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## ROMAN PATTERN FOR AMERICA

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**I**N THE Roman Hierarchy's campaign of aggression in America, their principles of operation and objectives have been clearly stated. As we have seen, the Knights of Columbus, in their propaganda material, declare their church cannot be tolerant towards any church but their own—saying, "If God revealed one immutable truth, if He established one Church . . . How can a person be tolerant toward any other truth or church or way?" (See *You Hear Strange Things About Catholics*, p. 13).

### The Alleged Oath of the K. of C.

The Knights of Columbus, in their literature, broadcast over America, say: "We Catholics want our non-Catholic friends and neighbors to know us as we really are." If non-Romanists knew the Roman Church as she is presented by the standard authorities of her own church, they would know her to be the most intolerant religious system that ever existed, and would reject her and her claims as anti-Christian, and as the avowed enemy of our national welfare.

The Knights of Columbus describe the oath credited to them as a *bogus oath*. It is to be found in the Congressional Record, Washington, D.C., Vol. 49, pt. 4, Feb. 15, 1913, page 3216. This document is too lengthy to be given here, but, in part, it reads:

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive those infamous heretics . . . That when the same cannot be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poinard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons," etc.

It is only natural that the Knights of Columbus should deny that this is their oath.

However, *the same cruelty is taught elsewhere*. Even if we accept the denial and explanations of the K. of C., the fact remains that the same sentiments, the same hatred, and the same determination to destroy heretics, as expressed in this alleged oath, are definitely taught in the standard works of the most eminent authorities of the Roman Church.

In the recently published propaganda literature of the Knights of Columbus, viz. *Why Millions Call Him 'Holy Father'*, there is a chapter entitled "The Pope's Day — Reprinted from *Time*, May 5, 1947." Of course, the account reads interestingly enough. The article records that the Pope "says the Rosary and part of the Breviary"; and later on, "the Pope rises from his desk and goes back to the chapel to complete the reading of his Breviary."

Since the K. of C. literature is prepared mainly for non-Romanists, it will be of interest to many to know *what* the Pope might be reading in his breviary. The *Breviary* is the *Divine Office*, a book of prayers, hymns, feasts of saints, etc. It is divided into four parts, answering to the four quarters of the year—winter, spring, summer, and autumn. The Roman Church imposes the recitation of the Breviary on all clerics. This work is advertised in the Jesuit magazine, *America*, as "Approved by Hierarchy and Clergy Throughout the Americas," and priced at \$36.50 to \$60.00.

The writer has before him the "Breviarium Romanum Ex Decreto SS. Concilii Tridentini," published by Benziger Brothers in 1902. In the section for spring, *pars verna*, on page 433, for May 30th, we find *Lectio iv.*, a reading lauding the memory of *Ferdinandus Tertius—St. Ferdinand III.*

### A Roman Saint Carried Fagots to Burn Heretics

In this reading in the Roman Breviary, with which all priests are familiar, and beginning at the words, "In

eo, adjunctis regni curis, regiae virtutes emicuere," we read:

"In him, the virtues of a king shone out brightly, magnanimity, clemency, love of justice, and, above all, zeal for the Catholic faith, and a burning desire to protect and propagate its religious worship. He shewed this especially by the vigour with which he pursued heretics. He never allowed them to exist in any part whatever of his dominions; and when they were discovered, he himself with his own hands carried the fagots to burn them."

#### True to Form

That which the present Pope, or any priest, might read in the Roman Breviary, regarding the burning of heretics, is in exact accord with the official documents of the Roman Church. For example, the bull of Pope Alexander IV—*Inquisitionis officium contra hereticos*. Note particularly, the bull of Pope Benedict XIV, which we quote in part: "In that, we, adhering to the constitutions of our predecessors, Gregory XIV, Benedict XIII, and Clement XII, having removed certain cavils and subterfuges, by which the execution of them was impeded, decreed and appointed that he who was accused of an excepted crime, if at any time he should fly to a place of protection, ought to be dragged forth from it, as often as proof sufficient for the torture could be had, which should prove his crime . . . The crime of heresy, as you well know, is an excepted crime; and he who is accused of it cannot enjoy the refuge of a Church."

#### The Death Penalty for Protestants

Astonishing though it may seem to the uninformed in this enlightened age, the following is one item from the up-to-date Ecclesiastical Law governing the policies and purposes of the Papacy: "NEVERTHELESS IT IS A CATHOLIC TENET THAT THE CHURCH MAY JUSTLY INFLICT ON HERETICS THE PENALTY OF DEATH." (Suarez 2 de Fide Disp. xx., sect. 3, n. 28) (De Luca, S. J., Dated at Rome, 1900).

If we know a man's intention is to turn us out of our home, or, worse still, to do us personal physical injury, even to the extent of the taking of life, we are not likely to weakly give him the key to the house. Yet, while the Church of Rome freely publishes and states her intentions as to what she will do with Protestants once she gets the power, many seem utterly oblivious to this fact, and are prepared to hand over the key and the control of all our priceless liberties.

#### Authoritative Works

Two publications issued from the Romish press prove that the persecuting edicts of the Middle Ages are brought up to date by modern Jesuits. The doctrines of sedition and blood as promulgated by the Jesuits Bellarmine and Suarez, in the sixteenth and seventeenth centuries, have been revived and sanctioned by Rome's highest authorities in this twentieth century. One, bearing the official Imprimatur, is "Institutions of Public Ecclesiastical Law," by the Jesuit Professor of the Text of the Decretals in the Gregorian University, P. Marianus de Luca, S. J.—"Dated at Rome on the sacred days of Saints Peter and Paul in the Year of Jubilee, 1900," and sanctioned by "Franciscus M. Carini, Praep. Prov. Tom., S. J." The other is a work published in two volumes by Popp & Hogan, San Jose, California, entitled *Christian Apologetics* by Rev. W. Devivier, S. J. This latter work is a thoroughly Jesuit "Exposition of the

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Foundations of the Faith", with an introduction by Rev. L. Peeters, S. J. It is approved by the Jesuit General, the Very Reverend Louis Martin as well as twenty-eight Bishops, four Archbishops, three Cardinal Archbishops, and two Cardinals.

We turn to the "Golden Words from the Holy Father", as contained in the "Encyclical of Leo XIII to the Archbishops and Bishops of the United States." We read:

"All intelligent men are agreed, and we ourselves have with pleasure intimated, that America seems destined for greater things. Now, it is our wish that the Catholic Church should not only share in, but help to bring about, this prospective greatness . . . But what is the meaning of the Apostolic Delegation, or what is its ultimate aim except to bring about THAT THE CONSTITUTION OF THE CHURCH SHALL BE STRENGTHENED, HER DISCIPLINE BETTER FORTIFIED." (caps mine) (Given with the Papal Arms of Leo XIII in *The Voice of the Church*.)

To anyone who knows anything at all about the Constitutions of the Roman Church and her discipline, this is a most astounding assertion of Pope Leo XIII as to the *ultimate aim* of his church. That *ultimate aim* cannot be known by an unsuspecting public, unfamiliar with Rome's official pronouncements.

#### Death for Heretics

Let us look at some of the disciplinary measures of the Roman Church, as given by De Luca, S. J.:

"The good that is most necessary to the Church is the unity of the true faith, and that cannot be preserved unless the heretic be handed over to death." (Cp. Bellarm. l.c.)

"The Church is a perfect society; and that we assume as proved. Then the right of the sword is a necessary and effective means to the attainment of its end . . ."

### Heresy Rooted Out With Fire and Sword

"There is no graver offence than heresy owing to the harm it does to the Christian state, and, therefore, it must be rooted out with fire and sword." (Many authorities quoted in support of the infliction of the penalty.)

"So when heretics have been left to the secular arm, the judges must inflict on them the penalty not of death only but of fire."

If the Roman Hierarchy does not mean, at some convenient opportunity, to put heretics to death because they will not bow to the Pope, then why do they state in the clearest language possible that this is their intention?

If the members of the Roman Church knew the Canon Law of their church as well as they know the Rosary or their regular church services, they would be as horrified as are Protestants who do know it.

### As Bad As Any Oath

The Jesuit Canonist De Luca, speaking for his church, affirms:

"It is not necessary that the ministers of the Church should themselves execute, like butchers (*tanquam carnifices*), the command of magistracy of the Church. It is sufficient that the ecclesiastical magistrate should be the death judge (*mandans mortis*) in each particular case, and that the ministry of the civil power should be absolutely bound (*indeclinabile ministerium*) to supply secular executioners (*executores saeculares*)."

### Rome Biding Her Time

This is not the language of the infamous Nero, or of the murderous, pitiless, Hitler and his Gestapo; neither is it language limited to the Dark Ages and the Spanish Inquisition. Instead, it is the sanguinary provision of the modern Church of Rome, the Church which is seeking to "make America Catholic".

If Protestants still sleep on, and if the Church of Jesus Christ does not arouse from her lethargy by the Spirit of God, the Laws of the Vatican, at present impracticable, will yet go into effect. This was made clear by "The Third Plenary Council of Baltimore," in the "Pastoral Letter of the Archbishops and Bishops of the United States." This ought to shock this Western Hemisphere wide awake. In dealing with "Pastoral Rights", the "Pastoral Letter" asserts:

"No small portion of our attention has been bestowed on the framing of such legislation as will best secure the rights and interests of your pastors, and of all ranks of the clergy in this country. It is but natural, beloved brethren, that the first and dearest object of our solicitude should be our venerable clergy. They are our dearest brethren, bound to us by ties more sacred than those of flesh and blood . . . This she (the Church) has secured by her wise laws, based upon the experience of centuries, and representing the perfection of Church organization. It is obvious in countries like our own, where from rudimentary beginnings, our organization is only gradually advancing towards perfection. THE FULL APPLICATION OF THESE LAWS IS IMPRACTICABLE; BUT IN PROPORTION AS THEY BECOME PRACTICABLE, IT IS OUR DE-

SIRE, NOT LESS THAN THAT OF THE HOLY SEE, THAT THEY SHOULD GO INTO EFFECT." (caps mine) (See "The Catholic Library," approved by Archbishop Corrigan, of New York).

### Should Make a Country Hesitate

Reading the foregoing Canon Law (which term now refers to the Revised *Codex Juris Canonici*), declaring the right of the Roman Church to put Protestants to death with fire and sword, should make a country hesitate placing more power in the hands of such a church, or having any religious, political, or diplomatic relations with the Vatican. If ever the Church of Rome were to gain supremacy, which is her objective, civil and religious liberty would cease to be. This is not the hasty conclusion or assumption of rabid Protestants, but it is the dogmatic assertion of the Roman Church.

### When Peter Smote Off An Ear

*Liberty of conscience* should be accorded to all whether Protestant or Romanist; but, contrary to this, the program of the Roman Hierarchy is a program of conquest and cruel intolerance, of which many members of the Roman Church know little or nothing. This program of fire, sword, and suppression ought to be made known to the wide world, lest the people and the nations be deceived by the religious ostentation and make-believe.

When officers from the chief priests and Pharisees came with Judas to arrest Jesus, we read in the record, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear." But what a rebuke the Lord Jesus administered to Peter! "Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" It is well, too, to note our Lord's attitude toward this enemy, "And he touched his ear, and healed him" (John 18:2-11; Luke 22:47-53).

### Monumental Jesuitism

Many know something of the history of the Spanish Inquisition, and Rome's cruel intolerance in past ages; but not many are sufficiently aware that the modern Church of Rome is just as cruel as at any time in her history, and is scheming and plotting in every religious and political circle, ever seeking to hasten the day, as she hopes, when she shall have succeeded in making America Catholic, and able to put her laws into effect. The foregoing quotations from authoritative sources, reveal all too clearly her program of fire and sword.

The Jesuits have not only published their doctrines of sedition and blood in the *Institutions of Public Ecclesiastical Law* and other such works, but they have been bold enough to erect, both in Canada and America, their monument of the founder of the Jesuit Order, Ignatius de Loyola, exhibiting to all who care to see their program of tyranny. The monument is supposed to represent Ignatius de Loyola, the first General of the Society of Jesus, trampling on the prostrate form of Martin Luther, whose Protestant witness the Jesuit Order sought to destroy. The monument portrays the hoped-for triumph of the Roman Church over Protestantism, out of whose representative the heel of Loyola is crushing the life.

One such monument may be seen on the St. Foye Road, Quebec City, outside a Jesuit Seminary. There is another in the Jesuit Church on Sunset Boulevard, Hollywood, California.

Here, then, is Rome's call to her devotees to imitate the Jesuits in their militant program to gain the victory over Protestants and Protestantism.

#### Our Responsibility

"It is high time to awake out of sleep." God's call is heard in the prevailing conditions of our day, that every Christian should seek spiritual revival, and answer the propaganda of the Roman Church, not with hatred, but with greater zeal in making known the glorious Gospel of our Lord and Saviour Jesus Christ; and with increased vigilance in maintaining our blood-bought heritage.

—From *The Converted Catholic Magazine*.

### THE GOSPEL IN A CELEBRATED FRENCH TOURIST CITY

By W. S. Whitcombe, M.A.

OUR visit to Italy was precluded with a few days' stay in the celebrated resort city of Nice, the show-place of France, just a few miles from the Italian frontier. It is situated on the Cote d'Azur where the Alps dip down abruptly into the sparkling blue waters of the Mediterranean under a brilliant azure sky. It is little wonder that tourists from all over the world flock to this beautiful district to enjoy the healing mildness of the climate and the beauty that nature has lavished upon it. Fields of brilliant carnations, grown for export to the rest of France, are matched by the deep purple of the bougainvillea, a climbing plant that adorns the sides of many houses perched on the precipitous mountain sides above the sparkly blue waves of the sea. It is a riot of colouring, blended with the neat patches of red provided by the tiled house-tops against the sombre, bare background of the mountain cliffs that rise hundreds of feet, covered on their lower slopes by patches of little gardens and on their upper reaches by straight rows of vineyards that creep almost to the very top. The whole scene provides a picture that seems to cry out for an artist, while it engraves itself on one's memory as a thing of beauty that is a joy forever.

Our primary purpose in visiting Nice was to make the acquaintance of the faithful pastor of the church who has exercised his ministry there for more than thirty years. He was the only pastor of the French Association of Baptist Churches whom I did not meet on my previous trip nineteen years ago, and as hundreds of tourists streamed out of the station, I wondered how I should recognize him in the crowd. I was not left long to wonder, for on coming out of the station I saw a tall man holding a copy of THE GOSPEL WITNESS in front of him, eagerly scanning the out-coming passengers. It was a pleasure to see my old printed friend in that great foreign tourist city, and the joy was greatly increased when I came to know Pastor Evrard, one of the members of our GOSPEL WITNESS family. At half-past five in the afternoon, he took me to his fine church building where some thirty or more persons had gathered for prayer in spite of the rain—most usual in that climate. I do not know of any other church, either in Europe or in North America, with the possible exception of Jarvis Street Church, where so many people could be gathered for a prayer meeting at such an hour. The people knew

how to pray and formed a most appreciative audience which made it easy for me to preach to them.

I have already described some of the natural beauties of this city and its surroundings. Along the wide board walk which follows the magnificent shore line for miles are lined, in seemingly endless prospect, great hotels, some of them palatial constructions, furnished with every conceivable luxury, and with prices to match. The proprietor of our little family hotel in the residential district of the city, opposite the church, told us that the normal population of Nice was about 250,000 persons, but that in the height of the season the city was swollen with an influx of 200,000 visitors. This means that everyone in the entire city is dependent, either directly or indirectly, upon the tourist trade. The atmosphere of such a city is not conducive to the work of an evangelical church, unless it be in a negative fashion by creating a pressing need for the Gospel. Tourists are not generally noted for their piety, and those that do not come to frequent the gambling casinos, such as nearby Monte Carlo, often leave their profession of religion at home. Even worse is the influence of money lightly spent by wealthy holiday-makers in search of pleasure, which tends to induce perverted sense of values among young people brought up in such surroundings. And still more evil is the brazen effrontery of sin, such as my wife and I glimpsed it while waiting for a bus on a street, in the rear of the palatial hotels. The passing sight of it made us feel that we were in a city cursed by a dreadful plague:

"Where every prospect pleases  
And only man is vile."

In order to reach young people and children beset by such temptations, Pastor Evrard has for some years maintained a summer camp in the mountains where boys and girls can live under Christian influence, and where the Gospel can be taught the children, and thus find a way into their homes and the hearts of the parents. Unhappily, the fine camp buildings, built largely by the pastor's own hands with the help of his people, together with its entire equipment, was reduced to ashes during the war, as the site is only a few kilometres distant from the Italian frontier and was successively occupied by the soldiers of three armies. To add to the heavy burdens of this faithful pastor, it was impossible to obtain reparation payments from the government after the war and he had to start afresh to rebuild the entire camp. Our French pastors all work under severe handicaps in comparison with our churches at home, but we felt that in Nice there were peculiar problems that rendered the work of the Gospel much more difficult than is usual even in Europe. Notwithstanding, we rejoiced in what we saw of the Lord's hand in the testimony in Nice, and we thank God for this long ministry in an especially needy place. We sincerely hope that our readers will join with us in prayer for God's continued blessing upon this lighthouse set in the darkness of a gay, pleasure-loving city.

It will be of interest to our readers who admire Spurgeon, to know that this great preacher loved this part of France and often came here in times of sickness to recuperate. The modest little hotel where he lodged, "Le Beau Rivage", still stands just across from the Italian frontier, and there is a plaque on the wall to note that this modern apostle died there. We are convinced that had he known the story of the founding of this Gospel work and of its lightbearing through the years, he would have rejoiced in it, as we do.

# The Jarvis Street Pulpit

## "You Say You Trust Christ? But Does He Trust You?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 23rd, 1953

(Electrically Recorded)

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

"But Jesus did not commit himself unto them, because he knew all men,

"And needed not that any should testify of man: for he knew what was in man."  
—John 2:23-25.

### Prayer Before the Sermon

We have come, O Lord, with a desire to understand a little more of that which is revealed in Thy Word. We pray that the Divine Author of this Holy Book may be present with us to interpret His own Word. We know Thou art ready thus to be our Teacher this morning. May grace be given to every one of us that we may be enabled to receive that which Thou wouldst teach us, even to receive the truth in the love of it.

We pray for all our absent friends, those who regularly worship with us, and are away on holiday, in a journey, waiting upon the sick, some ministering in hospitals and elsewhere. Thou art able to be present wherever Thy children are; Thou art able to give to every one of them Thy blessing. Let it be so we pray this morning. Throughout this land, and other lands, wherever Thy people are gathered in Thy Name, may the presence of the Lord be felt by all, and may every one receive a touch from God. Grant us this, for Jesus' sake, Amen.

SOME of you will remember that last Sunday morning and the Sunday before we gave our thought to the all-important matter of faith — what faith really is. And you will have perceived with the announcement of this text that we are brought face to face again this morning with another aspect of the same subject. It is highly important that we should know what it is really to believe on the Lord Jesus Christ.

### I.

We are here told of CERTAIN PEOPLE WHO AT JERUSALEM ON THE FIRST FEAST DAY BELIEVED IN HIS NAME BECAUSE THEY SAW THE MIRACLES, OR SIGNS, WHICH HE DID. Here were people certainly who had a kind of faith. It is specifically said that, inspired by the signs which they had witnessed, they believed in His Name. You will recall that the miracles of our Lord Jesus are called signs. "This beginning of miracles (or signs) did Jesus in Cana of Galilee, and manifested forth his glory." Then at the end of this Gospel John by inspiration writes: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." John had been led to make a certain selection of the signs which Jesus had shown. Then he said, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Obviously, therefore, the signs which characterized the earthly ministry of our Lord were Divinely designed to inspire faith in those who observed them.

And yet our Lord on some occasions refused to show signs. We read this morning of how the Pharisees said, "We would see a sign from thee." And he replied, "An

evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." Then He proceeded to set before them that which prophetically was the heart of the gospel — the death and burial and resurrection of Jesus Christ. This was to be the supreme sign which was to induce faith in those who heard of it.

There are some people who are always eager for signs, and who seem to think that it is an evidence of superior spirituality when they ask signs. As a matter of fact, however, that sort of thing belongs to one's mental non-age, to one's intellectual infancy. Our Lord, though He showed signs, signs sufficient for people to understand the truth of His Messiahship, yet when He found people coming seeking signs He seemed almost to discount their value. When the centurion came to Him seeking His help in behalf of his son He said, "Except ye see signs and wonders, ye will not believe." Obviously our Lord had interpreted the thought of this man, and he had come expecting to see some miraculous manifestation of divine power. But instead of that Jesus said, "Go thy way; thy son liveth." Then the record says, "The man believed the word that Jesus had spoken unto him, and he went his way." He asked no more for a sign, but he believed the word and went his way. And on his way toward home he was met by a messenger who told him, "Thy son liveth." And asking at what time the fever left him he learned that it was at the same hour in the which Jesus said, without any accompanying sign, "Thy son liveth." "And himself believed and his whole house."

You will remember too that Nicodemus, a doctor of the law, a member of the Sanhedrin, a man who was religiously well instructed, came to Jesus saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles (or signs) which thou doest, except God be with him." But Jesus did not give him another sign, but He said, "Except a man be born again, he cannot see the kingdom of God."

It seems to me that this suggests that *there may be an intellectual apprehension of objective truth without any real heart trust in the Saviour.* These people were impressed by the miracles which Jesus wrought, and it is said they believed in Him because of the miracles. That passion for the unusual, for the extraordinary is not uncommon in our day. Of course you will understand that I am not discounting miracles. Every conversion is a miracle. And the miracles of our Lord Jesus were very real, and they had their place. Yet here were some who believed in a certain way because of the miracles, and

yet did not really in heart believe in the Lord Jesus. I say that such carnal desire for the spectacular, for the unusual, for the extraordinary, we find ministered to today. Any man who will promise to work miracles with a little vial of oil, open the eyes of the blind, and unstop the ears of the deaf, and generally to heal diseases, can be sure of a great following. Nor do people very carefully examine into the character of these so-called signs. I have been in Toronto now for over forty-three years, and we have had many orgies (I call them) of divine healing, where multitudes have followed some religious charlatan who professes to heal the sick. We have had I know not how many here through the years, but I have never known one single case of genuine healing as a result. It is all a piece of colossal humbug, an attempt to work miracles, and to secure a great following because of the extraordinary signs which were supposed to accompany the preaching.

Now we find that applied very often in modern methods of evangelism. It is supposed by some apparently that salvation lies at the conclusion of a logical syllogism. You are a sinner. Yes, all men are sinners; therefore I am a sinner. Christ died for sinners, therefore He died for me. Those who believe shall be saved. I believe that I am a sinner, that Christ died for sinners, and I suppose I am saved. That sounds logical enough, does it not? But again I say I have seen people walk the aisles of Massey Hall and other places in response to that kind of teaching, and of the multitudes have not been able to find one who really walked in the ways of the Lord, and who really was regenerated by the power of the Holy Ghost. I am pointing out to you that it is possible to substitute a mental process for the real work of God the Holy Ghost.

*This whole matter was objective to these people.* They saw the miracles, they marvelled at them, and they professed to believe in His Name. And I suppose if you or I had been there we should have accepted their profession as being in every respect genuine.

## II.

But the extraordinary thing was that JESUS HIMSELF DID NOT ACCEPT IT. "Jesus did not commit himself unto them," although they professed to commit themselves to Him. Precisely the same word is used in both cases. "Many (trusted) in his name," if you like, but Jesus did not trust in them. The faith they exercised was not mutual; there was no divine response to it, for the reason that the Lord knew it was not a spiritual exercise at all, but purely an exercise of the mind. "Jesus did not (trust) himself unto them;" He did not accept their profession as being genuine.

Has it ever occurred to you that *true faith is mutual*? Faith is the gift of God. Faith is a quality wrought in the soul by the power of the Holy Ghost. A man may come and be very religious, like Nicodemus, and say, "I have seen the miracles, and I reason that a man working such extraordinary miracles as these must be a man who has God within. No one else could do it." But Jesus knew that Nicodemus was still on the outside. He said, "Except a man be born again, until God does something in you, you cannot even see the kingdom of God, notwithstanding your intellectual acceptance of the reality of these wonders." Faith must be mutual. No man really believes until he is born again. I think I have referred to it before, but I remember at an ordination council someone asking a very discerning question of a very well

instructed candidate. He said, "Mr. So-and-So will you tell us whether faith precedes regeneration, or does regeneration precede faith?" He thought a moment, and said, "Logically it would appear that faith must precede regeneration, but chronologically regeneration must precede faith. "For no man can possibly believe until he is regenerated; it is the work of the Spirit of God."

*I think this should teach us caution.* When people, because perhaps of an earnest logical appeal, say they believe, we should exercise great care to make sure that their faith is genuine. Years ago someone reported to me that at one of our great services when many professed to be seeking the Lord, when at last the Benediction was pronounced a reporter sitting in the back seat turned to the person next to him and said, "Well if that isn't high pressure salesmanship I never saw it." I am constantly warning our students not to substitute personal persuasion, the pressure of an intellectual presentation of things, for the real work of the Spirit of God.

A Pastor once said to me that there was a young man in his congregation who seemed to be very anxious. He was interested profoundly in religious matters, and came regularly to the services. He said, "I went to him and tried to persuade him to a definite surrender and acceptance of Christ. And the young fellow astonished me. He stood up and said, 'Sir, would you pluck the fruit before it is ripe?' " Was that not a profound remark? He knew very well that the Sun of righteousness was streaming in upon him. It was having its effect, and was illuminating his mind, and engaging his affections. But he recognized what was going on within him was a work of the Spirit of God, which could not be completed by human effort. You go into an orchard where the fruit is ripe and pluck the peaches, or whatever it is. You have only to put out your hand and touch it, and you haven't to pull it; it drops into your hand. But if it is green you pull, and you pull the branch down, and still it does not give. It is not fit to eat.

Now there was a lot of green fruit at Jerusalem, and the Lord knew it was green. They professed to believe on His Name, they saw the miracles. But He said, "Not yet. I cannot commit myself to them." It is well that we should commit ourselves without reserve to Jesus Christ. Oh, what a glorious experience, when in response to a complete and unreserved committal, our souls know that He has answered, and that He has committed Himself to us. Then we are able to say, "My beloved is mine, and I am His. I believe in Him, and praise be His Name, He believes in me."

But I must cite some Scriptural illustrations if I can of this principle, for I would remind you that in these inspired records, over and above what may seem to be the main and specific teaching of any particular narrative there are a lot of incidentals, by-products if you like:

Abraham, as I have said to you the last two Sunday mornings, is described as the father of all those who believe. And all believers are said to be the children of faithful Abraham. We may therefore profitably look to Abraham's record to see if we can find in it any illustration of this particular truth of the mutuality of faith, that when we really trust God, God trusts us. It is written that when Abraham sat in his tent door in the heat of the day — I spoke to you of that a few weeks ago — a very useful way in which to employ the rather enervating hour of noontime. And yet at that particular time three men came to him, and of the three there was



One outstanding. It was beyond all doubt an Old Testament appearance of the Angel of the Covenant. And when they had been entertained, the Lord (not the other two) soliloquized with Himself. The two men went toward Sodom, "but Abraham stood yet before the Lord." The third Person remained to talk with Abraham, while the two angels went on toward Sodom. And the Lord spoke after this fashion: "Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation?" Then He answered His own question. He said, "For I know him, that he will command his children and his household after him. I can trust him. I can trust Abraham with my secret." "The secret of the Lord is with them that fear him." And so the Lord took Abraham into His confidence, and He told him that He had come down to inquire into the condition of Sodom, and that His messengers, the angels, were now enroute to that wicked city. They would see whether they had done altogether according to the cry of it. Abraham knew that Lot lived in that neighbourhood; indeed he had pitched his tent toward Sodom, but now he was actually living in the city, as most people do at last who move in that direction. So Abraham then stood before the Lord and prayed. What inspired his prayer? The communication of the Divine secret. That is what made him pray. You and I pray when we learn what is in this Book. The study of God's Word and the exercise of prayer are inseparable companions. Neglect this and you will soon neglect your prayers; pray much and you will be sure to come to the Book. The secret of the Lord will then be yours, and you will find the Lord Jesus committing Himself to you. And oh, in that talk with Him what secrets are communicated; what wonders of grace are wrought in the soul when the believer and his Lord stand face to face in mutual trust.

My dear friends, we may well ask ourselves, CAN THE LORD TRUST US? We say we trust Him. Very good. But can He trust us? that is the question. Is there any thing in us wrought by the regenerating and sanctifying power of the Holy Ghost through the Word that will justify the Divine confidence? That is an Old Testament illustration.

Let me give you one from the New. There was a man whom no believer trusted, not even Ananias, when the Lord said, "Go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth." How did He know? God had heard him. God knows when we really pray. We enter into our closets and pray to our Father which is in secret. People talk about much prayer. When somebody comes to me and says, "I want you to do so and so, for I have prayed about it," I do not believe it. People who really pray do not talk much about it; they talk to God. You remember Sampson had a secret conflict with the lion. It roared upon him, and Sampson took him and rent him as he would have rent a kid, and he went on his way. When he came back he found that a swarm of bees had made a nest in the carcass of the lion, and at the scene of his former conflict he stooped and filled his hands with the honey. He brought the honey to his parents, and the old record says, he did not tell them anything about the fight he had with the lion. Slay lions, but do not parade your victories. Bring the honey, and that will be the proof. "I prayed about it." I have sometimes felt real anger when somebody has come and laid down a certain program, and said, "Now I am going to do this, and I want you to do this, for I have prayed

about it." I tell them I do not believe it. "If you had really prayed you would be silent." Trust in God and not your prayers. "I believe in prayer," someone says. I do not. "You do not?" No, I do not. "You don't believe in prayer?" No. It is a marvel to me that God ever answers my prayer, but He does. I believe in One Who answers prayer, but I do not believe in prayer. I do not believe that we can pray in such a fashion that God must do it. These divine healing orgies are wicked. They shut you up to a logical position and say, "You believe and God must do it." And the poor soul is in agony. I sat at the bedside of a woman who was dying one day, who had been brought down here to one of these divine healing meetings, and had been told that there was no bar but unbelief to her healing. She was dying of cancer, in indescribable agony. She wrung her hands as I sat beside her, and said, "What have I done that I cannot believe?" She was one of the finest saints I ever knew. But that damnable doctrine had robbed her of the comfort of the Divine presence, and the solace of the Holy Spirit, in the hour when she needed it most.

Prayer is really a communication, a mutual exchange between the regenerate soul and the regenerating Spirit. Publicly yes, we pray. Privately pray but do not advertise it. It was against that our Lord inveighed when He said, "The Pharisees pray openly to be seen of men." Do not pray to be seen or to be heard of men; pray to be heard of God. "Behold he prayeth," said the Lord of Saul of Tarsus. You remember Ananias said, "Lord I don't trust him. I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And now he has come to Damascus to drag us all up in bonds to Jerusalem." And in effect the Lord said, "Ananias you do not trust him, but I do. Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." The Lord Jesus trusted Saul of Tarsus because He knew Saul of Tarsus trusted Him. "Who art thou Lord?" he said, and in that cry the Lord saw that Saul recognized Him. It was a real heart cry; for the light that never was on sea or land had illumined his mind, and he had given his soul to the ascended Lord. And the ascended Lord gave Himself to him, and in effect said, "I trust you Saul. You are a chosen vessel unto me." You know how Saul wrought in the years that followed, and how the Lord exalted him so that he was even looked upon as the chief of the apostles. Such an abundance of revelation was given to him that the Lord suffered a thorn in the flesh to afflict him, lest he should be exalted above measure because of the trust that was reposed in him by the King of kings. And Saul never betrayed that trust right to the end of life. At last he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

I wonder, dear friends, if some of us have not lost, and are not in danger of losing much blessing just at this point. I have been a long time a minister, and I have seen many, many ministers who ran well, and who promised to be marvellously useful, but they were soon hindered. They had a little success, and it went to their head, like whiskey to an Indian. They were puffed up, proud, and conceited. And in the measure in which they were puffed up they were knocked down. They lost their power. Read the honour roll of history, men like Savon-

arola, and Wycliffe, and Tyndale, and Luther, and Melancthon, and Farrell and Knox, and Calvin, and other worthies of the Reformation period, and then Wesley, and Carey, and Finney, and Moody. They told me once that the last time Moody spoke in his Institute in Chicago before he died he stood on the platform and pleaded with teachers and students to walk carefully before God. Then with tears streaming down his face he said, "I have asked God not to allow me to live long enough to lose my power, the power of the Holy Ghost." It is better to die than to take such a course that God would cease to trust him.

"Jesus did not commit himself unto them." Has He committed Himself to you? Do you know really what it is to be in vital and inseparable union with Jesus Christ? I suppose every one of us has had periods of separation, periods when we have been in danger of wandering away. But the grace of the Divine Shepherd brought us back into the path of righteousness, and into the place of fellowship. Oh, that we may know, every one of us, that Jesus has committed Himself to us, and does now trust us.

What are you to be trusted with? If somebody were to put in your charge a million dollars in comparatively large denominations so that you could carry it, and you were entrusted with it to take to a bank, I suppose you would feel something of your responsibility, and you would say to yourself, "They must trust me, or they would not commit this to my charge." But the believer has something worth far more than a million dollars committed to his charge. Paul says we are allowed of God to be put in trust with the gospel. "Put in trust with the gospel!" Do you recognize the solemn responsibility that rests upon every man and every woman who really knows Jesus Christ, and knows the way of life? We are entrusted with it. The Lord has communicated it to us. Now we must care for it, allowed of Him to be put in trust with the gospel. Let us see that we do not betray that trust.

How many have done so. How many have turned away from this Holy Book who once revered it and believed it. How many, as we saw the other Sunday, have allowed their conceptions of Deity to be formed by the precepts of men instead of by God's own disclosures of Himself. There are multitudes in colleges and churches all over the world, who have thus betrayed their trust. We live in an apostate age, where I fear that many who profess and call themselves Christian have betrayed their trust in respect to the gospel, and preach it no longer. Let it never be so with us. Oh, that He may commit Himself to us.

### III.

Now THERE WAS A REASON — because Jesus "knew all men, and needed not that any should testify of man: for he knew what was in man." Now when you come to the Lord Jesus do not take your credentials out of your pocket and say, "Here is the important man I am." He does not need it. He knows what you are without anybody's testimony at all. He is a God of knowledge by whom actions are weighed. He knows what is in our hearts. How often you read in the Gospels that "Jesus perceived" this and that. He asked questions, but Jesus Himself knew what He would do. He knew from the beginning who it was that should betray Him. He was never deceived. He knew that Judas was a traitor all

the time. We do not. We cannot distinguish the traitor; we see only the outer appearance, but God looks on the heart. Proud Peter said, "Master I will go with thee to prison and to death. I will be brave." And the Lord looking into his heart said, "Peter, before the cock crow thou shalt have denied me thrice." I know what is in you, but you do not." And on that other occasion when Peter said, "Far be it from Thee, Lord," the Lord said, "Get thee behind me Satan." He knew that that was the voice of the tempter speaking through Peter's lips. He knew what was in Peter, and Peter did just exactly what the Lord said he would do. Then when Jesus required that three-fold confession from him — "Thou knowest that I love thee"; "Thou knowest that I love thee", and the third time He said, "Simon, son of Jonas, lovest thou me?" And he was grieved because he said the third time, "Lovest thou me?" Peter had not said quite enough yet. After the third time he said, "Lord, thou knowest all things — I have had proof of that — thou knowest that I love thee." Jesus does not need anybody to certify you, or to certify me.

Let me just briefly before I send you away call your attention to the distinction I have made more than once. I have known people to be stumbled somewhat by the emphasis which the apostle James lays upon works, saying a man is justified by his works, while the apostle Paul everywhere insists that a man is justified by faith alone without works. How do you reconcile these apparent opposites? Paul and James are speaking of two kinds of justification. Paul is speaking of justification before God. If I say I believe and I really do, God does not need any corroboration. If I really believe, God knows it. If I say I believe, like these people, when in heart I really do not, He knows that too. But because He knows it He requires nothing but our faith, and if we really believe in Him then we are justified by faith, and have peace with God through our Lord Jesus Christ. But if I say to you, "I am a believer," you do not know whether I am or not. You cannot tell, because you cannot read my heart. You say, "Before I believe I want to see you behave like a Christian; I want to see your works." I am justified before God without works, but you cannot be justified before men without works. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If you are created unto good works then you will walk in the good works which God has prepared for you. In other words, when He calls you into the kingdom He has a job waiting for you, prepared from all eternity. And the proof of the genuineness of our religion is in our lives, in our characters. God does not need it; He knows without that, for He sees our heart. But the world about us will demand that we behave as Christians ought to behave, before they will believe in our genuineness.

I can find in Peter an illustration. Peter the arrant coward; Peter who could not stand up to a servant girl; Peter who swore he did not know Christ, when a young woman said, "Thou art one of them:"—Jesus looked on Peter. "Oh, I remember." And he went out and wept bitterly. He said, "He was right; he knew what was in me." Then on the Day of Pentecost the same Peter stood up with the eleven, and I haven't any doubt that the whole Sanhedrin were there when they heard what was happening. Following that long ten days' prayer meeting in the upper room multitudes came together, and you may be sure the high priest and all his kindred, and



all that took part in the crucifixion, were there. "Can it be that the one we helped to crucify is alive?" This same Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God" — I can almost fancy that when he looked at them, he saw one man down there who was one of their leaders, and I think perhaps he looked almost with eyes of fire — ye have taken, and by wicked hands have crucified and slain." They said, "Who is this?" Perhaps that servant girl was there. She may have been among the converts; I rather think she was; in all probability she was. She said, "What! the same man who swore he did not know Him, reproving all these rulers!" Then later when he stood before them they commanded him and John not to speak any more in this Name, he said, "Whether it be right in the sight of God to hearken unto you — and I think there was a tone of irony in his voice, even of contempt — more than God, judge ye. For we cannot but speak the things which we have seen and heard." And when they beheld the boldness, the one virtue in which Peter had been so conspicuously lacking — "when they saw the boldness of Peter and John," they looked at each other and said, "This is serious; he has been with Jesus. He talks just like his Master did, he behaves just like his Master did." Some of them must have said, "Jesus must be alive. He has done something within this man."

Has the risen Christ done anything in you? He has done much for us, but has He done something in us? Has He made a hero out of a coward? Has he made a faithful soldier out of one who was half a traitor? Has He done that? He will do so. He knows what is in you, and He knows that neither you nor I will be any good to anybody unless He takes up His residence in us. That is the only cure.

There is a parallel passage in what we read, of the unclean spirit going out of a man, a picture of reformation. The man gives up his drinking, his swearing, and a hundred other evils, and the unclean spirit goes out of him. But his reformation is a negative thing. He has given up this and he has given up the other thing, but he has not received anything in its place. Then the unclean spirit comes back again, and finds his house swept and garnished, and enters in. The house is to let, and he enters in, and the last state is worse than the first.

A few years ago houses were very scarce, perhaps more scarce than they are now, and somebody in one of our houses over here was house-cleaning, and the curtains were down. There was no sign of life. I met a couple of men in the driveway, and they said, "Can you tell me if that house is to let?" I said, "No. There is somebody living there, and I think they must be house cleaning." They turned on their heel and went away. The devil is always going about looking for a house to let, and as sure as he finds one swept and garnished he says, "The very one, I will go in; come in fellow demons." And he takes a lot of others in with him. And the last state is worse than the first.

Against that we set the saying of our Lord, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and over come him, he taketh from him all his armour wherein he trusted, and divideth his spoils." He says, "This is my house; I am in possession." That is what it is when Jesus commits Himself to us — He comes and takes up His residence within. Is He living in you, and you, and you? Let us pray.

O Lord, for such a salvation as Thine this morning we give Thee thanks. We pray that we all may be true believers, that we may believe in such a way that Thou wilt really trust us, and commit Thyself to us. Hear us, in Jesus' Name, Amen.

## THE SEVENTH CHAPTER OF ROMANS

### A Thursday Evening Lecture

By Dr. Shields

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THE apostle, in addressing the Romans on this particular subject, assumed that they were in possession of certain knowledge. "I speak to them that know the law." It is a good thing sometimes to have a background of information for the understanding of particular truth.

Before we attempt to expound this chapter I would point out that in all his epistles Paul recognizes that the Christian life is a life of struggle. He was at no time a perfectionist, believing that the battle against evil could be won once and for all, and an unbroken peace enjoyed thereafter. Everywhere he teaches the duality of our natures as Christians — there is "the old man" and "the new". There are some who teach the possibility of the eradication of the old nature. I remember a man's coming back from England telling me of a certain woman who was a somewhat noted teacher, of whom he said, "You know she has got rid of the old fellow." I said, "What old fellow?" He said, "You know, the old man." I said, "What do you mean?" "Well, she believes in the possibility of the complete eradication of the old nature, so that there is nothing but the new man left." Paul evidently did not know anything about that. And this chapter, I think, is proof of that fact.

There have been those who have held that this seventh chapter of Romans describes the experience of the unregenerate. Nothing, I think, could be farther from the truth, because Paul says, "I delight in the law of God after the inward man." Unregenerate people do not delight in the law of God in any respect whatsoever. So that we must recognize that this is descriptive of the experience of someone who has really been converted. My own view is that it is any believer's spiritual biography. I am afraid most of us can think of very many mistakes, and of very many places where we have had to retrace our steps to regain the main highway of our pilgrimage.

Now, "the law hath dominion over a man as long as he liveth." That does not need any exposition. The law has nothing to do with a dead man. He is incapable either of obedience or transgression. He has moved into another realm, where the law does not obtain. Then the apostle institutes an analogy between the state of marriage and the believer's relationship to Christ — that in case of marriage each party is bound to the other until death shall them part, but when death severs the union then the survivor is free. He may not marry another while his wife lives, nor she another while her husband lives, but when either party loses his or her partner then he or she is free to marry again without offense.

There are great truths wrapped up in this chapter that are not the main part of the argument, but incidental to it. For instance, there has always been much discussion as to the significance of the atonement. In

what sense did Christ bear our sins? How did He make atonement for us? There are those who argue that He died to set us an example, so they argue what is known as the moral influence of the atonement. By viewing Him we are inspired to nobler living. But that, of course, is wholly objective; there is nothing subjective about it. There is nothing to suggest in that that there is any power subjectively communicated to enable us to follow the objective example. Mr. Spurgeon, while recognizing that it is difficult for anyone to expound the complete significance of the atonement, yet insisted that the heart of it was represented by the principle of substitution.—that Christ was made under the law, that He took our place under the law, that He assumed our responsibility. He was made sin for us, though He Himself knew no sin, and died in our room and stead. I think most of us subscribe to that great truth, that we are saved by the substitutionary death of Christ.

Here it is wrapped up in this next verse: we are "dead to the law by the body of Christ." In what sense? A few days ago there was a fearful tragedy in Toronto when two of our faithful policemen were grievously injured while chasing a car containing some outlaws. You remember how that as the outlaws' car went out of control it flung one of the occupants out, and he was killed with the fall. It transpired that he was a man wanted by the police. He was already an outlaw, he had broken the law in some respects, and his name was on the wanted list of the police of the province, and perhaps, beyond that. Now when his identity was established, and it was proved that he was dead, the law ceased to look for him. The law wrote him off its list; he was not wanted any more. He was dead, and there was nothing more that the law could exact from him. Sometimes I have read of a man wanted for a capital offence, and if his discovery and apprehension were to take place he would most certainly forfeit his life. But I have heard of such an one trying to find a double, someone who resembled him, so that some day the police should find a body which they would identify as the body of the murderer, and if so, they would cease to look for him. Already he was dead.

#### Jesus Christ Completely Took Our Place

Now so completely did Jesus Christ take our place that when He died we died in Him. He died for us. He died instead of us. His death was my death; His burial was my burial; His resurrection was my resurrection: That we profess in our baptism. "We are buried with him by baptism into death," and we are reckoned to be dead. The sixth chapter of Romans tells us that we are to reckon ourselves dead unto sin. It is true that legally we are dead, the penalty has been paid. Christ endured the equivalent of our punishment. Then you say, "If that be so, how is it that these old natures give us so much trouble?" We are not troubled by dead men. It is said of those who go to the grave that it is a place where "the wicked cease from troubling; and there the weary be at rest." If the old man is really dead how can he trouble me any more? It is said we are "crucified" with Christ, "that the body of sin might be destroyed". Now crucifixion was designedly a slow and painful death. Men who were crucified did not die quickly; they died very slowly. You will recall that the thieves, both of them according to one evangelist, after they were crucified, and while hanging upon the cross, condemned to death and suffering a slow and painful death — both of

them railed upon Christ, and "cast the same in his teeth" — that is, what the ungodly were saying about Him. Then, that the bodies might not remain on the Sabbath, they asked permission to hasten the death of these three crucified ones, and when they came to Christ they marvelled that He was dead already. . . And because He was dead already they did not break His legs, they did not further mutilate His body. He was dead, and that was all they asked for, that He might be dead. But coming to the thieves they break their legs to hasten their death.

#### The "Old Man" Is a Culprit

The old man is a culprit that does a lot of railing upon Christ after his crucifixion; and he needs to have his legs properly broken. Paul said — although he was crucified with Christ — "I keep under my body, and bring it into subjection." "I give it a black eye; I do not submit to it." Now "we are become dead to the law by the body of Christ," and inasmuch as the law has had its way on our Substitute there is nothing more that it can do to us: hence we are free from the law.

But you see how completely Christ illustrates our state. We are freed from that one condition "that ye should be married to another, even to him who is raised from the dead." We are freed by the dead body of Christ from the law, but as free men now we are to be married to the living Bridegroom, that we may bring forth fruit unto God. So our Lord was crucified, and buried, and rose again, and as we appropriate all His merit we too die with Him, and in a figure in baptism, are buried, and are raised again to walk in newness of life.

#### The Meaning of the Phrase, "In the Flesh"

I would have you examine this phrase: "When we were in the flesh". All men, until they died, are in a certain sense in the flesh. The most advanced saint, while he lives in the body is in the flesh. And the flesh is likely to trouble him, as it troubles us all. But it is not of that Paul is speaking. Paul speaks of a time when he supposed himself to be perfect—"of the tribe of Benjamin, an Hebrew of the Hebrews; . . . touching the righteousness which is in the law, blameless." He kept the law, but he kept it in a carnal way as to its letter. He was "in the flesh". There is a sense in which we may have a knowledge of the ideals of the Christian religion, of the objective precepts and principles of the Christian religion, and there is a sense in which, like the Pharisees, we may keep them outwardly. "Touching the righteousness which is in the law," which was an outward semblance, that is all, for nobody could judge the heart, and touching that outward conformity to law, Paul says, "I was blameless." But he was then an unconverted man. And so there may be very many who have a form of godliness, but deny the power thereof. They may have a religion that in name is Christian, and in precept and principle and in outward form may be Christian, and yet it may be withal essentially a carnal conception, and life is lived, by the energy of the flesh. Nothing here is said about the inward grace and power of the Holy Spirit.

#### "The Motions of Sins"

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." That is a strange saying, is it not? "The motions of sins," that is, our natural desires in a hundred particulars, "did work in our members to

bring forth fruit unto death"; — perhaps in a physical sense, very likely mentally, an unworthy ambition, a covetous desire, an unlawful aspiration of some sort. But that which was natural to a man in the flesh, where the natural dominated him, led him to desire a great many things that were contrary to the law. And by so doing they wrought in him, and in his members, that which brought him under the law, and under its condemnation, bringing forth fruit unto death.

#### "Delivered From the Law"

"But now we are delivered from the law, that being dead wherein we were held," or more properly, "that wherein we were held being dead," — we being held under the law are now dead, but the law is not dead; the law still obtains. And we are delivered now from that, "that we should serve in newness of spirit, and not in the oldness of the letter"; that we may walk in newness of life. That will appear a little more plainly I think as we proceed.

"What shall we say then? Is the law sin?" If the law by any means brought me into a state of death, is the law sin? "God forbid. Nay, I had not known sin, but by the law: for I had not known lust (or coveting, as the Revised Version had it) except the law had said, Thou shalt not covet." Now I want you to *distinguish between sin as a moral abstract quality and the actual commission of sin*. In this same epistle the apostle says that sin is not imputed where there is no law. The moral quality of the act, whatever it may have been, was just the same whether there was a law or not, but you are not charged with the violation of a law of the existence of which you had no knowledge. But Paul says, "I speak to them that know the law." In the fifth chapter he says, "Sin is not imputed when there is no law." And in the third chapter: "For by the law is the knowledge of sin."

Here is a very simple illustration. You are driving along and enjoying yourself, and you have actually forgotten whether there is any speed limit prescribed for that highway or not. You have no intention of doing wrong; you are a law-abiding citizen. But you are just speeding along comfortably, and as you think, safely, when you hear a policeman's whistle. By and by he comes alongside, and he says, "Draw up to the curb." You do it, and he says, "What's your hurry?" You are surprised. "Why, did I do anything wrong?" "Well the limit is fifty, and you are going seventy." "I didn't know it." "Didn't you see the signs on the road?" "Well I suppose I forgot." You had the law, and you might have known if you had troubled to take account of it that you were breaking it, and therefore you are not to be excused for a wilful ignorance of the law. "I shall have to take your name and report you." The man is not a criminal; he does not want to break any law at all — he does not know there is such a law. He does not think of it until the whistle of the law blows, and then he said, "I had not known it was a sin to drive more than fifty miles an hour if this man had not told me. But he did, and so therefore I am guilty."

Now where there is no law sin is not imputed, but I had not known sin. There are a lot of things that I did not know were contrary to law, but when I got to know the law, though touching the law I was blameless, then I found out as I studied the law that a lot of these things which I had committed, not supposing them to be evil at all, were really sin. "But sin, taking occasion by the

commandment, wrought in me all manner of concupiscence (or covetings, as the word is). For without the law sin was dead; "it was not a factor at all. But when the law appeared then you discovered that all manner of covetings which had found place in your heart and mind were contrary to the law of God. Without that law sin is dead, and it does not bother you at all. "For I was alive without the law once: (so he was) but when the commandment came, sin revived, and I died."

#### Back to Eden

Let us go back to Eden, for after all we find the root and philosophy of everything there. Here are this pair, created in the image and likeness of God, and they are given freedom of the garden, to keep it and to till it. "Of every tree of the garden thou mayest freely eat, except that one; do not touch that." They did not bother about that. There was fruit enough without going to that forbidden tree. The capacity to desire that which was forbidden was in them, but they did not desire it, because it was forbidden, until the tempter came and they saw that the food was good to eat, and to be desired to make one wise. And they took, and they ate, and their eyes were opened. "When the commandment came, sin revived, and I died." "In the day that thou eatest thereof thou shalt surely die." "The commandment which was ordained to life, I found to be unto death." Who are they who keep the police busy? They are lawless people. Now we know that the laws under which we live — they are human laws, but we know that they are ordained to life. They are passed for our safety and comfort and insurance, and never intended to do us any harm.

I think I will repeat, as an illustration, an experience that I had in Texas when, with my friend Dr. George Ragland, I was in Houston, Texas. I had been there a number of times before, and I knew a little about the customs of the city, but Dr. Ragland, though an American, had never been to Texas. So we were walking along, talking together, and we came to an intersection. It was quite free of traffic, and Dr. Ragland stepped off the curb to cross, and he got to the middle of the road when the policeman's whistle blew, and the traffic in four directions was stopped. The policeman came to him, and said rather sternly, "Did you not see that red light sir?" He said, "I am afraid I did not." He said, "I was unaware that pedestrians in this city were expected to obey the light signals where there was no traffic." "Why," he said, "are you not a Texan?" "No, I am not; I am a Kentuckian." "Oh, that is different," and, changing his tone entirely, he said, "Then sir you are our guest. It is our desire that you should enjoy your stay with us, and we want you to know that the laws of this city are not made for your discomfort or inconvenience; they are made to ensure your safety. We should feel very badly if a visitor from another State were to come to any harm while a guest of Texas, and especially of this city of Houston. Now sir I know I shall have your co-operation. That light is for your protection and safety. Before you step off the curb in future will you please see that the red light is not against you." Dr. Ragland said, "Thank you officer." And I said to Dr. Ragland "Who could more plainly have expounded the true function of a righteous law?" It is designed to prove a framework of safety, to keep us from evil, not to provoke us to evil.

And so the apostle says, "I am not finding fault with the law; there is no fault with the law, the fault is here with me." "The commandment, which was ordained to

life, I found to be unto death," — not because the law was wrong, but because I was wrong. "For sin, taking occasion by the commandment, deceived me, and by it slew me."

#### Eden Again

Go back to Eden again. What is the commandment? That thou shalt not eat of that tree — everything else, but not of that. Sin, as represented by the tempter, came and said, "Now you are foolish to obey that law. Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." You can cross safely against a red light; there is no traffic and you will not be killed. And if you do you will be wiser for doing it. The only reason the law is made is because God is jealous and He wants to have everything in His own hand, and He knows that your eyes will be opened and you will be equal with Him; hence the law. The law was good though, but "sin, taking occasion by (that objective law) deceived (him) and by it slew (him)." You see that is the meaning there.

#### The Law Is Holy

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Now who of us does not recognize that principle? There are certain things which honourable people allow. They say, "It is all right; there is no law against it." "Against such there is no law." If we had reciprocity between the United States and Canada you could go across to Detroit, or to Buffalo, or somewhere else, and buy just as much as you like, and bring it back in your bag, and there would be nobody to tell you you should not. But you cannot do that. Why? You go and spend your money, and you bring that back, and immediately the Customs Officer says, "Let me see what you have. You have no right to have that; you will have to pay duty on it." Why? Because the law has forbidden it. But somebody who has been free to pass to and fro between countries which have no such restrictions perhaps will say, "It never occurred to me; I thought I could go and buy what I liked." No. The law made your act, which in itself so far as you were concerned was seemingly without moral quality — the fact that it was forbidden by law made that act appear to be exceeding sinful. And instead of being a respectable citizen you are looked upon as somebody who is trying to defeat the law and avoid paying customs.

#### It Is the Function of Law to Reveal Sin

Now it is the function of law to reveal sin. "By the law is the knowledge of sin." You find a hundred illustrations of it. You go into the store and you buy something that is not packaged. I have been with my wife sometimes and I have seen them do it. It may be some beans; or something else, and the attendant has put up a pound, or two pounds, and puts it on the scales, and then takes some out. You say, "Don't take out some of my beans." She says, "They are not yours; see the scales? You wanted two pounds didn't you?" "Yes." "There are over two pounds there." Or on the other hand, supposing it be deficient she goes back and gets some more. "By the law is the knowledge of sin." By the law, on the face of that scale, the deficiency or the surplus, as the case

may be, is revealed. And so the law is set up to show us what we ought to be.

#### The Law Is Spiritual

"For we know that the law is spiritual: but I am carnal." That is to say, I still have my old nature, and my old nature is sinful. Crucified though it be, yet there is in me, though a Christian — in my carnal nature there is a disposition to sin. Is there anybody here who says he has not got it? Does anybody here say, "I am never tempted; I never do wrong?" If I were to ask you to get up and make that confession I think the rest of us would say, "There is one liar in this house anyhow." Of course we all know that, that evil is present with us. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Now there are two men speaking in every verse here. "What I would" — that is my renewed nature; that is what I want to do. He will tell you presently how he does it, but for the present he does not. What I would, I would, I would, as a Christian; but I do, I do, I do, I do, what the old man says, and I hate it every time I do it. Is there anybody here who has not had that experience? "If then I do that which I would not, I consent unto the law that it is good." What does it mean? I have done something that I ought not to do, and that I did not want to do, that my better nature rebelled against. Why did I do it? I consent to the law — that is what I ought to have done, and not this. "I consent unto the law that it is good."

#### "No More I — but Sin"

"Now then it is no more I that do it, but sin that dwelleth in me." Ah, that is a difficult text, is it not? "Sin that dwelleth in me." Yes, sin dwelleth where? In the old nature? Certainly. Not in the new, but in the old. It is not the renewed nature that does this thing. That is what Paul means. It is not that new creation that does it, for that would do the will of God. But as yet I have not fully mastered it, and therefore the thing that I hate, if I so do, it is that disposition that is within me, that sinful disposition that dwelleth in me, that has done it.

"For I know that in me — now listen — (that is, in my flesh) — do not forget that parenthesis — dwelleth no good thing." He is speaking of the life of the carnal nature, the natural mind. If you want a lesson in total depravity surely here it is. Even the apostle Paul says that in his carnal nature there is no good thing, it is all evil; it deserves to be crucified and kept under. "For to will is present with me; but how to perform that which is good I find not." Have you ever been there? You know that is my quarrel with these service clubs. I remember a man who had been a very devoted Christian, and he joined the Rotary Club. He was a man of business, and he had the motto of the Rotary Club finely framed and put up over his desk, so that he could read it every morning. He said, "Read that. What do you want more than that?" I said, "It is a very nice thing in a frame." "What do you want more than that?" I said, "I want that taken out of that frame and put inside you. Who is going to do that? Not your Rotary Club." That is the point. "To will is present with me;" I hang up the motto — that is what I want to do; I made my resolution. I was going to do a lot of things, but I did not do them. Why? "How to perform that which is good I find not."

### The Other Side

Then he takes the other side: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." He might have said, "It is my sinful nature. There is where my trouble is; it is in there. The old man tells me what I must do. Then he goes on: "I find then a law, that, when I would do good, evil is present with me." Turn to another Scripture: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." My dear friends, your plane of life and mine is just a battlefield. I did not like the Korean affair, but after all it is a kind of Korea, back and forth, battledore and shuttlecock. Victory today and defeat tomorrow. That is how it was in Korea — they would take one hill, and then the next report you heard was that they had lost it. Then by and by they have got it again. That is pretty much like the Christian life, until we get some General MacArthur to come in and finish the job. I will tell you about that in a minute. But at present when we are not allowed to go into the enemy's territory we are just fighting back and forth. There are two laws in my nature striving against each other; one law would lead me down and the other law would lead me up. And they are ever contending one against the other. Now if you know nothing about that contention, my dear friends, in your own life, it is not because you have won the victory; it is because you have surrendered to evil, and you are not doing any more fighting, that is all. But if you are a real Christian, whatever your defects of character and conduct may be, if you are genuinely a Christian you will come to hate that which you know to be, and find to be by the holy law of God, contrary to His holy will. We have all done it, but we are sorry. We hate ourselves for having done it, but there it is. There is a law in our members striving against the law of our mind.

But listen: "For I delight in the law of God after the inward man." Now I know who is speaking; now I know what sort of a man he is. For said the Lord, "I will take that law from the tables of stone and write it in their hearts." Paul says, "I have it written here. I delight in the law of God after the inward man. I love the things of God, I love the Name of Jesus, I love the Word of God, I love the house of God, I love the people of God, I love to be with the people of God, I love a spiritual atmosphere. I know that that is what I delight in."

I have told you of my dear friend, the late Dr. Robertson. I have thought of him often with gratitude. He was Pastor of the church on Gerrard Street which was then known as St. James Presbyterian Church. One day we were sitting on the platform together in Massey Hall, and Dr. Chapman was preaching. It was one of Dr. Chapman's good nights, when he was really preaching. It was a glorious presentation of the gospel of grace. Dr. Robertson was sitting beside me, and I happened to turn, and I saw the tears just streaming down his cheeks. Then he leaned over and offered me his hand. I took his hand, and he gripped mine, and then he whispered: "Shields, by the response of my spirit to that gospel I know I am a Christian." He might have said, "I delight in the law of God after the inward man."

### A Contrary Law

"But I see another law in my members, warring against

the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here even the apostle Paul confesses that he has been brought into captivity betimes, even since he has delighted in the law of the Lord. Then passionately he exclaims: "O wretched man that I am! who shall deliver me from the body of this death?" It is said that some of the ancients sometimes chained a dead prisoner to a living one. It may be that that figure is here, I do not know. Paul says, "I am a free man; I delight in the law of the Lord. But who shall deliver me from this body of death?" That is our problem, is it not?

### Victory Through Jesus Christ

Now listen: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin," as to his desires, not necessarily as to his conduct. I think it is unfortunate that the chapter breaks there; I think we miss the significance of the whole teaching if we stop there. "There is therefore now no condemnation to them which are in Christ Jesus." Why? "We are dead to the law by the body of Christ." The law does not want us any more; it is done with us as to its punishment. That does not mean that the moral law is obsolete, not by any means. It simply means that the law remains on the statute book, but the man that has broken it is dead, and so that law does not seek him any more. "So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The flesh says, "Do this." But Paul says it is possible to get such power from God as to do the other thing. How? Listen: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh — the law told us what to do, but it could not help us to do it because of the flesh — God sending his own Son in the likeness of sinful flesh, and for sin — by His death upon the cross as the sinner's substitute He revealed God's abhorrence of Sin, and by an offering for sin — condemned sin in the flesh." Now let us not excuse ourselves: If we do wrong according to the flesh it is wrong, and we need to go to God for forgiveness. Sin in the flesh is condemned. "I cannot help it you know," I have heard people say. "I know I have a horrid temper, but I came by it quite naturally; my father had it." That does not excuse you. There is another man who is scarcely ever sober, and he says, "I inherited the alcoholic taste from my father." That is quite true, but "every one of us shall give account of himself to God." And we cannot complain of what our parents did, or what anybody else did. It is what we ourselves, each one has done; we ourselves are responsible.

### How the Righteousness of the Law Is Fulfilled in Us

Now here is the important word: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh — that is to say, if you have no spiritual nature at all, and you allow the carnal nature to be dominant — do mind the things of the flesh; — that is natural — but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."



The important thing for us to remember, if we are men, is that the worst enemy we have in the world is the man we see when we shave in the morning. It is the old nature. And if it is a woman the worst enemy she has is the one she sees when she looks in a mirror. In other words, the sinner is the old nature in us.

## TWO INTERESTING LETTERS FROM ENGLAND

New Barking, Essex, England.

My dear Brother in Christ:

For some time now I have had the joy and privilege to read "The Gospel Witness". It is sent to a dear friend of mine at Enfield, by a member of yours, who has passed it on to me, and I feel it my duty to write you, and thank you for the pleasure it has been to me, and not only to me, but to a little company who meet together week by week in the home of an aged widow, who is unable to attend the service at chapel. Generally some four or five gather, and I have read the sermons, also the account of "The Great Contention". As I write I call to mind your prayer before the sermon. You implored the Holy Spirit thus:

"And now brood over this assembly. Take us each one under Thy out-stretched wings, that we may rejoice together in the shelter and warmth of Thy love."

Such words have an abiding place in our hearts, and become our language as often as we meet together in His earthly courts.

But what has moved me to write to you is the reading of the sermon on the raising of Lazarus. When I read the words, "God gets glory to Himself through human suffering", I was brought to a stand-still; never have I heard such a statement. I continued to read, "He abode two days still in the same place where He was." He permitted Lazarus to die, the sisters to suffer in their bereavement, and He, God, got glory to Himself when He cried, "Lazarus, come forth!" Then you took us back to Eden. I feel it is the most profound truth. God permitted the serpent to tempt Eve, and thus bring about Adam's fall, that His eternal covenant and purpose should be fulfilled.

Yes, my dear brother, as you said, "God gets glory unto Himself through, or by, human suffering." This is manifested at Calvary, but will be fully revealed when the whole church will give glory to Him, singing—

"Unto Him that loved us, and washed us from our sins, be honour, dominion, and praise and glory for ever."

The sufferings of Christ, human suffering will bring eternal glory to Him. So, from my heart, I thank you as the instrument in His hands in bringing, yes, I must repeat, this profound truth to my knowledge.

Wishing you every blessing, that you may still be made a blessing to others.

Yours in Covenant Love,

Sheringham,  
Norfolk, England.

Dear Dr. Shields:

For many years now we have been reading your "Gospel Witness", with great pleasure and enjoyment, also Dr. Olive Clark's Lesson, with all its spirituality. How fortunate the many people are, and all your Sunday School. Much prayer has gone up to God on your behalf, for the firm stand you have always taken, with all its spiritual meaning. God must prosper you, and He has done so, when we read of the Contention and your standing so faithfully to the truth of His Holy Word. We do appreciate and admire you, and our prayer must be that God will spare you for some years yet, in His Blessed Will. He will not call you Home until your work on earth is finished, and then you will have an abundant entrance into your Heavenly Home and we shall all meet together, never to part again. And what a lovely Home it will be.

We were very sorry to have been unable to meet you when you were in Lodon. Mr. \_\_\_\_\_ is 83 in November and

is failing in health. He still goes out with tracts, and is able to give verbal messages, some with good result.

We have no Church, all preaching being in unbelief and spiritism. We have meetings in our home, Sundays at 11 a.m. and 6.30 p.m. Not many want to join us, because of our firm stand for God's Holy Word. One that comes is a faithful Christian, and we never know how far the messages travel. One, who after 24 years of backsliding, returned to the Lord—and Mr. \_\_\_\_\_ was the instrument God used to bring her back to the Lord—is just waiting for her Lord to call her home. He visits her each week. Praise God for this.

God has certainly called us to contend for the faith once delivered to the saints. You are doing a grand work for your Master, and I am sure you will be well rewarded. I have read much of the Contention to Mr. \_\_\_\_\_ with great interest and thankfulness to God for you, for there is such joy in the truth and all that it means. . . .

I am sorry I have not been able to get new subscribers for your "Gospel Witness". We pass the copies on, every one, and they say they enjoy them. I am quite sure they have received much good spiritually. Financially, we have lost greatly, and if we get like Habbakuk, we shall still praise the Lord. Our inheritance is in Heaven.

Yours very sincerely,  
Until He come,

## DR. SHIELDS IN TEXAS

Dr. Shields gave a Memorial Address at a great service in First Baptist Church, Fort Worth, Texas, held in memory of the late Dr. J. Frank Norris on Sunday morning, August 30th. He has spoken several times this past week at a Bible Conference held in the same church.

Dr. Shields will return by air Saturday, September 5th. On Sunday, September 6th, Rev. H. C. Phillips, formerly Pastor of Ruth Morton Memorial Church, Vancouver, and now Home Missionary Superintendent, serving the churches of the Convention of Regular Baptist Churches of British Columbia, will occupy the Jarvis Street pulpit morning and evening. Dr. Shields will conduct the services.

## THE GREAT CONTENTION IN BOOK FORM

The final chapter of *The Great Contention* appeared in the special issue of THE GOSPEL WITNESS, published August 27th, 1953. This account of the Battle for the Bible among Baptists of Ontario and Quebec will shortly appear in volume form, the thirty-eight chapters constituting two volumes. We would urge every reader of THE GOSPEL WITNESS to use the form on the back page, indicating the desire to purchase the two volumes of *The Great Contention*. Our readers know the necessity of informing God's people everywhere concerning the inroads of Modernism, and each one should make himself or herself an agent to sell these valuable historic volumes.

—O.L.C.

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# Bible School Lesson Outline

Lesson Text Third Quarter Lesson 11 September 13, 1953

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

## THE FAITH AND DEATH OF JOSHUA

Lesson Text: Joshua 24:1-15

Golden Text: "Choose you this day whom ye will serve;—but as for me and my house, we will serve the Lord."  
—Joshua 24:15.

### I. Rehearsing God's Faithfulness: verses 1-13

Joshua was now old and stricken in years. Throughout his long career of one hundred and ten years he had exercised faith in God (verse 29), yielding obedience to the Lord in his own personal life and encouraging the people of Israel to follow His commands implicitly. The capture of Jericho by faith, which was perhaps the greatest exploit in the leader's career, is mentioned in "the faith chapter" of the Book of Hebrews (Heb. 11:30, 31).

As the shepherd of Israel, Joshua was responsible for carrying out the Lord's providential plans for His people, and when about to lay down the command, he addressed a farewell message to the leaders and to the people, justifying to them the ways of God (compare Deut. 33; 1 Sam. 12; 1 Kings 2:1-10; Acts 20:17-38).

The land as a whole had been conquered by the Israelites, but some of the enemy nations were allowed by God to remain for a time (Judg. 3:1-4). The people must not lay down their arms, even although the land was theirs by inheritance and by possession (Josh. 23:4, 5). The Christian receives eternal life as a gift of God's grace, but he must wage war continually against spiritual foes (Eph. 6:11-18; 2 Tim. 2:1-4). He is justified before God by faith, but before men by works (Jas. 2:24).

Joshua addressed the leaders of Israel first (chapter 23), urging them to give heed to their own conduct (1 Cor. 9:27; 1 Tim. 4:16). Example is more powerful than precept. If they would lead Israel into victory they must exercise faith, humility, courage, obedience and consecration. They must permit no compromise with the enemy, and the gods of the heathen must not even be mentioned (Exod. 23:13; Deut. 12:28-31).

Joshua with the elders, priests, judges, officers and all the people presented themselves before the Lord (Deut. 31:14, 30). The inspiration of united praise and worship is one of the primary principles of the Church and Sunday School.

Joshua rehearsed before that great congregation the main points of their chequered history. Each event marked a step in the unfolding of the purpose of God, and each crisis gave evidence of the faithfulness of God toward those who trust Him. He touched upon the call of Abraham (Gen. 12:1), the deliverance from Egypt (Exod. 12:37, 51), the passage over the Red Sea (Exod. 14:22-25), the wandering in the wilderness (Deut. 8:2, 3), the victory over the Amorites (Exod. 23:38; Num. 21:21-35; Deut. 7:20), the prophecies of Balaam (Num. 23, 24), the crossing of the Jordan (Josh. 3) and the battles against the Canaanites (Josh. 6, 10, 11). The whole was a record of Divine faithfulness in spite of human failure (Psa. 44:1-8). The biography of every Christian might be written in the same strain. By His grace we have been saved through faith, and by His grace we are enabled to live victoriously from day to day (Eph. 2:8; Rom. 1:5; 1 Cor. 15:10).

### II. Choosing God's Service: verses 14, 15

The faithful teacher or Christian worker will not merely instruct his scholars, but he will also endeavour to lead them into the valley of decision. He will answer the scholar's question, "What does the Bible teach?" and then, he in turn must ask the scholar the question, "What are you going to do about it?" Joshua placed before the Israelites the evidences of Jehovah's mercy and truth, explained the situation clearly, and urged them to choose aright. In doing so, he made a noble confession of faith and announced his own high resolve: "As for me and my house, we will serve the Lord." Those who would influence others to choose the right course, must

first make that decision themselves. There is a homely couplet, applicable to all teachers and Christian workers, which reads as follows:

"You cannot teach what you do not know;  
You cannot lead where you do not go."

But, while the leader might inspire others by his example, the responsibility for a right choice depends on each individual concerned (Rom. 14:12).

The issue was definite and direct; no third course was open; the people must choose to serve either the Jehovah of Israel or the gods of the Amorites (Ruth 1:16, 17; 1 Kings 18:21). The same is true of the Gospel. God calls upon all men to receive His Son, warning them that not to receive Him is to reject Him, and to serve the Evil One (John 3:36; Rom. 6:16; 1 John 5:12).

There comes a time when decision is urgent, and when delay is dangerous (Prov. 1:24-33; Eccl. 12:1; Heb. 3:7, 13). "Choose you this day whom ye will serve."

The decision must be final. Our God is holy, and we dare not trifle with Him (Heb. 10:29). To serve Jehovah would involve entire separation from the doctrines and practices of the heathen nations. Urge young people to make a complete break with sin and to surrender whole-heartedly to Christ as their Lord and Master, as well as their Saviour.

The children of Israel responded to Joshua's appeal with a fervent confession of their resolve to serve Jehovah, no matter what the cost might be: "The Lord our God will we serve, and his voice will we obey" (verse 24).

The influence of Joshua's godly example and faithful teaching continued long after his death (verses 29-31; Judg. 2:7-9). What a noble tribute the Lord pays to this valiant leader! May we all merit the Saviour's commendation for similar devotion to Him.

### DAILY BIBLE READINGS

Sept. 7—The Faith of Joshua ..... Heb. 11:24-31.  
Sept. 8—The Appeal of Joshua to the Leaders ..... Josh. 23:1-8.  
Sept. 9—The Promise of God to the Leaders ..... Josh. 23:9-16.  
Sept. 10—The Covenant of the People ..... Josh. 24:16-25.  
Sept. 11—The Death of Joshua ..... Josh. 24:26-33.  
Sept. 12—The Godly Example of Joshua ..... Judg. 2:6-10.  
Sept. 13—The Call to Decision ..... 1 Kings 18:20-40.

### SUGGESTED HYMNS

Almost persuaded! Only a step to Jesus.  
O happy day, that fixed my choice. I'm not ashamed.  
Jesus, and shall it ever be? True-hearted, whole-hearted.

### AN EXAMPLE OF FAITH IN PRAYER

I remember hearing of a boy brought up in English almshouse. He had never learned to read or write. He only knew the letters of the alphabet. One day a man of God came there, and told the children that if they prayed to God in their trouble, He would send them help. After a time this boy was apprenticed to a farmer. One day he was sent out into the fields to look after some sheep. He was having rather a hard time; so he remembered what the preacher had said, and he thought he would pray to God about it. Some one going by the field heard a voice behind the hedge. They looked to see whose it was, and saw the little fellow on his knees, saying, "A, B, C, D," and so on. The man said, "My boy, what are you doing?" He looked up and said he was praying. "Why, that is not praying; it is only saying the alphabet." He said he did not know just how to pray, but a man once came to the poor-house, who told them that if they called upon God, He would help them. So he thought that if he named over the letters of the alphabet, God would take them and put them together into a prayer, and give him what he wanted. The little fellow was really praying. Sometimes when your child talks, your friends cannot understand what he says, but the mother understands very well. So if our prayer comes right from the heart, God understands our language.

—MOODY

## THE GREAT CONTENTION IN VOLUME FORM

The Story of THE GREAT CONTENTION has been completed. The type has been preserved, and is standing, and we intend to issue the whole story in volume form. How many volumes it will take, and what the cost will be, we cannot yet say; but after it is all put into page form, and the size and number of the volumes, has been determined, it will be necessary then to make an index, which cannot be done until it is all paged. This will take a considerable time. But when it is finished it will be an historical record which will be of great value, not only to those who agree with us, but to those who dissent from our position.

In order that we may have some idea of what number of volumes we shall publish, we append to this notice, a reply form, in which we ask our readers to let us know whether or not they will be interested in obtaining these volumes when they are published. We are of the opinion that the whole story can be compressed into two volumes of not more than 400 pages each.

### REPLY FORM

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**NAME:**

(Rev.), (Mr.), (Mrs.)

(Miss) .....

**ADDRESS:** .....

Denomination .....