects of recovery, he will say "Most favourable, provided no complications set in." A Baptist Church Deacon at a public dance was beyond doubt a symptom of serious illness, but had there been no complications, the patient might have made a rapid and complete recovery—but undoubtedly the McMaster influence provided the complications.

(To Be Continued)

GOD'S THOUGHTS

We little know God's thoughts to man,
They are too great for us to scan:
Thou art too high and we too low,
The wonders of Thy love to know.

But crown Thy mercies, Lord, and send
Thy Spirit as our Teacher-Friend;
That we may see, and feel, and praise
The grace and love of all Thy ways!

—FRANCES RIDLEY HAVERGAL

"OTHERS SAVE WITH FEAR, PULLING THEM OUT OF THE FIRE"

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Morning, December 7th, 1952

(Electrically Recorded)

"And others save with fear, pulling them out of the fire."
—Jude 23.

Prayer Before the Sermon

We thank Thee, O Lord, for the privilege of coming into Thy house. We have loved the habitation of Thy house, and the place where Thy honour dwelleth. We rejoice to know that Thou art with us even now; Thou hast given us Thy sure word of promise. We desire, O Lord, to worship Thee with sincere hearts. We ask, therefore, that we may have the ministry of the Divine Spirit, that our hearts may be attuned to Thee, and to Thy sovereign will. We pray that the boys and girls here this morning, even the youngest, may be made to know that God is in this place. We are all of us so subject to the things we see and taste and handle, and it is not easy for us to apprehend the things that are invisible, and yet the things which are most important in life. We pray that this morning it may please Thee to take the truth of Thy Word, and to apply it to the hearts and consciences of all who are here, from the youngest to the oldest. Help us, O Lord, that we may yield ourselves to the truth of the gospel, and be sanctified thereby. We ask it in Jesus' Name, Amen.

IT HAS become almost a commonplace to read in our daily papers accounts of the destruction of homes by fire, and not infrequently of children being burned to death in their homes, in some cases while their parents were at the theatre, or perhaps at some drinking party. Really our papers are filled with horror stories of that sort. But terrible as it is, there is another kind of fire which is far more destructive than that which can destroy the material structure in which people live, or even the body. There is a fire that destroys both soul and body, and it is of that fire my text speaks this morning. It says that there are boys and girls, and men and women, in the fire. And unless by some means they are pulled out of the fire they will be completely destroyed.

The whole city, and the country at large, was horrified by the tales of robbery perpetrated by what they called the Boyd gang. They were at last apprehended. Two of them await execution, and the others have been sent to Kingston Penitentiary for life. The sad part of it is that the one who is named as the leader in all this evil came from a godly family. He had godly parents, and at least a godly sister! I do not know about the other members of the family. And more than that, he was a member of a Sunday School, brought up in a Sunday School — now in Kingston Penitentiary for life. I have been thinking — and I speak for a moment to you teachers — of the tremendous responsibility which rests upon us who have the privilege of endeavouring to pull boys and girls out of this consuming fire. If I had read in the paper that some member of this gang of robbers had been a scholar in Jarvis Street Sunday School — he might have been; I am not blaming the Sunday School which he attended — but if I had read of such a case I am sure I should be driven to ask myself, Did we fail in our duty to that boy? Is there anything else we might have done to save him? Once he was a boy in the school, just like you boys in the Juniors, or in the Intermediates, indistinguishable from the others — just as clever as any of them. And yet there was something within him that nobody could control, — neither father nor

mother nor Sunday School nor church—and it has destroyed his life. What a fearful tragedy that is!

A Terribly Destructive Fire

I thought perhaps it might be useful for me to speak to you boys and girls this morning, and to teachers and parents too, about this terribly destructive fire to which everybody is subject. The text likens sin to a fire. Sin is not a light thing. What a terribly serious matter it is to be a sinner unsaved! Nobody can tell what awaits the future of anyone in that condition.

It Begins in a Small Way

Now sin, like fire, very often begins in a very small way. It may not be recognized as being a very serious matter. The boy is caught in telling a lie to his father or mother or school teacher, or perhaps to some of his playmates, and he laughs it off as a matter of little consequence. But that lie is a spark of this devastating destructive fire, and if you do not put out fire right in the beginning, sometimes it may get entirely beyond your control. A boy or girl is dishonest in school — he cheats at examinations, and thinks it is rather clever. No, it is not clever; it is a great sin.

There Were Female Robbers, Also

There is another smouldering fire there, and unless it is checked he will cheat at a great many other things. In these robberies remember — I speak to you little girls, and to your teachers — women were involved as well as men, and girls and women can be very evil, just as boys and men can. And these things that are passed so lightly by as though they were of little importance are really evidences of an incipient fire which may prove at last to be utterly destructive. It is far better boys and girls to be frank and truthful, no matter what it costs—to be honest and straightforward, and never to touch those things which belong to somebody else. Be honourable and upright, and if you do wrong, acknowledge it, and get over it as quickly as you can.

Apparently Insignificant Beginnings

I am pointing out to you that these things that you may think are quite insignificant are the beginnings of this dreadful fire. And if God the Spirit should give you spiritual hearing I think sometimes you would hear conscience crying, "Fire, Fire." Where? The boy told a lie; he stole a pencil; he cheated at examinations; he was dishonourable in play. How do you know? There are people who call it sport. I believe in sports when you play just for the sake of the game, and for the exercise of it. I remember one day, many years ago now, I was playing with several others — I suppose it is a game for ladies; you do not see it often played now — Croquet, on the lawn. And at one stage of the game there was one man who put his mallet down, and walked off the lawn. We said, "What is the matter?" He said, "I am not playing any more." "Why not?" He said, "I am for the game, just for the game's sake, if we play it honourably, but that fellow cheats; he wants to win by fair means or foul." It was a stinging rebuke. What that man really did was to cry, "Fire." The man was on the wrong road. You cannot indulge in that kind of thing and be honourable. Beware of the first wrong step; beware of the beginnings of evil.

A Dual Guard

We need what we have in this building—it is the only building in Ontario that has it. It is what is called a dual guard. You see these sprinkler heads all around the place.

If a fire were to take place, at about a hundred and sixty degrees it would melt the metal and the sprinkler would come into operation. But when that sprinkler is up there on the ceiling, even in a shallow room, it would have to be a pretty hot fire down here to make it a hundred and sixty up there, and before it got hot enough to set off the sprinkler a great deal of damage would be done. So there is another far more sensitive apparatus in this building—they call it a "rate of rise" apparatus. If the temperature were to rise gradually from any point, say from forty to fifty, sixty, seventy, or eighty, it would not trip the signal. But if the temperature were to rise suddenly five degrees it would shut off all the fans, close all the dampers, and send in a message to the firemen, and to the police, and in three minutes they would be at our doors. It is so very sensitive. The idea is to catch the fire right at the beginning, before it has had a chance to do any harm.

A Sunday School ought to be a kind of dual alarm, to supplement the guardianship of the home, to be on the lookout for the slightest spark, and to try to correct it; to seek to put out the fire.

No Human Being Is Fire-Proof

There is no human being who is fire-proof. We read sometimes about fire-proof buildings, constructed of cement and steel. But almost invariably in the furnishings there are some inflammable materials, and when the fire gets hold of even a so-called fire-proof building sometimes it is half destroyed, or at least so marred and spoiled that it needs almost to be built over again. I do not care who your father or mother was, or how perfect your training has been, there is in every one of you a spark that may grow into a flame, and destroy you body and soul. There never has been a man or woman who was proof against it. We are made of inflammable material. I suppose if anyone should upset a can of gasoline over himself, and his clothes were soaked with gasoline, anyone with sense would say, "Keep as far away from the fire as you can, and get those clothes off." We are all soaked with gasoline by nature. There is that in every one of us that is combustible, and inflammable, and that needs only a spark from the great arsonist, the devil himself, to destroy the very temple of God. Oh, how many we have seen—young boys of whom we hoped much! I think I will tell you. I had a letter last week from one of our penal institutions about a certain boy. He said, "I understand he is a member of your church." I was very glad that he was not, but he had been a member of our Sunday School. That boy got into trouble, and got into the juvenile court, and the judge ordered him to go to Sunday School. One of our most faithful men, who loves children, took that boy under his wing, and visited him, and did everything possible that could be done for him. And still he robbed again, and was caught again. The Superintendent of that institution wrote to me and said, "Tell me all you know about him; we want to help him if we possibly can. Has he been neglected? What are his interests? What company does he keep?" What could I say? I could only tell him; and I did tell him frankly and honestly. I said, "He is a boy for whom we have done everything that is humanly possible — followed him to his home, visited him, prayed with him, and done everything for him." But we could not put out the fire. And I said to that Superintendent, "Unless the grace of God reaches that boy he will end up in some Boyd gang one of these days. Do what you can for him." He was not neglected by any means, but the fire was there, and it was blazing. Yes, fire gets out of control sometimes.

Too Much Insurance

Our insurance brokers, some years ago, came to me and said, "You have too much insurance on this building." We had three hundred thousand. I said, "Why?" He said, "You could not have a three hundred thousand dollar loss in this building." I said, "Why not?" "It is right in the heart of the city," he said, "and the firemen would be here before such damage could be done." He said, "We advise you to reduce your insurance." So we reduced it to two hundred and sixty-five thousand. Then he said, "We would recommend you to take co-insurance." I did not know what that was, but it was offered at a cheaper rate, but it meant that we took a share of the loss ourselves. Then one afternoon I said to the janitor, "There are some magazines up in that room off the gallery; I wish you would go and look for a certain thing for me." He went up, and in a minute or two he came racing down, white as a sheet, and he said, "The church is on fire." I was in my vestry, and I could not get out into the corridor. I went around and opened the door, and it was a furnace. Put it out? Why it was gone before the firemen could get here. And we had our full three hundred thousand dollar loss, and were a hundred thousand dollars short in our insurance. Why? Because fire is such a terrible thing, and it moves quickly and gets beyond control. And all you can do is just stand back and see it destroy. What a terrible thing it must be — I have read of cases where parents were held back, frantic parents wanting to rush into the flames to save their children, when those who observed knew that it was impossible for anybody to save them. But can you think of anything more appalling than for father or mother to stand back, and see their home being consumed, knowing that their children within it were being burned to death, and then having to rebuke themselves, and say, "If I had only been here to look after them that would not have happened." My dear friends, let us not expose ourselves to that kind of rebuke, by failing to do the utmost in our power to save boys and girls from this fire. It is in you every one. I do not want to see you burned up; I do not want to see your characters destroyed. That is what the fire will do when it gets completely beyond control, and it will destroy not only the body, but the soul as well, unless it is put out.

The Dangers That Threaten Young People Today

What shall we do about this? I could go on and multiply illustrations. Surely we have seen enough, and heard enough, and read enough, to recognize the danger that faces young people today. I do not often look at it, but yesterday I happened to buy a paper that I do not ordinarily buy, and there was a Saturday edition in it, and comics. I hastily turned the pages, and nearly every one had scenes of violence. They ought all to be prohibited by law. But there they are, and the children are being trained to do evil, and trained to imitate gangsters. In the stores at Christmas time or any other time you may see toy pistols, and knives and all sorts of illegal things. And I see boys, when I go about, two or three of them playing, and somebody around the corner with a toy gun, and he is going to shoot. They say that is funny. Funny? It's damnable! It is filling our jails; it is just ruining us — training young people to do evil, and filling their minds with poison. It is bound to bear fruit. What else do you expect? The newspapers do not care — they sell the papers, and the children buy them. They never read the papers — they buy them for these abominable scenes of violence. I do not go

to the movies, but they are no better. And the radio is no better. It is no wonder the world is being drenched with blood when people, by every means of publicity, are being trained to shed blood in times of peace. It was said of Joab by David, that he shed the blood of war in peace. And today these abominable things are shedding the blood of war in peace.

What Shall We Do?

What shall we do about it? In the first place we should *recognize the danger of it, and be afraid* — "save with fear." The admonition is to be afraid when you see a fire. Are you not afraid of fire? I am. There is nothing I fear more than that. What can you do about it? Nobody is proof against it. The firemen are afraid of it. They face it every day, but they know the seriousness of it, and take such precautions as they can to save themselves from destruction. I wish I could lay this upon the hearts and consciences of teachers and parents, just to remind you that the children — and the older ones too for that matter — are exposed to the fire, and in danger of being destroyed, unless the fire is brought under control.

It Is Our Duty to Save

"Others save." It is our business to save. There are many Sunday Schools that teach children how to play baseball, and how to do all sorts of things, instead of teaching them the Word of God, and teaching them how to put out the fire, and how to get away from the fire. Our school does not exist to teach sports, or to entertain, but to pull boys and girls out of the fire.

A Word to Teachers

Let me say to you teachers, and urge it upon you, that as often as you come before your class remember there are boys and girls there that may be destroyed unless you are yourself filled with fear on their account, and tremble to think of their possible fate. And filled with fear, try with fear to save them out of the fire. That is what we ought to do. You cannot be too much in earnest about it. Never mind what people say — if they call you a fanatic, call you bigoted, or call you what they like. Never mind. Save them with fear. Say to father and mother when you visit them, and they say, "My boy is all right," — "Your boy is just like anybody else's boy; he is in danger. Won't you recognize it? Won't you wake up before it is too late, and do what you can to lead that boy to Christ?" I heard a Professor, with whom I did battle some years ago; ridiculing the idea that these temples were inflammable. "My boy," he said, "is not depraved." Perhaps he is wiser now.

I remember a place where I was boarding years ago, and there was a little boy. His father was a peculiar customer, and the boy was a chip off the old block. I do not think he was any worse than his father, but pretty nearly as bad. He was only about four years old. I was passing through the living room one day, and his mother was reproving him — he had been naughty. I can see that little fellow now, just four years of age, clenching his fists, and almost gnashing his teeth. He stamped his little foot, and he said, "See here Ma, I don't have to do nothing only just what folks don't tell me I haven't got to do." Now if you can sort out that aggregation of negatives you will see that it means the carnal mind is enmity against God. Only four years of age!

I knew a woman who had an ideal boy—her first. There never was anybody like that. Whatever mother or anybody

else told him to do, he did it; he was just as meek as anybody could be. His mother preened herself on her care for him, and said, "When children go wrong it is all the fault of the parents. Look at my boy; my boy is all right." After a while she had a second boy. The same father and mother, and born in the same home, but what to do with him she did not know. I remember one occasion when she had about exhausted herself trying to bring him to time, and at last she did what was perhaps a very unwise thing—she put him in a cupboard, and closed the door, just leaving it open far enough for him to get air. She said, "Now you are going to stay there until you say you are sorry." She left him there for an hour or so, and then she opened the door, and said, "Will you say you're sorry?" He bit his lips, and clenched his fist, and turned around and said, "Me won't," and turned back again. She discovered that there was a good deal of the old man in her children. They were inflammable; the fire was there. Be afraid of it. Remember there is that in every child that is beyond human control or cure; notwithstanding all the modern pedagogical experts may say about how to train children, and all the rest of it, there is something there that no human power can train. There is fire and we had better learn to be afraid of it, and do our utmost to save.

How Shall We Save Them?

Now how are we to save them? A strong word is used here — "Others save with fear, pulling them out of the fire." You can see that figure, can you not? Someone is overcome with smoke perhaps, and badly burned already, beyond helping themselves, and somebody dashes into the flames, lays hold of them, and literally pulls them out of the fire. I commend to you that kind of zeal, teachers, parents, and every believer. Let us remember that we have literally got to pull people out of the fire. You remember when the Lord rained fire and brimstone upon Sodom and Gomorrah that Lot and his family were reluctant to leave the city, and they were tarrying. And the angels being merciful laid hold of them, and literally pulled them out of the fire. God in His mercy does that.

How Can We Pull Them Out of the Fire?

How can we pull people out of the fire? I think we can do a lot if we have these children and others *constantly on our hearts when we pray*. As we pray for them we shall be full of fear for them, and we shall have a zeal for their salvation, which otherwise we shall not. Do not blame parents when their children go wrong. Even when they do their best they cannot always prevent it. I have been in many a home where parents have been just heart-broken. They have done everything, but it did not avail. In God's good time perhaps He may yet intervene in many such cases. But I am pointing out to you that we are engaged in serious business. The next time you hear the fire alarm, and see the firemen speeding through the city, clanging their bells and passing red lights, ask yourself, "Why are they in such a hurry? Why are they allowed to pass red lights?" Simply because there is fire, and they cannot afford to wait; they must hurry, hurry, hurry, and get at it as quickly as possible, before the fire has completely destroyed the object upon which it is engaged.

Yes, and *by constant effort*. I cannot tell you how to pull them out of the fire. I do not know whether it is true, but I have heard of a man in great stress, when there was a fire, carrying tremendous weights, even alone dragging a piano out of a house, developing suddenly under the influ-

ence of fear the strength of three or four men. — Yes, that is what we need. And if we could realize the danger in which men are today we too would develop supernatural strength; we should have it given to us by the Lord Himself, to pull people out of the fire.

The Greatest of All Firemen

Let me tell you of One, the greatest of all firemen. He came from Heaven — we sing it sometimes: "Out of the Ivory Palaces, Into a world of woe." He came, and He descended into the crater of the hottest volcano that ever burned. He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. But He actually went into the fire. Look at His hands, and His feet, and His brow — the marks of the fire upon them. What does the Bible say? It describes Him as the great High Priest, holding one in His triumphant hand, saying "Is not this a brand plucked out of the fire?" That is true of every one of us who is saved — a brand plucked out of the fire.

I heard of a little girl who had a very kind and attentive mother, who did everything she could for the child. But the child did not want mother to come to school; she did not want her school mates to see her mother, because mother's hands were terribly disfigured, they had been burned badly. And her face was equally disfigured. She had never told the child why, and the child was a bit ashamed of mother, when other girls' mothers were so fine looking. Then one day someone took this little girl aside, and said, "Do you know why mother looks like that?" She said, "No, I don't." "Well when you were just a baby your house took fire. There was no one to help, and mother went right into the flames, wrapped a blanket around you, and brought you out to safety. But her clothes were all on fire, and her hands and her arms were terribly burned, and her face was burned. She did all that for you." The little girl bowed her head and cried. When she went home she put her arms around her mother's neck, and she said, "Mama, let me kiss you. I didn't know. Let me kiss your hands." Oh, there are people who are ashamed of the wounds of Jesus, and the offence of the cross. They do not know that it was just to pull us out of the fire that He suffered. Will you trust Him this morning? Not one of you is safe until you are safe in the arms of Jesus, until He holds you. I want you all to bow with me in prayer, and I want to ask every one of you to pray as I pray, that some boy or girl in whom the fire is burning — it hasn't burned out yet, you do not see it so much outside, but it is there, and that boy or girl knows that it is there this morning, and if the Spirit of God has spoken to him or her they know they are in danger. Ask God to help them to respond to the call of mercy. Let us pray.

O Lord, we do not know how to pray. We are concerned for many, and very especially for the children. We pray that Thou wilt come, and in Thy sovereign grace pull them out of the fire. Let some be saved this morning, for Thy Name's sake, Amen.

COURAGE FROM AFFLICTIONS

Christ's enemies are but breaking their own heads in pieces upon the Rock laid in Zion; and the stone is not removed out of its place. Faith hath cause to take courage from our very afflictions; the devil is but a whetstone to sharpen the faith and patience of the saints. I know that he but heweth and polisheth stones, all this time, for the new Jerusalem.

—SAMUEL RUTHERFORD

QUEEN MARY

THE news that Queen Mary had died brought a sense of genuine sorrow to millions of persons throughout the British Commonwealth and in other parts of the world. She was more than a symbol of royalty, that mysterious, intangible bond that lends stability to our governments and unity to our great fellowship of nations. She was more than a human link with generations that have gone. She was beloved for herself, as a faithful wife and a good mother who had been tried again and again in the fires of affliction, first by the loss of her husband, then by the death of a son killed in an aeroplane accident, and, adding sorrow upon sorrow, by the passing of her royal son, King George VI. There was a royalty in her nature, expressed in her dignified bearing but also, chiefly, imprinted upon the lives and conduct of the royal persons to whom her life was so closely bound. We remember with gratitude the steadfastness of her husband, George V, the unswerving devotion of her son, George VI, and we pray that her spirit may continue to inspire and encourage her granddaughter, Elizabeth who now bears the oppressing weight of the British crown. The Bible gives no small place to the ministry of good women who as wives and mothers influenced and shaped for good the lives of their husbands and children and of their children's children, and through them the destiny of nations. Such a wife and such a mother was Queen Mary, and generations yet unborn will rise up to call her blessed as those who tread the high path she trod are guided by the example of her quiet yet steadfast devotion to duty and her sense of responsibility to God.

Those who know life best know that such qualities as these do not spring by chance in the lives of men and women simply because they have been consecrated to wear a crown. Such holy and blessed virtues are the fruit of a deeper peace and a profounder source of grace than may be found in the springs of our mortal nature. Everything we have read about this great and good woman confirms our conviction that she had a living faith in God. Long ago she wrote: "Remember that life is made up of loyalty; loyalty to your friends; loyalty to things beautiful and good; loyalty to the country in which you live; loyalty to your King; and above all, for this holds all other loyalties together, loyalty to God."

It is our earnest prayer that the faith which dwelt in this truly queenly grandmother may also dwell in the heart of the young woman who is about to be crowned as our Queen. May her home, her husband and her children, and her people, be blessed with the same unflinching consecration to the high calling which is hers, the same loyalty to goodness and righteousness and, above all, the same faith in God.

Queen Mary belonged to the Victorian Age, though she

had also lived a full and fruitful life in this modern era that has grown out of it. Shallow modern minds like to display a disdain for all that belongs to that seemingly distant epoch, but it would be a happier world if those who live in our troubled days had something of the faith that characterized Queen Victoria. The lines in which Tennyson dedicated his *Idylls of the King* to that great and royal woman, may with propriety also be applied to this other Queen who has just been summoned into the presence of the King of kings:

O loyal to the royal in thyself,
And loyal to thy land, as this to thee.

Last Sunday evening in Jarvis Street Church, the choir rendered the following hymn, while the congregation stood in memory of the late Queen. —W.S.W.

Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.

There the penitents that turn
To the Cross their dying eyes,
All the love of Jesus learn
At His feet in Paradise.

There no more the powers of hell
Can prevail to mar their peace;
Christ the Lord shall guard them well,
He who died for their release.

'Earth to earth, and dust to dust,'
Calmly, now the words we say;
Left behind, we wait in trust
For the Resurrection day.

—JOHN ELLERTON, 1826-1893

A SUBSCRIBER WRITES

March 16th, 1953

Dear Friends in Christ:

I would like to tell you how much we enjoy THE GOSPEL WITNESS. It is a wonderful help to us spiritually and in our studies of His Word.

I would also like to tell you that my brother and sister-in-law have both accepted Christ as their personal Saviour in the past year, and they have told us that THE GOSPEL WITNESS has been a great help to them as they have studied God's Word. Being United Church members they have found their papers (Sunday School) very inadequate. But as they were very recently saved, we are praying, and sending them all the Christian literature that we can. And may the dear Lord lead them where He will.

Yours in Christ

DONOTHINGISM

We are not told that the unprofitable servant who hid his talent was a murderer, or a thief, or even a waster of his Lord's money. But he did *nothing*—and this was his ruin. Let us beware of a do-nothing Christianity. Such "Christianity" does not come from the Spirit of God. "To do no harm," says Baxter, "is the praise of a stone, not of a man."—BISHOP RYLE.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

- "Other Little Ships"\$2.00
- "The Plot That Failed" 2.00
- "The Papacy in the Light of Scripture", 26 pages25
- "The Oxford Group Analyzed"05
- "The Christian Attitude Toward Amusements"05
- "The God of All Comfort"05

The Gospel Witness

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HOBSON'S CHOICE

Another Example of the Deadly Parallel Between Rome and Moscow

THE following dispatch from Colombia, South America, once again illustrates how Romanism annuls democracy just as effectively as Communism wherever it gains control. Colombia is the republic that has won unhappy notoriety by its systematic repression of Protestantism in the last few years. The so-called "Conservative" party, we understand, is actually the clerical party which carries out the bidding of the priests and in return for their support is willing to accept the Church's commission as its public executioner of non-Romanists.

Although Rome pretends in freedom-loving countries to be indifferent to forms of government, yet by its very nature it is an authoritarian, autocratic system that is incompatible with democratic conceptions and methods of government. If all power from God be mediated to men through the pope, as Rome assumes, then democracy must be false since it teaches that the power to govern is mediated through the people who have the right to choose their own leaders. When Rome gives evidence of reforming sufficiently to allow her people some voice in the affairs of the church, then we may believe her profession to accept the democratic way of life in the civil realm. What a contrast there is between the despotic, absolutist system of the Roman Church and the government of the New Testament churches under the guidance of the Spirit of God speaking and working not through a pope but through the multitude of the brethren! There is not only no mention of a pope in the Bible, there is no place or possibility for such a monster of men's evil imaginations. The following is the news dispatch telling of the Communist-Romanist "election", without a choice, in Colombia. It might have been written with equal appropriateness of Soviet Russia:

Colombia Votes—Without Choice, Without Interest

Bogota, March 15 (AP).—Colombians voted quietly and with little apparent enthusiasm today in congressional elections being boycotted by opposition Liberals and dissident Conservatives.

Only candidates supporting the controlling Conservative Party can be chosen for 76 seats in the House of Representatives. Opposition parties are awarded the remaining 56 seats, but, as in the past, they will remain vacant.

The boycotting factions accuse the government of denying free voting. The Conservatives have been in control since 1946 and the Liberals have boycotted every election since the presidential election of 1949.

There is a third party—the Communist—but it is badly demoralized, put up no candidates, and its adherents probably did not vote either.

Those who did turn out to vote were searched for weapons as they approached the polling places.

ANOTHER R.C. PARTY BURIES DEMOCRATIC GOVERNMENT

THE daily press reports angry scenes in the Italian Senate as the Roman Catholic "Christian Democrat Party" of Premier de Gasperi forced through a bill that is ostensibly designed to assure stable government. By its terms any party or bloc of parties which may poll more than half the popular vote will be given a "bonus" in parliament that will permit it to control 65 per cent of the total number of seats. It is said that this extraordinary measure is expected to help de Gasperi keep his government in office in the forthcoming general elec-

tion in June. It may well do so, but if it does, the victory will be achieved at the sacrifice of genuine democracy. If, on the other hand, the Communists should gain fifty per cent of the popular vote, they would not scruple to take full advantage of this anti-democratic law in order to saddle Italy with another new species of despotism.

It is ironical that a party which bears the name "Christian" and "Democrat" should sponsor a bill that is anti-democratic and which bears on its face evidence of being designed to give the quietus to the last vestige of parliamentary government in Italy. But this party has a name to live and is dead: actually its fine-sounding title is the front under which the priests of Rome operate the puppet régime that has saved for them most of the advantages they managed to win for themselves by paltering with the infamous Mussolini. The terms of the concordat he signed with the Vatican are still in force under this present government in Italy, though the Italian dictator lies in an ignominious grave.

It is with shame that we recall that the so-called "Christian Democrat" party was elected as a bulwark against Communism with the more or less implicit blessing of certain democratic powers, notably the United States. In the elections now impending in Italy, will the papacy again be able to rally the United States and other democratic nations to support it in another attempt to grab political power? There are said to be two millions of Communists in Italy, on the very threshold of the Vatican. Why are they there? We answer, they are there because Italians are too well acquainted with the Vatican's age-long record of perfidy, greed and oppression. Romanism is the prolific mother of scepticism, indifference, atheism and Communism. The priests have once again in this instance managed to take up their favourite position as the destroyers of democracy. It is most unfortunate that they have thereby thrust the Communists forward as the seeming defenders of parliamentary government and fair representation. We sincerely hope that liberty-loving nations will not allow themselves to be manoeuvred by the astute priests into the false position of aiding the Italian clericals who have once again demonstrated their aversion for democratic fair play.—W.S.W.

A LETTER FROM ENGLAND

February 28th, 1953

Dear Miss Lindsay:

Thank you for your kind letter to hand telling me that my friend Mr. had asked you to send to me THE GOSPEL WITNESS.

I am pleased to say that some copies have now come to hand. I like the tone of them very much indeed. It is a welcome change to find such sound addresses. I remember hearing of Dr. Shields some years ago when I was in the Baptist ministry. I was trained at the Spurgeon's College, and there we were given a very sound theological training. I also knew Dr. T. I. Stockley. I have been in Orders now twenty-one years. This is a very ancient parish, and our Church is Norman.

I still have a very great regard for the Baptists of your school of thought, but have no place at all for Modernism.

Wishing you every blessing in your good work,

Yours sincerely,

"KEEP THY HEART WITH ALL DILIGENCE"

By Rev. John B. Cunningham, Pastor of Westbourne Church, Calgary, Alberta

"Keep thy heart with all diligence; for out of it are the issue of life."—Proverbs 4:23.

THE wisdom of the text is attributed to Solomon, and if that be true then he let its exhortation go unheeded in his own life. There is something deeply tragic about Solomon—one who began his life so well and yet ended it amid God's displeasure. Solomon is like the son who inherits a great fortune from his father, the accumulation of his father's industry and wisdom. There never was a king in Israel like David, under whose reign the kingdom reached the peak of its glory and prosperity. Solomon rode the crest of the wave when he became king after his father's death. In the early part of his reign the kingdom enjoyed the utmost prosperity, while his glory and wisdom were known to the ends of the earth. Nor was it merely an idle reputation which he enjoyed. When the Queen of Sheba saw his glory and heard his wisdom, she said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

Solomon's wisdom and prosperity were of the Lord. When he first came to the throne the Lord appeared to him in a dream, and said, "Ask what I shall give thee." The Lord cannot entrust such a promise, *carte blanche*, to many of us, for we should certainly abuse it; but the answer of the young king pleased Him—"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." And the Lord gave him his request, and for good measure He granted him also those things for which he had not asked—riches, long life and victory over his enemies.

So Solomon spent his days until he became old, and then the story begins to change and he reaped the bitter fruit of the compromise and disobedience of his former days. "King Solomon loved many strange wives"—thus this tragic chapter of his life begins. They were of those nations concerning which the Lord had given His commandment that Israel should not intermarry with them, for God had said, "Surely they will turn away your heart after their gods." And that is just what happened to Solomon—"his wives turned away his heart." And the record adds further, "His heart was not perfect with the Lord his God, as was the heart of David his father." (1 Kings 11). Then when his heart was turned, how easily he went the downward path spiritually! "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father."

In this respect David stands out in vivid contrast to his son. This is the Lord's testimony concerning him, "David did that which is right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save in the matter of Uriah the Hitite." Though David in this one instance sinned grievously against the Lord, yet it is not said of him that his heart was turned aside. But it seems as though there are more Christians who walk in the ways of Solomon, in this regard, than in the ways of David. There are not many who keep a straight course spiritually right down to the end of their days. Somewhere, sometime, there is that enters their lives that turns aside their

hearts. Oh, they still keep to the outward forms of their religion, as did Solomon, and they never repudiate their faith in Jesus Christ as their personal Saviour, but they do not keep the strength and vigor of their first love. Of them it may be truthfully said, "I have somewhat against thee, because thou hast left thy first love."

How many things there are that crowd upon us and turn aside our hearts! Sometimes it is the influence of ungodly personal relationships, as it was with Solomon. It is true that we need not give in to them. True we ought to be able to resist them, but how few do! Or it is the appeal of this passing world that turns our hearts, as it was with Demus. Or we are caught in the toils of making money under the pretense of providing for our families against the proverbial rainy day. But whatever it is, the result is the same—our hearts are turned aside from the Lord our God. Oh, we still attend the services of the church and we feel that we are all right, but the spiritual virility of our former days is gone. We might as well be honest, our heart is not in it. We are just going through the motions of being a Christian. That is the tragedy of Solomon.

Therefore we must take heed to the exhortation of Solomon: "Keep thy heart with all diligence; for out of it are the issues of life." Backsliding always begins with the deflection of the heart; it is a sin of the heart; it is a heart that is turned aside. And we can only guard against it by keeping our hearts with all the diligence that God's grace can afford us. David wrote in one of his Psalms, "My soul followeth hard after thee; thy right hand upholdeth me." The Christian life allows for no relaxation in any way. We must give constant attention to our spiritual welfare; we must follow hard after the Lord our God. Only by constant vigil against the untoward influences of the world, only by the constant application of our souls to the things of the Spirit, shall we escape that coldness of spirit, that deflection of heart, that is both displeasing and dishonoring to God. It behooves us to keep our hearts with all diligence.

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 3 April 19, 1953

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

MARY'S GIFT

Lesson Text: John 12:1-8, 20-27.

Golden Text: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

I. Jesus the Christ Anointed: verses 1-8.

A startling event such as the raising of Lazarus from the dead produced a profound impression upon all who had witnessed or had heard about the miracle. Those whose hearts were open to the truth received with joy this token of the Saviour's Deity and power, and they believed on Him. Others, whose hearts were rebellious, became inflamed with hatred and jealousy at the triumph of the Saviour, and these straightway plotted for His destruction (John 11:45-47). But in the home of Lazarus, the Saviour would ever be a welcome Guest, for henceforth He was the Centre of that home. What a difference it makes when Christ is crowned Sovereign of the home!

It was to Bethany, the home of Lazarus, that Christ went as He neared Jerusalem for the days of this final Passover Feast, for the fellowship of His friends brought comfort to the Son of man in these days of suffering (Matt. 21:17; Mark 11:1, 11, 19). This supper at Bethany was not held in the home of Lazarus, but rather in the home of Simon

the leper, who had probably been cured by the Saviour (Matt. 26:6-13; Mark 14:3-9).

What a glorious opportunity Lazarus had to testify to the love and power of the Lord Who had raised him from the dead! No doubt he was faithful in that respect, but it is a striking fact that not one word which Lazarus spoke is recorded in Scripture. His influence was chiefly felt in what he was, rather than in what he said. His living presence among the people, as one who had been dead, was a stronger witness for Christ than any words he could utter. Unbelievers and scoffers cannot gainsay such a powerful testimony (John 9:25; Acts 4:14-15). The world will listen to a Christian, if they see the evidence of a transformed life.

This supper at Bethany is the second of which we have record (Luke 10:38-42). It must have been an occasion of great joy. Lazarus had been restored to his sisters; their family circle was again complete, and together the three of them went to the supper as guests with the Lord. This supper of fellowship foreshadows the marriage feast of the Lamb, when the redeemed of earth shall gather in the heavenly home, to be separated from one another no more.

Mary's devotion to her Lord was such that no gift was deemed too precious to be bestowed upon Him. Her sacrificial offering, like the sweet incense of the prayers of the saints (Rev. 8:3), filled the house with its fragrance. The influence of her good deed, which won the approval of the Master, lives on to this day (Matt. 26:13; Mark 14:9).

Judas would judge everything by the standards of a cold, calculating worldling. The pretense of unselfish regard for the poor was too slim a covering to conceal his heartless greed. He would sell his soul for thirty pieces of silver.

A loving heart soon outstrips the keenest mind in grasping the sacred truth. The disciples had frequently been told that their Master would die and rise again, but they did not believe it (Matt. 16:21; Mark 8:31; Luke 9:22, 44, 45; 18:31-34). Mary sensed the truth and anointed His body in anticipation of His burial. She was evidently not among the women who took spices to the tomb (Mark 16:1); she believed that He would rise again.

II. Jesus the Saviour Announced: verses 20-27.

We are not told why these Greeks desired to see Jesus. It is possible that their curiosity had been aroused by the

reports which they had heard about Him, and that they intended to enter into a religious discussion with Him. The Greeks were naturally of a thoughtful disposition, and it was their custom to discuss at length problems of philosophy and religion, as they sought for truth (Acts 17:21; 1 Cor. 1:22). But the way of salvation through the cross of Christ is not according to human wisdom. Christ crucified is to the Jews a stumbling-block and to the Greeks a laughing-stock, but to the believers He is the Power of God and the Wisdom of God (1 Cor. 1:17-25).

In answer to the request of the Greeks for an interview, Christ emphasized the truth that the passage to life lay through the gates of death. Even a grain of wheat cannot produce a harvest, except it die (1 Cor. 15:36, 37). Glory comes only through suffering (Heb. 2:9, 10; 1 Pet. 5:1). The way to save life is to lose it (Matt. 10:39; Luke 14:26).

Christ was willing to pay the price of our salvation; His sacrifice was voluntary (John 10:15-18; 19:11; Heb. 10:5-7). "Now is my soul troubled; and what shall I say? Father, save me from this hour?" He would not pray for deliverance from the suffering of the cross (Mark 14:35, 36), because He had come into the world for that hour (Luke 19:10; John 6:38, 39; 10:10; 1 Tim. 1:15). Hitherto He had said, "Mine hour is not yet come" (John 2:4; 7:30; 8:20), but the time was now at hand for Him to glorify the Father by yielding His life as a ransom for sinners (Luke 22:37; John 17:1). God voiced His approval of the sacrifice (Matt. 3:17; 17:5).

Christ was to be lifted up from the earth on the cross, just as the serpent was lifted up in the wilderness (v. 32; Num. 21:9; John 3:14; 8:28; Rom. 5:8), that whosoever should look upon Him might be saved (Isa. 45:22; John 1:29). Christ died for the sins of the whole world (1 John 2:2). Look to Him and live!

DAILY BIBLE READINGS

| | |
|-------------------------------------|------------------|
| April 13—Mary's Devotion | Luke 10:38-42. |
| April 14—Mary's Faith | John 11:19-32. |
| April 15—The Great Supper | Luke 14:16-24. |
| April 16—The Lord's Supper | 1 Cor. 11:23-34. |
| April 17—The Marriage Supper | Rev. 19:1-10. |
| April 18—The Triumphant Entry | John 12:12-19. |
| April 19—The Uplifted Christ | John 12:28-33. |

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