

# The Gospel Witness and Protestant Advocate

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## THE TRUE PERSPECTIVE

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. (Prov. 3:33).

**A** PPEARANCES can be very deceiving. Things or persons may not always be properly estimated by reference to their outward expression, for this is frequently misleading. Whereas that which presents itself to our view may seem to be desirable and attractive, it may actually be repulsive.

The very persons whose positions we envy may, at the same time, be heartsick and desirous of change. Our own lack of acquaintance and familiarity with their position causes us to view it through coloured glasses and to be envious. If we were given an intimate glimpse of much of that which we covet, we would soon be contented with our own lot!

How often does the lot of the wicked seem to be in pleasant places! When the ungodly prosper, the believer may be led to ask if there is any moral justice in the universe and if God is upon the throne. Yea, he may even be led to cast longing eyes at the portion of the unsaved, believing that the whole story is told by the external appearance.

The writer of the book of Proverbs beheld life in its true perspective when he wrote that "the curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just." It is well for the Christian to remind himself of this if he is ever tempted to envy the seeming prosperity of the ungodly or to question the dealings of God.

This statement of scripture may often *appear* to be a false description of life for on every hand it would *seem* that the ungodly do prosper and that the saints are at a disadvantage. Only blatant infidelity would lead anyone, however, to doubt the Word of God upon this matter. By faith we must accept the Lord's estimate and base our lives upon the sure supposition that it is right.

Several considerations will prompt us to catch a glimpse of the truthfulness of the biblical observation. It is obvious that the Word of God views all of life from the vantage point of eternity and hence its declarations are made in the light of eternity. The wicked *seem* to flourish for the short season of time but soon that brief moment is past and then time tumbles into eternity. In

that light, it is terribly true that "the curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just." In eternity the external appearance will be revealed to have been a deceptive mask which hid reality. That which may once have been the envy of men will be accursed of God.

This leads us to ask if we must wait for eternity to see the truthfulness of this statement. By faith, we now *know* that it is true but, as well, another thought confirms its validity. The just will envy the position of the wicked only if the mind of the just is upon secondary considerations. If the judgment is placed upon a spiritual basis, the Christians will not envy the most flourishing among the ungodly.

The Word of God places the emphasis where it should be — upon the spiritual, the things relating to man's spiritual welfare. That type of "evangelicalism" today which emphasizes either man's physical good alone (as in healing) or his present social adjustment (as in religious psychology) is a distortion of the gospel. The gospel of Jesus Christ views the greatest needs of man and comments upon human life with these values in mind. Therefore, "the habitation of the just is blessed" because the just person, whether he be a beggar or a prince, has been redeemed from sin by the blood of Jesus Christ; he is at peace with God and it is his privilege to have the peace of God in his soul. "The curse of the Lord is in the house of the wicked" because, like the people of Egypt long ago, the wicked are not under the shed blood of the passover Lamb. Furthermore, the outward serenity of the wicked is not accompanied by an inner peace of God. Indeed, if for one moment we could view the inner state of soul of some of the very persons we envy, we would not long cherish their position. The contemplation of our own turmoil of soul prior to salvation is enough to cause us to recognize that the Lord has correctly estimated life and people in His Word.

In the light of this truth, the psalmist uttered the sentiments that should characterize every Christian — "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

## The Editor's Corner

### Articles on the Church

In this issue of THE GOSPEL WITNESS appears the first article in a short series on the subject of the church. We invite our readers to give careful attention to this simple study for it assumes a new importance in this day of modernist betrayal and the reaction in evangelical nothingarianism. The writer is a Baptist but he has come to this view of the church, not because of traditional training, but out of a deep conviction that it is the scriptural representation of the church.

### A Reminder

We still offer the book *The Priest, The Woman and The Confessional* for the small sum of fifty cents. Regularly priced at one dollar, this book is a devastating exposure of the Romanist confessional and its terrible effects upon the soul and mind.

### Prospective Christian Workers!

Among our readers there are probably many who feel called to the work of the Lord. You will be looking for some suitable place of training. THE GOSPEL WITNESS would recommend Toronto Baptist Seminary as a school where a sound, evangelical course is offered to prospective pastors and Christian workers. Write today for a free, comprehensive prospectus. Address all inquiries to the Registrar, 337 Jarvis Street, Toronto 2, Ontario.

### HORRORS! "A GOOD BAPTIST" ADVOCATES DIPLOMATIC TIE WITH VATICAN

Baptists have historically stood for the separation of church and state; therefore, when we hear of some "Baptist" advocating the establishment of diplomatic relations with the Vatican, we naturally are surprised. Ex-president Harry Truman of the U.S.A. is at his old game once more and is pleading this case. We may admire his persistence but we cannot help but have contempt for his betrayal of the principles which he claims to espouse.

#### TRUMAN URGES VATICAN TIES

New York Times Service

Rome, May 18—Former President Harry S. Truman on his arrival here today strongly advocated the establishment of diplomatic relations between the United States and the Vatican.

Such relations would help the peace of the world, he said. Truman hastened to stress that he was a good Baptist.

The former President is due to have a private audience with the Pope Sunday morning.

"I'm prepared to discuss with His Holiness any matter he cares to bring up," Truman said, making it clear that he himself had no specific topic in store for his talk with the pontiff.

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#### DEAD FORMS

All form in worship is like fire, it is a good servant but it is a bad master, and it needs to be kept very rigidly in subordination, or else the spirituality of Christian worship vanishes before men know; and they are left with their dead forms which are only evils—crutches that make people limp by the very act of using them.

—ALEXANDER MACLAREN

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### NOTHING WITHOUT ACTION

Let not your exertions end in tears; mere weeping will do nothing without action. Get on your feet! You who have voices and might, go forth and preach the gospel! You who have wealth, go forth and spend it for the poor, the sick, the needy and dying, the uneducated, the unenlightened! You who have time, go forth and spend it in deeds of goodness! You who have power in prayer, go forth and pray! You who can handle the pen, go forth and write down iniquity! Every one of you to your gun in this day of battle, now for God and for His truth, for God and for the night! Let every one of us who knows the Lord seek to fight under His banner!

—C. H. SPURGEON

### HOME-GOING OF J. W. HENNESSEY

On Thursday evening, May 17, Mr. John W. Hennessey passed on to be with Christ. Mr. Hennessey was a member of the Board of Directors of THE GOSPEL WITNESS, a Deacon of Jarvis Street Baptist Church and a leader in the adult department of the Jarvis Street Bible School. His passing came as a shock to his many friends for during the week he had attended the regular Sunday services, the deacons' meeting and the Sunday School teachers' meeting. Mr. Hennessey's humble walk, devoted service, and sage counsel, made him a valued member of the church; his interest in the gospel and his concern for the souls of men led him to spend much time in visitation and personal work.

"Blessed are the dead which die in the Lord . . . their works do follow them."

# The Jarvis Street Pulpit

## Coming to Christ

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, December 14th, 1930

(Stenographically Reported)

"Him that cometh to me I will in no wise cast out."—John 6:37.

**T**HIS simple text is one which we have all frequently quoted. I am sure I have so used it hundreds of times, perhaps thousands. But I do not know that I have ever employed it as a text for a sermon. This morning I take it in order to make the way of life very simple to every seeking soul. I remember hearing of a great man of God who used to be a Baptist minister of this country, who once facing a congregation remarked to a friend, "This is my church for the judgment day". I think every preacher ought to feel that; I think all you teachers ought to feel that. As often as you have opportunity of speaking the Word of God, it is your chance to leave others without excuse, and to do your duty so that you will not be ashamed to stand before Christ at last.

I am not concerned about what people say of the preacher. Fortunately, I have passed through enough to learn to be, in some measure at least, indifferent to human opinions. I am concerned that no one shall ever come within these walls without hearing the way of life. I say I am supremely concerned about this, that every one who comes to this church as often as they come should be able to say, "Whatever else he did, he made the way of salvation plain". That is the preacher's business.

I am going to assume this morning that there are some here, and not a few, who are really enquirers, who would like to know what they must do to be saved. Are there some here this morning who would like to go out of that door saying, "I have passed from death unto life". Are there some who came in without a certain knowledge that your sins are forgiven, that you are a child of God and an heir of glory, who would like to leave this place by and by saying, "Now 'I know whom I have believed'; now I am able to read my title clear to mansions in the skies"? Is there a man or a woman here, or a boy or a girl sincerely desirous of knowing the way of salvation? And as for you who are Christians here this morning, what is the uppermost desire in your hearts? What would give you this morning the greatest possible pleasure? What would lead you to praise the God of all grace more than anything else? Would it be that someone, that many, should be saved?

Now just examine your hearts a minute, you who are Christians, What did you come to church for this morning? What is the first thing in your heart this morning? What is the uppermost, overmastering desire? What has been the subject of your prayer? For what do you now pray? That souls may be saved? Is that it? Is that really the thing you long for more than anything else? If it be so, then I am sure you will pray earnestly as I try to make the way of life plain even to the Beginners'

Departments. And if it be not so, if that be not your desire; if something else than that is in your heart, then pray for yourselves that you may be brought into such relationship to Christ that you will share His passion for the souls of men.

Our Lord said, "Him that cometh to me I will in no wise cast out." I remember, and you who are Christians all remember, that in the day and hour when you were saved, you were brought to a knowledge of salvation, and to an assurance of it by some very ordinary thing that you had probably heard often before, but on that particular occasion the Holy Ghost made the ordinary extraordinary, and the commonplace most uncommon. When the Spirit of God energizes the truth of His Word, it is then that souls are saved.

Jesus stood at the grave of Lazarus, and He said what anybody could have said. Martha could have said it; Mary could have said it; anybody could have said it. Anybody could have uttered the words that Jesus uttered when He said, "*Lazarus, come forth!*" But those words on other lips, uttered by another voice than His, would never have penetrated the deaf ear of Lazarus, and Lazarus would never have come forth in obedience to any human call. Nor does anybody receive Christ without the direct ministry of the Holy Ghost. Only as the word spoken becomes the voice of God, only as the dead hear the voice of the Son of God do they really live.

Now you who are Christians, pray that the dead may live this morning, and you who came in here without Christ, give earnest heed to the things you hear, if peradventure God may grant you this hour repentance unto life.

### I.

**SALVATION CONSISTS IN COMING TO CHRIST.** Salvation is dependent upon contact with Christ. There is no satisfaction for the soul apart from Christ. In Him, it is promised, our spiritual hunger and thirst shall be satisfied. But if we are to be saved, we must come to Christ.

Now let me, first of all, very simply brush all substitutes aside. Sometimes it is necessary to say things in the simplest and most commonplace fashion to make the way of life plain. Salvation cannot consist in any sort of hereditary righteousness, in any earthly inheritance of any kind. Your mother may have prayed for you, but your mother's prayers will not save you, unless they are answered by leading you to pray for yourself. Is there any such thing as vicarious salvation? We are not going to be saved by all the goodness of parents, or relatives, and all the godliness of all our antecedents. It is a personal matter, and you can be saved only as you yourself come to Christ.

That means that we are not saved by any ceremonial observance. Now there are some of you who were sprinkled, and it was called baptism, perhaps the person who administered the rite said, "Dearly beloved, seeing that this child is now regenerate" and so on; but that did not make you regenerate. No water administered in childhood, or in adult life, no observance of any kind, no ordinance, going to mass, or anything else, can possibly avail. We must sweep all that aside — you must, yourself, get to Christ.

Nor does any kind of religious profession save you. You members of Jarvis Street Church have professed faith in Christ, and you have been baptized in His name, and you have come to the Table of the Lord, to remember His death. Now if your profession was really a profession of an actual experience, a personal experience with Christ, well and good, — I trust it has been so in the case of every member — but let me tell you that membership in this or any other church can never satisfy God. If you have made a mistake in your profession, if you have not had vital contact with Christ, and are not sure that Jesus Christ has done something for you, membership in a thousand churches will never bring you to heaven nor save you from hell. Jesus, and Jesus only, a Personal, Living, Almighty, Saviour is what we all need, and we must come to Him.

No matter how many worthy works we have to our credit, what alms we have given to the poor, how dutiful we may have been to parents, or considerate of our relatives and friends, no matter how benevolent, there is only one way of life, there is no other, that is in Christ; and you must come to Him. And so if there be anything upon which you are depending, even faintly, if you have a dim, a vague, hope that perhaps some little thing that you have done, some little good that you have accomplished, will be taken into account by God Himself. I say to you that there is no salvation, no matter what you do, or what you are, there is no salvation apart from Christ, whatever that may mean.

Now we read this morning that it is not necessary that we should go into the heavens to bring Christ down from above, or into the deep to bring Him up again from the dead. When Jesus uttered those words He was still in the flesh. His Person was localized; He stood in a particular place. One might go to Him — if I may so say — geographically; He is in one place, and someone else is in another, and they can cross the distance, and actually come to Him. But that is not what He meant, for there were thousands who thus came to Christ who never were saved. And on that occasion when the multitudes thronged Him, and He was being pressed on every side, He asked who touched Him; and the disciples said, "What a strange question! Everyone is touching Thee. The multitudes throng Thee, and how sayest Thou then, Who touched Me?" "Oh no," said He, "there are people who are coming into physical contact with me, who are getting no benefit from me at all. They have not come to me; they have not really touched me. But somebody hath touched me, for I perceive that virtue is gone out from me. Someone came to me, and got something from me." Oh, there is a way of coming to Christ still! We can still come to Him as really as they did in the days of His flesh, because coming to Him even in that day did not mean a physical coming, it meant something else than that.

### II.

WHOEVER COMES TO CHRIST IS SURE OF BEING RECEIVED.

"Him that cometh to me I will in no wise cast out." Now that is definite. He does not here tell you what you will get if you come, but He does say that whatever benefits may be derived from contact with Christ shall belong to the man or woman, without exception, who will come to Him, just come to Him. And you can be absolutely sure that you will not be cast out.

Now it is of no use going on a journey if you are not sure of anything at the end of it. It is of no use for you to call on somebody if you are reasonably sure that that somebody is not at home. No use arranging an interview, or expecting an interview, and knocking at a door if you know that the door will never be opened to you.

I do not say what it means to come to Christ — for the moment. Nor do I say what you will get if you do come to Christ. But I do say, on the authority of God's Word, that He will receive everybody who comes, everybody, man and woman, boy and girl, "Red and yellow, black and white" as I heard the children singing this morning. "Him that cometh to me I will in no wise cast out."

### III.

WELL THEN, WHAT DOES IT MEAN TO COME TO HIM? Would you like to know? What does coming to Christ really mean? Surely it means taking Him at His own estimate of Himself. Coming to Him for what He says He can do.

Supposing some of you women want to slip out and get something for dinner — you want to get a beefsteak or something of that sort. Do you go to the coal man for it, or do you expect to buy beef at a baker's? Why no! "You go to a particular store, do you not?" "Yes." "Where do you go?" "Well if I want meat I go to a butcher shop." "Why?" "Because the man says, 'I conduct a butcher store, and I sell meat; if you come to me you will get what I advertise'."

I was going down the street the other evening, and there were two ladies on the street. One of them held up her hand, and I stopped. They said, "Can you please tell us where Dr. So-and-So lives, where Number Two is?" "Well," I said, "It will be on that side of the street. Why there is his sign right there. That is where he lives." Now they were coming to him. What were they coming for? They were coming, for some reason, to a doctor. Why were they coming to a doctor rather than a dentist? Because they wanted the services of a doctor, and they were looking for that particular doctor because they knew he was a medical man, and they asked for his address that they might go to him. And when they saw his sign, Doctor So-and-So, they said, "This is where we go". They accepted him for what he was — a medical doctor.

And so I might multiply illustrations. When you go to a railway station, what do you go for? "Why, because," you say, "that is where the train starts from. I am going to Montreal, or to Hamilton, or somewhere else, and I have got to get on somewhere, and that place down there on Front Street is the station, and that is where the train stops, so that I can get on it and take my journey." Why do you go there instead of somewhere else? Well, you accept it for what it is — it is a place where you may begin your journey in a certain direction, and you go there for that specific purpose.

Now when you come to Christ you must come to Him accepting Him for what He says He is. You do not go

to the butcher and say, "Why in the world do you sell meat? Why do you not run a coal business? Why do you not sell something else?" You do not talk nonsense like that. Every man to his trade. And if that is his business, and you want something that he has to sell, you go to him for it.

Well now if you want someone to patronize, do not go to Jesus. If you want somebody to instruct and to tell him what he ought to do, do not go to Jesus. If you merely want somebody as an example, as a great teacher, and nothing more than that do not come to Jesus. Coming to Jesus, I insist, means accepting Him at His own estimate, for what He really is. Now what is He? Well, He is not Man, but God. "Thou lovedst me before the foundation of the world," He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The eternal glory of the eternal God belongs to Jesus Christ. "Before Abraham was I am."

Now if you want a human teacher, if you would come to somebody at whose word you can cavil, to whose precepts you may register an objection, do not come to Christ. If you come to Jesus at all, you come to Him for what He really is, the living Son of God. In coming to Jesus, you come to Him as God. And if once you receive Him as God manifest in the flesh you will be able to understand all that He says to you. For example, being God He comes as a Prophet to tell you something. Will you come to Jesus Christ to accept what He says as the last word. You may dispute with me, you may dispute with any human teacher, you may object to what men have to say, you may question your doctor's wisdom, or refuse to take your lawyer's advice. But when you come to Jesus, you come to Him as a divine Prophet, as the Word of God Incarnate, as God's last word to sinful men. And the only way to come to Jesus is to come and fall at His feet, and hear His word, without any question. Do not put any question mark after what Jesus has said. Do not raise any objection to what Jesus says. His is the last word upon any and every subject, so come to Him as to the divine Prophet.

And then He comes, too, as a Priest. Oh yes, what did Jesus say He came for? He said, The Son of man has come "to give his life a ransom for many". Jesus Christ came that He might give His life instead of yours, that He might die "the just for the unjust, that he might bring us to God." Now whether you understand it or not, coming to Christ you are to come to Him as the Lamb of God who taketh away the sin of the world. Whether you can understand how the blood of Jesus Christ cleanseth from all sin or not, you are to believe it; He says so. The word of God is explicit. There is no room for questioning and philosophizing. It is for us to accept the word of God in Christ. He died for you, and he declares that that death was adequate to pay your utmost indebtedness, and He is not only a Priest, but He is a King:

I do not like to hear people speaking about the "leadership" of the Holy Ghost, and about the "leadership" of Christ. There is a sense in which He is a Leader; but He is much more than that. He is a Leader and a Commander of the people. The Saviour Whom I preach to you is the King of kings, and Lord of lords. He is heir of all things. The kingdoms of this world and all their glory are His. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth:

and none can stay his hand, or say unto him, What doest thou?"

Do not come with your patronage to Christ. Do not come with suggestions of improvement. His character, His personality, His sovereignty, His dominions, were predetermined, foreordained, settled, before the worlds were made. And as you have to accept gravitation when you go up in the elevator, or walk down the stairs, as you have to bow to a hundred laws in nature without amendment, without changing them, because they are there, and inexorable, so I say to you, you must accept the sovereign purpose of God in Christ, that He is ever above His laws. You must receive Him as such. "If thou shalt confess," our Scripture has it, "Jesus as Lord," that is what we must do. He is everybody's Lord.

Do you see it? He is the Son of God divinely authorized, a Prophet, a Priest, a King — No; *The Prophet, The Priest, The King*, without whom nobody can be saved.

Coming to Christ, then, means just coming to Him in that way, and believing on Him for your salvation. Yes; and what then? When thus we come to Christ, all who come to Christ "shall be saved". "I will in no wise cast out"; "In no wise!" "Him that cometh to me".

"Well, sir," you say, "I am afraid I have not repented enough yet. When I have repented a little more I will come to Christ." If you just repent enough to come to Christ that is all He wants. If you will only come, trust Him, cast your all upon Him, He will save you, if you come — *but come you must in order to be saved!* Do not stop for deeper repentance, for greater sorrow: the best evidence you can give of genuine repentance is to fly to Christ quickly. That is the proof that you have repented. Do not wait for anything more, no matter what your imperfections, if only you come: "a broken and a contrite heart" He will not despise. Someone may say, "Well sir, I will gladly come, but I have not faith enough; I have so little faith; my faith is very weak; when it is a little stronger I will come. Now all the faith you need is faith enough to come to Christ; the proof that you have faith is that you come. Do you not see? Never mind how much faith you have, if you have faith enough just to cast yourself upon Christ, you leave everything for Him, that is all He wants. "But sir, I am so very, very weak. I am afraid that if I came I could not hold out." He does not say anything about your holding out. No matter how weak you are, if only you will accept Jesus for what He is, and just come to Him, and lay heart and conscience bare before Him, and trust Him, God's word for it, He will not cast you out. "But sir, there are so many inconsistent Christians." Do not multiply excuses. We are not asking you to come to Christians to be saved; we are bidding you come to Christ. You come to Christ Jesus only: that is the way of salvation.

Now conjure up all the objections you can possibly imagine, and what then? All that He requires is that you come to Him. Somebody says, "I wish I could make myself a little better. I feel so unworthy to come to Christ. I have no dispute with the Bible at all when it says that I am a sinner. Well do I know that I am a sinner. There is no argument needed to convince me of that. But my difficulty, sir, is that I am not good enough." I know that is the A. B. C. to you who are Christians, but we all said that before we were saved:

"All the fitness He requireth  
Is to feel your need of Him."

No matter how unfit, how unworthy, how many times you have failed, come to Him, and He will not cast you out.

There is another one who says, "You touched upon it when you said, 'No matter how many times you have failed.' I have tried a good many times." Well, cease trying now and trust Jesus. Come to Him. What is it to believe on Christ? Oh, how can I make it plain? It is not believing about Him — you have all believed about Him. It is believing on Him.

I want to cross a certain bridge. It looks to be a rickety affair. And some expert engineer tells me how many tons it will carry. Perhaps it is only a foot bridge of some sort. It does not look as if it would carry anyone but he tells me it will. He may draw a sketch to tell me that he knows exactly the strength of the steel, or of the wire, and all the rest of it. He says, "Now you are perfectly safe in crossing that bridge." And I say, "Thank you, sir, I am very glad of what you say. I have no doubt you are correct. You are an expert. You tell me that bridge is all right. But I do not think I will cross it. I will go around some other way." I do not trust him, and I do not cross that bridge. I will tell you when I trust him. When I step from this side of the gulf — or whatever it is — commit myself to that bridge, and go down with it, or else it carries me across.

Now we trust Christ when we cut loose from every other expectation, every other confidence, every other hope, and just cast ourselves on Christ, to sink or swim: saved or lost, it is Jesus or nothing. And in the day that we thus commit ourselves to Him, that moment the doors are thrown wide, and His everlasting arms are thrown about us, and we have His promise, "They shall never perish, neither shall any man pluck them out of my hand."

What do we all do when we thus trust Him? On the day of Pentecost, they said, "Men and brethren, what shall we do?" And Peter said, "Repent, and be baptized every one of you." He required of them a public acknowledgment of their faith in Christ. And in due time, as opportunity offered, he required of them that they should be buried with Christ by baptism into death.

In the chapter we read this morning it said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." As I have spoken this morning you have said, "I believe all that sir; oh I do believe all that. I do trust Christ." Well then if you trust Him, say so. If you trust Him, put on the uniform. If you trust Him, confess Him. Let all the world know that as for you, you are on Christ's side.

Let us pray that He may give grace to coming sinners to acknowledge their faith.

O Lord our God, we thank Thee that Thy door is not only on the latch, but it is open. We have only to walk in and as surely as we come to Thee with our sins, and seeking salvation at Thy hand, Thou dost receive us.

Some in Thy presence have heard of Thee by the hearing of the ear intellectually; they have given assent to the truth of the gospel. Their hearts have been moved so that they have found an interest in Christ. And yet they have not definitely and openly and irrevocably committed themselves forever to the care of Jesus Christ. Oh Lord, let that great transaction be effected this morning; let some who have been long postponing this public act of avowal by Thy grace be enabled to surrender everything to Jesus Christ, and to receive Him as Saviour and Lord.

It may be some of Thy people have lost the joy of their salvation. Oh, restore them, we pray Thee; bring them back into fellowship with Thyself.

It may be that some who have trusted Thee, and who have confessed Thee, have not yet obeyed Thee in the ordinance of Thine institution. We pray that such may be led in the way of obedience to-day. Now bless us, and make us sweetly conscious of the presence of the Lord, since we ask it in the name of Jesus Christ our Lord, Amen.

## FAITH AND OBEDIENCE

Faith and obedience are inseparable, and the former is dead without the latter. They wrought together in Abel, and therefore he offered a more excellent sacrifice than Cain. They wrought together in Noah, and led him to prepare an ark to the saving of his house. Abraham not only believed that God would give him and his seed the land of Canaan; but he set forth at the Divine command, not knowing whither he went. Moses not only believed that God would deliver Israel out of Egypt; but, in obedience to his command, he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Thus, true faith always leads to obedience. It is a living principle, by which the soul is quickened from the death of sin to a new life of holiness. It is the means through which, by the Holy Ghost, we are created anew in Christ Jesus unto good works. It works by love, and love is always the great motive to obedience. It gives us large and clear views of the love of God in Christ; then "we love him because he first loved us;" and "this is the love of God, that we keep his commandments." Thus, by faith, "the love of God is shed abroad in our hearts," leading us to a holy life. Such is the connection between faith and obedience, and the necessity of one to the other.

And now, brethren, let us trust in the Captain of our salvation. In the ages before his advent, many sons were brought to glory through faith in his future sufferings. In the fulness of time, he visited our world; assumed our nature; atoned for our transgressions; and, ascending to the right hand of the Father, as our representative and intercessor, "became the author of eternal salvation to all them that obey him."

"O Captain of salvation! make  
Thy power and glory known,  
Till clouds of willing captives come,  
And worship at thy throne!"

—CHRISTMAS EVANS

## WHAT DO THEY SAVE?

"Baptists do not believe nor teach and have never believed or taught that the ordinances were ordained to save men," but "we now say with equal emphasis that they are saving ordinances. They save and will save if the original forms and design are preserved: *But save what, that is the question.* They were not appointed nor empowered to save souls but they were appointed to save the essential truths of the Gospel, the very truths by which souls are saved. The ordinances were appointed by the Lord to save the essential facts of His Gospel. Any change in the forms of the ordinances or any interpretation of them which obscures their original design puts in jeopardy the saving Gospel and the souls of lost men. The preservation of the original forms of the ordinances is necessary for the preservation of the original gospel."

—J. F. LOVE



## The Last Days of McMaster

**B**APTISTS will soon have no control over McMaster University if the report of the Board of Governors is accepted by the Baptist Convention of Ontario and Quebec at the convention in Brantford next month. Thus the cherished dream of the early Baptist leaders and of Senator McMaster is to be shattered and the very conditions under which he gave his money are to be violated. In speaking of this change in policy, *The Canadian Baptist* declares that it comes as no surprise for the Board of Governors have intimated in the annual report for the past several years that such a change was inevitable; we would add that it comes as no surprise for it represents the logical step in McMaster's down-grade.

The plan that is to be presented proposes to replace the present Convention-appointed Board of Governors by two boards — one will be a Convention Baptist group which will direct the Divinity school; the other will be a group of citizens with no regard to religion who will be responsible for the governing and financing of the University. Baptists will thus retain control only over the Divinity school. It is important to note that the endowment funds, which were given largely by Baptists for Baptist-sponsored education will be divided proportionately between the Baptist Divinity school and the proposed secular university.

The Board cites rising costs and an enlarged place in national life as reasons for the change and declared that "it will be impossible in the future to maintain the institution in a financially sound condition unless re-organization is carried out." No one can deny that the problem of rising educational costs is a very real one, for several universities, including Toronto's, have been forced to raise tuition fees but may we not look elsewhere for the basic reason of McMaster's present untenable position? *The University has, by its decline, its positive support of infidelity and its unwillingness to clean its own house, forfeited the confidence of people who otherwise would support a soundly evangelical school.* Why should Baptist people or Christian people generally support an institution which is supposedly committed to the historic Baptist position but which at the same time has practically deserted that position and repudiated those who espouse it.

*The Canadian Baptist* desperately tries to justify the new proposal on spiritual grounds, and any reader will admire the Editor for doing a fair job in pleading a hopeless case. We are actually to accept the following — "From the practical viewpoint, the change in administrative pattern would, it is believed, result in little change in the character and atmosphere of the University. Tradition has a lasting effect on institutions, and is not easily lost."(!) Doubtless, "the character and atmosphere" of the university in recent years would not be altered but the "character and atmosphere" of the school envisaged by Senator McMaster would be vastly altered by the creation of a college that had departed from its original moorings.

This move, however, is in keeping with "the character and atmosphere" of the McMaster University of recent days. Indeed it represents the logical step in a pro-

gressively downward career. The Convention will now formally recognize that which has long been a fact — the University is in no sense of the word, Baptist. We remind our readers of something of McMaster's "character and atmosphere":

- (1) 1892—Appointment of Prof. George Foster as professor of philosophy. He left McMaster in 1894 to become pastor of a Unitarian church. The Board of the University recorded its deep appreciation of his work!
- (2) 1901—Appointment of Prof. George Cross. In 1910 he left McMaster to go to Rochester Seminary. The great Dr. Strong declared of his election—"I regard that election as the greatest calamity that has come to the Seminary."
- (3) 1904—Appointment of Prof. I. G. Mathews as professor of Hebrew and Cognate Languages. In 1919 he left after having forfeited the confidence of evangelicals in the Convention but also after having fed his poison to many future pastors.
- (4) 1924—University awarded an honorary degree to Dr. Faunce, a pronounced enemy of the gospel.
- (5) 1926—University defended the false teachings of Professor Marshall who was head of the practical work department.

This is a small portion of McMaster's history so that it should not be too difficult for the carnal mind to preserve that "character and atmosphere". If the "divinity school" is so characterized by infidelity, what of the "secular" arm of the institution?

In one sense, real Baptists will heave a sigh of relief that the Baptist name will no longer be associated with the university although the insignificant Divinity school will still bear the title. It is regrettable, however, that the Convention, by its past choices, made inevitable the downhill course that now finds its logical termination in the forfeiture of a potentially great Christian school of higher education.

### BAPTISTS STEP DOWN? CHANGE CONTEMPLATED IN McMASTER CONTROL

Ontario and Quebec Baptists will be asked next month to relinquish control over McMaster University at Hamilton.

A report which will be presented to their annual convention in Brantford by Dr. G. P. Gilmour, president of the university's board of governors, says reorganization of the university is unavoidable in view of changed conditions.

He suggests the present board be replaced by two boards, one a denominationally appointed body which will govern the Divinity School and the other a private corporation to govern and finance all other aspects of the university.

McMaster has been the responsibility of the Baptist Convention since 1887. The convention has carried the financial burden of increasing costs for 44 years after the other four Protestant denominational universities in Ontario secured charter revisions.

The request will not come as a surprise to the convention. It has been anticipated in report of the university board for several years and was specifically forecast a year ago.

In his report, Dr. Gilmour explains the difference between retaining a governing monopoly and continuing a Christian influence in higher education.

"The second appears to the board to be now of greater importance than the first," he says.

He adds that the teaching staff has more than doubled since the end of the Second World War. The budget responsibility of the McMaster board, apart from the separate financing of Hamilton College since 1948, is now more than double that of the entire university in 1945 and more than three times the budget of 1930-31.

"The swift changes in higher education now anticipated . . . mean the board . . . is being asked to undertake a task of such magnitude that its continuance would result in the dissipation of endowment funds and the creation of a situation in which the convention would find itself involved in financial responsibilities far beyond anything the denomination can or should face."

"It will be impossible in the future to maintain the institution in a financially sound condition unless reorganization is carried out."

Rev. Harold Triner, editor of the Canadian Baptist, commented yesterday: "In freeing the university, we also free the denomination and make it possible for us, as Baptists, to strengthen and promote our more immediate denominational responsibility — the theological education of Baptist ministers and missionaries."

The board's request is accompanied by an assurance that adequate provision will be made for the future needs of the Divinity School. It will be provided with a site, a building and a fair share of endowment funds. It is understood that plans have been made for a \$750,000 building.

—The Globe and Mail

## TO-DAY

"Today!" It is a word of wonderful promise. It tells that today, this very moment, the wondrous love of God is for thee — is even now waiting to be poured out into thy heart; that today all that Christ has done, and is even now doing in heaven, and is able to do within thee, is within thy reach. Today the Holy Ghost, in whom there is the power to know, and claim, and enjoy all that the Father and the Son are waiting to bestow, is within thee — sufficient for every need, equal to every emergency.

With every call we find in our Bible to full and entire surrender, with every promise we read of grace for the supply of temporal and spiritual need, with every prayer we breathe and every longing that rules in our heart, there is the Spirit of promise whispering, "To-day. Even as the Holy Ghost saith, 'Today'."

Today! A word, too, of earnest warning: There is nothing so hardening as delay. When God speaks to us, He asks for a tender heart, open to the whispers of His voice of love. The believer who answers the today of the Holy Ghost with the tomorrow of some more convenient season knows not how he is hardening his heart. The delay, instead of making the surrender in obedience and faith easy, makes it more difficult. It closes the heart for today against the Comforter and cuts off all hope and power of growth. O believer, even as the Holy Ghost saith, "Today," so when you hear His voice, open the heart in great tenderness to listen and obey. Obedience to the Spirit's "today" is your only certainty of power and blessing.

—ANDREW MURRAY

## SIN'S EXCAVATION

God pities the sinner because the sinner hurts himself. God's hell is not a fire kindled by mere anger, it is a fire kindled by sin. Do not blame God for having digged a hell in his universe, he did not dig one inch of it: sin dug it, sin lighted it, sin filled it with its fire and brimstone.

—JOSEPH PARKER

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## BAPTISTS STEP DOWN?

# A BIBLE CHURCH — ITS NATURE AND WORK

**G**OD has not left man to invent a new gospel or to improve upon an old one. Indeed there is a terrible curse pronounced upon those who would be so presumptuous as to pass any other message to mortals (Gal. 1:9, 10). In His Word, the Lord has given to us, in its entirety, the *content* of His message to a lost world. Only those who have imbibed the poison of "modern" theology would dare to assert that the *everlasting* gospel is subject to revision or improvement. In short, then, most Christians are generally agreed as to what constitutes that which they regard as "the fundamentals of the faith" or the gospel.

What *method* is to be employed in proclaiming that evangelical faith? Is there any specific agency that has been set apart for this work? As these questions are raised, there seems at first to be a certain unanimity as believers acknowledge that the *church* is the divine agency set apart for the proclamation of the gospel of grace. Further examination, however, would soon reveal that the seemingly simple word "church" is subject to many and varied interpretations. We refer not only to the obvious differences between the evangelical and the Romanist or between the evangelical and the modernist but more specifically to the great divergences of opinion among evangelicals as to what the Scripture means by the "church".

At this point, some would suggest that we forget about the whole matter and "get on with the work". Such a request must be dismissed as dangerous and foolish. It is dangerous because it asks believers to forget about a subject about which the Word of God is more specific than some Christians would prefer to believe; it is a foolish request because it neglects to tell us what God's work is and overlooks the fact that only when God's work is done in God's way will it receive in full the blessing of the Lord. Who are we to pick and choose those commands of God that we shall obey and those that we shall disregard! Much of this so-called "non-sectarianism", which prides itself in its broad teaching on the church, is simple treason against heaven.

It is our profound and immovable conviction that as surely as the Bible, the infallible Word of the living God, clearly and unmistakably gives us the message whereby men shall be saved, so also it clearly and unmistakably describes the agency by which that message is to be taken to a sinful world. If such is the case, then surely every believer should prayerfully search the pages of Holy Writ in order to understand what is there written about the true gospel church and also to learn what is the legitimate work of such a church. Once having discerned the mind of the Lord in these matters, the obedient Christian will want to be a vital part of such a church that he might please his Lord and have a share in the greatest work in the world.

In this study, during the next few weeks, we shall simply examine the Word of God in order to discover what the Lord would have us know of:

- (1) The *Nature* of the Church.
- (2) The *Mission* of the Church.

### The Nature of the Church

In the consideration of the nature of the church portrayed in the pages of the New Testament, it is first necessary to remind ourselves that it is very easy to read some pre-conceived ideas into an otherwise well-defined Biblical term. Only as we approach the Bible with a determination to hear what it has to say on the matter will we derive any profit from such a study.

The writer found this to be his chief difficulty in studying this subject. Some cherished and sentimental ideas had become embedded in the mind through the blind acceptance of popular usage and the teaching of revered hymns. Let no one tell us that it is an easy matter for a believer to throw off the effect of the teaching in his past! It is well nigh impossible to approach a subject such as the church without some bias. In our case, this was removed only by the accumulated and overwhelming testimony of the Word of God.

### Original Meaning of the Word

The Greek word *ecclesia* is the one that is translated "church" or in a few cases "assembly" in our English New Testament. This word was one that was used in everyday conversation and hence had a definite meaning that was carried over into its scriptural application. If we would properly understand the meaning of the word "church" as it is employed in the New Testament, we cannot overlook its usage in everyday Greek of that time.

G. W. McDaniel in his book "The Churches of the New Testament" well summarizes the meaning of "*ecclesia*," as follows — "Among the Greeks, *ecclesia* was the assembly of the citizens of a free city-state gathered by a herald blowing a horn through the streets of a town." "Among the Hebrews, *ecclesia* was the congregation of Israel assembled before the Tabernacle in the wilderness by the blowing of the silver trumpet". Notice that in both cases the word carries the obvious connotation of a *localized, visible assembly*. There is no evidence whatsoever that any of the New Testament writers ever deprived this word of these characteristics. Whenever we note the occurrence of the word church (*ecclesia*), we may properly recognize it as having a local and visible significance.

If we would ascertain the true meaning of the word "church" as employed in the New Testament we should examine its every appearance. Any reader will derive great profit from such a study if he will take a good concordance and note each time the word appears. At the conclusion of this article we have listed the scriptural passages in which *ecclesia* is used and have grouped them according to the sense in which the word is employed.

It is generally agreed that the Greek word *ecclesia* (church) appears 116 times in the New Testament. Three of these references may be immediately eliminated from this discussion for they refer to secular assemblies (Acts 19:32, 39, 41). Then two others may be eliminated as referring to the Jewish people conceived as an assembly (Acts 7:38; Heb. 2:12).

1. Of the remaining 111 occurrences of the word "church", at least 89 refer to a *specific* local congrega-

tion of believers. In other words, four out of every five times the word appears, it refers to a *definite local church of the apostolic days*. This fact alone should dispose us to be wary of any school of thought that would seek to read a vastly different meaning into the word. As yet then, *not once* does the word "church" refer either to some misty invisible, present-existing "church" or to an invisible church conceived to exist now in heaven.

2. It is our firm conviction that the interpretation of the remaining 22 occurrences of the word church should be made in the light of the foregoing (the well-defined use of the word in current usage at that time and the overwhelming number of times in which the word refers to a specific, local congregation). The onus clearly rests upon anyone to demonstrate *conclusively* that in the remaining 22 occurrences the word does not have a local connotation.

It seems evident that in the 22 instances which have no *specific* local application, the word is used in the *abstract* sense, which when it becomes concrete or operative, does so only in the local assembly. What do we mean by saying that a word is used in the *abstract* sense? We mean simply that sometimes the local church is viewed as an *ideal* and there is no reference to some *specific* assembly. For instance, the Word of God asks—"What is *man* that thou art mindful of him?" The word "man" does not refer to any one specific man; we do know, however, that the concept to which the word "man" refers becomes real only in some particular man. No one would be so foolish as to say that the Word of God speaks of two types of men — (1) specific persons (e.g., Christ — "Behold the *man!*") and (2) some invisible entity. We know full well that, even when "man" is used in a general sense with no specific application, it can refer to nothing but individual men.

The reason that this is so difficult to grasp is that the centuries have changed the meaning of the word "church" and have invented some invisible, present-existing body which is called the invisible church or the universal church. Nowhere does the Word of God speak of such a body. The passages which are pleaded in support of it are often simply those that speak of the local church in an abstract sense.

Let us illustrate this by reference to three of the grandest descriptions of the church to be found in the Word of God. It is frequently objected that the glory and grandeur which is ascribed to the church cannot apply to a local assembly. Let the Word of God speak on this matter.

- A. 1 Tim. 3:14, 15—These things write I unto thee, hoping to come unto thee shortly:  
But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Note the grand and sweeping description of the church—"the house of God", "the church of the living God", "the pillar and ground of the truth." Someone asks—"Do you mean to say that this refers to a local church? How absurd!" Note the context and it will be seen that it can refer to none other but a local church. This epistle was written to Timothy who was in the church at Ephesus (a *specific* congregation). The whole letter tells of the work and officers of a *local* church. Then Paul tells Timothy that he writes this in order that he may know how to *behave* himself in "the house of God, which is the church of the living God, the pillar and ground of the truth."

- B. Acts 20:28—Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Once more there is a grand phrase — "the church of God which he hath purchased with his own blood." These were Paul's words to the elders of the church at *Ephesus*. The Ephesian church is described as "the church of God, which he hath purchased with his own blood." Again the word church refers to a particular local assembly which is thus viewed by the Lord.

- C. Matthew 16:18—And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The two preceding examples which we cited (1 Tim. 3:14, 15; Acts 20:28) are obvious references to particular local assemblies but we have referred to them because, although they do have a local application, they also present a description of the church that many might feel was too glorious to apply to a restricted body. Now, if the local church may be described as "the church of God which he purchased with his own blood" and "the church of the living God which is the pillar and ground of the truth", why do some object to applying this Matthew portion to the local assembly? We believe that the Lord here speaks of the local church ideal which becomes operative only in a specific local church. This ideal was to find its concrete expression first in the local congregation in Jerusalem and then in all similar assemblies until the end of time.

Furthermore the interpretation of this passage in Matthew's gospel must be made in the light of the only other occurrence of the word church in that gospel. In Matthew 18:17, the Lord concludes his remarks as to how an offending believer is to be dealt with. He says "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." *This can refer only to a local church.*

It is our contention that every passage that mentions "the church" refers either to a specific local church or to the local church conceived as an ideal. Some maintain, however, that the word is used to refer to a body *beyond the confines of time and space*—the church in heaven (for example Eph. 5:27; Heb. 12:23). Even if this designation be accepted let two facts be noted — (1) this church has no *present* existence (2) still there is the fundamental connotation of a congregation or assembly — in this instance, located in heaven. *It is not operative in history.* In this age of grace, the one church with which believers are to be concerned is the local church which is "the church of the living God, the pillar and ground of the truth".

#### USE OF THE WORD "CHURCH" IN NEW TESTAMENT

The following outline is offered in explanation of every use of *ecclesia* in the New Testament.

- (1) Secular Uses (5).
  - Acts 7:38—the Jewish assembly in the wilderness.
  - Acts 19:32, 39, 41—the Greek assembly.
  - Heb. 2:12—Jewish people conceived as a unit.
- (2) Singular Uses—Location Indicated (17).
  - Acts 8:1—at Jerusalem.

- Acts 11:22—in Jerusalem.  
 Acts 13:1—at Antioch.  
 Romans 16:1—at Cenchrea.  
 Romans 16:5—in their house.  
 1 Cor. 1:2—at Corinth.  
 1 Cor. 16:19—in their house.  
 2 Cor. 1:1—at Corinth.  
 Col. 4:15—in his house.  
 Philemon 2—in thy house.  
 Rev. 2:1—in Ephesus (R.V.).  
 Rev. 2:8—in Smyrna.  
 Rev. 2:12—in Pergamos.  
 Rev. 2:18—in Thyatira.  
 Rev. 3:1—in Sardis.  
 Rev. 3:7—in Philadelphia.  
 Rev. 3:14—in Laodicea (R.V.).
- (3) Singular Uses—Location Indicated in Context (24).
- Acts 11:26—sembled themselves with the church—Antioch.  
 Acts 14:27—gathered the church together—Antioch (Acts 14:26).  
 Acts 15:3—brought on their way by the church—Antioch (Acts 14:26, 15:3).  
 Acts 18:22—saluted the church—Caesarea.  
 Acts 20:17—called the elders of the church—Ephesus.  
 Acts 20:28—to feed the church of God—Ephesus (Acts 20:17).  
 Rom. 16:23—of the whole church—assembly that met in home of Gaius.  
 1 Cor. 6:4—least esteemed in the church—Corinth.  
 1 Cor. 10:32—nor to the church of God—Corinth.  
 1 Cor. 11:18—when ye come together in the church—Corinth.  
 1 Cor. 11:12—despise ye the church of God—Corinth.  
 1 Cor. 14:4—edifieth the church—Corinth.  
 1 Cor. 14:5—that the church may receive—Corinth.  
 1 Cor. 14:22—to the edifying of the church—Corinth.  
 1 Cor. 14:19—in the church—Corinth.  
 1 Cor. 14:23—the whole church be come together—Corinth.  
 1 Cor. 14:28—in the church—Corinth.  
 1 Cor. 14:35—in the church—Corinth.  
 Col. 4:16—in the church—Laodicea.  
 1 Thess. 1:1—unto the church—Thessalonica.  
 2 Thess. 1:1—unto the church—Thessalonica.  
 3 John 6—before the church—v. 1.  
 3 John 9—unto the church.  
 3 John 10—casteth them out of the church.  
 These three references in 3 John probably refer to the church in Gaius' house (Rom. 16:23).
- (4) Singular Use—Distinguished by "Every" or "No". (3).
- Acts 14:23—ordained elders in every church.  
 1 Cor. 4:17—I teach everywhere in every church.  
 Phil. 4:15—no church communicated with me.
- (5) Original Assembly in Jerusalem (10).
- |           |             |
|-----------|-------------|
| Acts 5:11 | Acts 15:4   |
| Acts 8:3  | Acts 15:22  |
| Acts 9:31 | 1 Cor. 15:9 |
- Acts 12:1  
 Acts 12:5
- (6) Plural Uses (35).
- |              |               |
|--------------|---------------|
| Acts 15:41   | Gal. 1:2      |
| Acts 16:5    | Gal. 1:22     |
| Rom. 16:4    | 1 Thess. 2:14 |
| Rom. 16:16   | 2 Thess. 1:4  |
| 1 Cor. 7:17  | Rev. 1:4      |
| 1 Cor. 11:16 | Rev. 1:11     |
| 1 Cor. 14:33 | Rev. 1:20a    |
| 1 Cor. 14:34 | Rev. 1:20b    |
| 1 Cor. 16:1  | Rev. 2:7      |
| 1 Cor. 16:19 | Rev. 2:11     |
| 2 Cor. 8:1   | Rev. 2:17     |
| 2 Cor. 8:18  | Rev. 2:23     |
| 2 Cor. 8:19  | Rev. 2:29     |
| 2 Cor. 8:23  | Rev. 3:6      |
| 2 Cor. 8:24  | Rev. 3:13     |
|              | Rev. 3:22     |
| 2 Cor. 11:8  | Rev. 22:16    |
| 2 Cor. 11:28 | 2 Cor. 12:13  |
- (7) Generic Usage in the Sense of an Institution (20).
- Matt. 16:18—I will build my church.  
 Matt. 18:17a—tell it unto the church.  
 Matt. 18:17b—if he neglect to hear the church.  
 1 Cor. 12:28—God hath set some in the church.  
 Eph. 1:22—head over all things to the church.  
 Eph. 3:10—might be known by the church.  
 Eph. 3:21—glory in the church.  
 Eph. 5:23—Christ is the head of the church.  
 Eph. 5:24—as the church is subject.  
 Eph. 5:25—as Christ also loved the church.  
 Eph. 5:27—present it to himself a glorious church.  
 Eph. 5:29—even as the Lord the church.  
 Eph. 5:32—concerning Christ and the church.  
 Col. 1:18—the head of the body, the church.  
 Col. 1:24—which is the church.  
 1 Tim. 3:5—take care of the church of God?  
 1 Tim. 3:15—the church of the living God.  
 1 Tim. 5:16—let not the church be charged.  
 Heb. 12:23—and church of the first-born.  
 James 5:14—call for the elders of the church.
- (8) Uses Omitted by the Revised Version (2).
- Acts 2:47—the Lord added to the church—(at Jerusalem).  
 1 Pet. 5:13—the church that is at Babylon.
- The King James version has 116 uses of *ecclesia* while the Revised Version treats only 114 of these as reliable. The total number of 117 as given by some writers is probably due to the inclusion of "robbers of churches" in Acts 19:37. Here, however, the word is not *ecclesia*, but *hierosoulos* which means "temple robbers." In none of these 116 instances is it necessary to make *ecclesia* mean something different. Its recognized meaning of a local assembly, in some sense, makes plain the precise idea of Christ and His inspired apostles.
- The Editor of "The Gospel Witness" acknowledges his indebtedness to Mr. Roger W. Maslin of Louisville, Kentucky, whose clear outline has been used in the above. Only one change has been made in Mr. Maslin's list as it appeared as an appendix in his imprinted thesis "A Critique of the Universal Church Theory".

## MONOPOLY MENTALITY

**I**N ALL realms of life there is a trend toward centralization and monopoly; this is true of politics, industry and even religion. In politics, the emergence of government corporations and increasing governmental interference in private enterprise clearly illustrate this movement. There is, in industry, the tendency to create large companies and to fix prices among the dominant corporations. Rather than debate the *pros* and *cons* of the subject of nationalization in government and centralization in industry, we shall confine our remarks to religious monopolies.

This spirit which so characterizes the age has, unfortunately been carried over into religious circles so that many churchmen, modernist and evangelical, have acquired what we shall call "a monopoly mentality". The one predominant desire is to establish unanimity at all costs and to become the recognized voice of the whole of religion or, at least, of a large segment. Every other consideration is laid aside in order to achieve this goal.

The ever-recurring note in modern Protestantism is that of "unity" — by which is meant the stifling of cherished convictions in the interest of an arrogant religious monopoly. These advocates of "unity" would have us believe that the one sin that transcends all others in its black hue is that of "division" or "disunity". Underlying the whole appeal is that type of mentality which exalts centralization at all costs.

Just recently in the United States, the ecumenical leaders showed their colours in this regard. The broadcasting and film commission of the National Council of Churches there condemned the sale and purchase of radio or television time for religious purposes. These would-be religious bureaucrats and small-time popes urged that the broadcasting companies make available "desirable broadcast time" *free of charge*. This time, they suggested, should be allocated on a proportionate basis. Who would gain the major portion? — the same National Council of Churches! Why do they desire free time? Because they have not sufficient spiritual vitality

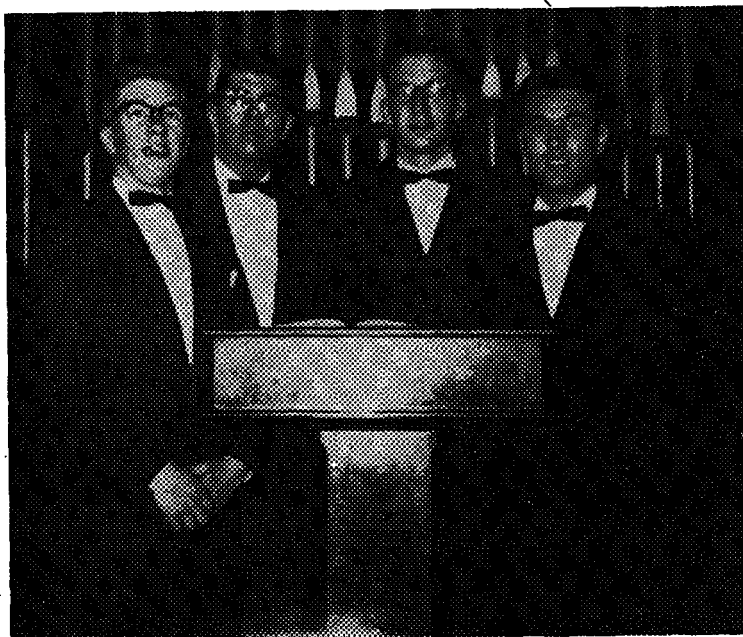
to pay for the time and could not muster listener support to pay the bill. Jealousy is aroused because smaller groups and individuals have procured and paid for the time to broadcast the gospel. It will indeed be a sorry day if the broadcasting companies yield to these religious bureaucrats.

It is to be hoped that evangelicals do not acquire this monopoly mentality although there are some alarming signs. If on matters of principle, one refuses to support some of the modern methods of evangelism, there are some who would virtually ostracize the dissenter. *Christian Life* magazine has even come to the place where it has set up a consensus of evangelical scholarship" to set a standard for evangelicals. Monopoly in business is stifling to initiative; monopoly in government is the death knell of freedom; monopoly in religion, whether liberal or evangelical, is the very height of arrogance.

## THE BRIGHT STAR OF JOY

Christians are called upon to vindicate their Christianity by their joyfulness. If they persist in being sombre, despondent, dejected, heartless, then they persist in inflicting cruelty upon the Son of God: their despair does not end in itself or upon themselves; it exercises an evil contagion, which brings other men into bondage, and thus becomes a double curse. Men should fight against the spirit of darkness and of fear, as against an enemy that is personal to themselves, and that is general to the whole world. When we sing intelligently, when we rejoice with reason, when even in sorrow we can smile, when in the darkest night we can find some bright star, men will ask us how it comes that we can thus triumph over circumstances; in that hour of inquiry we may tell them that we are rejoicing not in ourselves but in the Lord, and that in so rejoicing we are acting an obedient part, for we have been exhorted to this joy, and can answer the exhortation with reason, and with all the fellowship and sanction of a diversified and sanctified experience.

—JOSEPH PARKER



## QUARTETTE TOUR

The International Quartette of Toronto Baptist Seminary is presently touring the churches. Accompanied by Pastor S. Dempster, of Kingston, they will be visiting the following points during the next nine days:

- May 27—morning—North Bay, Grace Baptist Church
- May 27—evening—Sudbury, Berean Baptist Church
- May 28—Lively, Lively Baptist Fellowship.
- May 29—Ironbridge, the Baptist Church
- June 1—Guelph, York Road Baptist Church
- June 3—morning—Niagara Falls, Trinity Baptist Church
- June 3—evening—Niagara Falls, Hope Baptist Church

## Concerning Going to Heaven

By C. H. Spurgeon

I HAVE heard persons express their unwillingness to go to heaven if it is to be all psalm-singing and holy talking. Surely, there was no need for them to decline to enter until they had been asked to do so. Holy Scripture invites all men to holiness, but I know of no passage in which it presses any ungodly man to enter heaven: there will be time enough to invite men to glory when they have accepted grace. Yet the refusal of the heavenly inheritance is sometimes heard, coupled with reasons for it. Thomas Brooks mentions a woman who lived near Lewes, in Sussex, who was ill, and therefore was visited by one of her neighbours, who to cheer her told her that if she died she would go to heaven, and be with God, and Jesus Christ, and the saints and angels. To this the sick woman in all simplicity replied, "Ah, mistress, I have no relations there! Nay, not so much as a gossip or acquaintance; and as I know nobody, I had a great deal sooner stop with you and the other neighbours than go and live among strangers." It is to be feared that if a good many were to speak their thoughts they would say much the same. One said to me only the other day, "What a dreadful thing it is to die and go 'you know not where!'" To whom I answered, "Yes, indeed; but to a Christian it is not so; he knows well enough where he is going." "That may be," said the person who addressed me, "but still it is even to a Christian an unknown land." Her surprise was great when I demurred to this, and said that dying was going home to our own Father, to our Elder Brother, to our Husband, to our friends, and to the place where our life already is. This is the truth, and those who commune with God understand that it is so; but to the uninstructed in divine things the glory-land is a place as unknown as the dark continent of Africa used to be.

There is a story floating about of a farmer in his last days being visited by the clergyman of the parish, who discoursed to him very sweetly concerning the happy land, and the celestial city, with its gates of pearl and its streets of gold. "Thank you, Sir," said the farmer, "it is a fine country, no doubt, but Old England for me! Old England for me!" He would probably have been better pleased with some English edition of a Mohamadan Paradise, where roast beef and foaming tankards would abound on every side. He was not, however, the only true Briton who would make the same choice if he thought himself at all likely to get it.

We do not know that this true son of John Bull was much more out of the running than a certain popular authoress, who dreamed some time ago about "Gates Ajar". Her maunderings are far more wild in her later book, where she pictures a soul "Beyond the Gates". Therein the glorified one is represented as saying, "The grass was softer than eider of the lower world; and lighter than snow-flakes the leaves that fell from low-hanging boughs about me. Distantly I heard moving water; and more near, sleepy birds . . . I felt infinite security. I had the blessedness of a weariness which knew it could not miss of sleep. Dreams stole upon me with motion and touch so exquisite that I thought, 'Sleep itself is a new joy; what we had below was only a hint of the real thing,' as I sank into deep and deeper rest."

"When I waked, I was still alone. There seemed to have been showers, for the leaves and grass about me were wet; yet I felt no chill or dampness, or any kind

of injury from this fact. Rather I had a certain refreshment, as if my sleeping senses had drunk of the peace and power of the dew, which flashed far and near about me. The intense excitement under which I had laboured since coming to this place was calmed. All the fevers of feeling were laid. I could not have said whether there had been what below we called night, or how the passage of time had marked itself; I only knew that I had experienced the recuperation of night, and that I sprang to the next duty or delight of existence with the vigour of recurring day. As I rose from the grass, I noticed a four-leaved clover, and remembering the pretty little superstition we used to have about it, I plucked it, and held it to my face, and so learned that the rain drop in this new land had perfume, an exquisite scent, as if into the essence of brown earth, and spicy roots, and aromatic green things, such as summer rain distils with us from out of a fresh-washed world, there were mingled an inconceivable odour drawn out of the heart of the sky. Metaphysicians used to tell us that no man ever imagined a new perfume, even in his dreams. I could see that they were right, for anything like the perfume of clover after a rain in heaven had never entered into my sense or soul before. I saved the clover 'for good luck,' as I used to do."

It is clear that multitudes have no preparation for abiding with God for ever, for they are not yet capable of forming even a faint conception of it. Because eye hath not seen, nor ear heard, the things which God hath prepared for them that love him, therefore these people conclude that nothing of heaven can be known, and truly *by them* it cannot be; but to the spiritual, heaven is revealed by the Spirit of God, its life is already commenced in them, its King already reigns over them, its Light has already shone upon them: its worship they have commenced, its communion they are enjoying, its joy they have foretasted. Heaven is as suitable for a saint as a lock is fitted to receive its key; and as the fashion of a lock might be inferred from the key, so may the glorious state be guessed at from the gracious man. He has, moreover, sips of sweetness, which give him no merely fanciful notion of the hill-country, and he knows somewhat of what the full-blown flower must be as he gazes at the beauty of the bud; but he looks not that in the revelation of the glory the invisible should be only a reproduction of the visible; for he knows that the spiritual exceeds the natural even as the heaven is above the earth.

I sat once at the bedside of one who had caught the true idea that the future will bear a distinct relation to the present, for she said to me, "Sir, I think I shall be allowed to share in the holy worship of God, for it was ever my delight. I do not think I shall be shut up with the wicked, for I was always weary of ungodly society. I hope I shall be gathered with the people of God, for these many years to be with them has been my chief delight. Dear Sir, I feel sure that the Lord will let us go with our own company." I was quite of her mind. The fact is, men depart from God in this life, and their future is to continue moving in that direction, for the Judge will say, "Depart"; but as for those who have been coming to the Lord, their future will be a continued advance in the same course, for their Lord will say, "Come, ye blessed."

## Jesus Brings Peace to the Soul

By Thomas Guthrie

**H**AVING reconciled us to God by the blood of His cross, Christ is "our Peace", as the apostle says. He is called so, first, because He restores us to a state of friendship with God; and, secondly, because a sense of that fills the whole soul with a peace which passeth understanding. So, speaking of the righteousness which Christ wrought out for us, the prophet says, "The work of righteousness is peace" — His righteousness being the root, and our peace the fruit — that the spring, and this the stream. To describe for the comfort of the Church the constancy of the last and the fulness of the first, another prophet borrows two of nature's grandest images, "Thy peace shall be like a river, and thy righteousness like the waves of the sea" — the believer's peace flowing like a broad, deep stream, with life in its waters and smiling verdure on its banks; and a Saviour's righteousness covering all his sins, as the waves do the countless sands of their shore, when, burying them out of sight, the tide converts the whole reach of dull, dreary sand into a broad liquid mirror, to reflect the light of the sky and the beams of the sun.

Christ's imputed righteousness is bestowed equally on all believers — none, the least any more than the greatest sinner, being more justified than another. Feeling assured or not of their salvation, all His are equally safe — "those whom Thou hast given me I have kept, and none of them are lost." There is no such equal enjoyment among believers of peace in believing; some walking all their days under a cloud, and some who walk in darkness and have no light, only reaching heaven, like a blind man guided homewards by the hand of his child, by their hold of the promise; Who is he that feareth the Lord and obeyeth the voice of His servant, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay himself in his God. But where there is peace springing from a sense of forgiveness, of all the fruits of the Spirit that grow in Christ's fair garden, this is sweetest. Among the blessings enjoyed on earth, it has no superior, or rival even. It passeth understanding, says an apostle. Nor did David regard any as happy but those who enjoyed it — pronouncing "blessed", not the great, or rich, or noble, or famous, but "the man", whatever his condition, "whose transgression is forgiven, whose sin is covered." And so he might. With this peace, the believer regards death as the gate of life: enters the grave as a quiet anchorage from seas and storms; and looks forward to the scene of final judgment as a prince to his coronation, or a happy bride to her marriage day. A sense of forgiveness lays the sick head on a pillow softer than down; lightens sorrow's heaviest burdens; makes poverty rich beyond the wealth of banks; spoils death of his sting; arms the child of God against the ills of life; and, lifting him up above its trials, makes him like some lofty mountain, at whose feet the lake may be lashed into foaming billows, and adown whose seamed and rugged sides clouds may fall in gloomy folds, but whose head, shooting up into the calm blue heavens, reposes in unbroken peace, rejoices in perpetual sunshine.

Happy such as obtain a firm hold of Christ, and, having made their calling and election sure, enjoy unclouded peace! Feeling that there is now no more condemnation for them, because they believe in Jesus, and walk not after the flesh but after the spirit, they see a change

come on objects such as imparts pleasure and surprise in what are called dissolving views. Where death, with grim and grisly aspect, stood by the mouth of an open grave, shaking his fatal dart, we see an angel form opening with one hand the gate of heaven, and holding in the other a shining crown — from the face of God we see the features of an angry, stern, inexorable judge melt all away, and in room of an object of terror we behold the face and form of a kind, loving, forgiving Father, with open arms hastening to embrace us. The God of hope give you joy and peace in believing, is the prayer of the apostle — a prayer in many cases so fully answered that the dying saint has been borne away from all his earthly moorings; and, ready to part from wife and children, has exclaimed with Simeon when he held the infant Saviour in his joyful arms, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

"Be at peace among yourselves," is a blessed injunction which an apostle lays on families, on friends, and on churches. In happy contrast to the storm which, hurtling through the troubled air, and shaking doors and windows, goes raving round every corner of the house, let peace reign on the domestic hearth, and also within the church, when, like the ark of old, she drifts on the billows of a shoreless sea — God only at the helm.

It is good to be at peace with our brethren, but to be at peace with one's-self is better. At peace with conscience, one can afford, if God will have it so, to be at war with all men. It is painful, when we cannot be at peace with all men — to have enemies without; but his case is infinitely worse who lodges an enemy in his own breast — in a guilty, uneasy conscience, in self-reproaches, in terror of death, in the knowledge that God and he are not friends, nor can be so, so long as he cherishes his sins. There is no peace, saith my God, to the wicked. There cannot be. Drugged with narcotics; you may lie down on the cold pavement, and fancy as you throw your arms around the curbstone that it is the wife of your bosom. Drugged with narcotics, you may go to sleep in a cell with visions of home playing around the head that shall be capped for hanging to-morrow. But no more than I call these peaceful sights, can I apply the name of peace to the insensibility of a conscience seared by sin; to the calmness, or rather callousness of one who has allowed the devil to persuade him that God is too merciful to reckon with us for our transgressions. The peace we are to seek, and, seeking to pursue, is not that of death, but life, — not that the lake presents in winter, when no life appears on its shores, nor sound breaks the silence of its frozen waters; but that of a lake which, protected from tempests by lofty mountains, carries life in its waters, beauty on its banks, and heaven mirrored in its unruffled bosom. Being justified by faith we have peace with God through our Lord Jesus Christ. Such is the peace which we are to seek — a peace which, springing from a sense of reconciliation through the blood of the Lamb and wrought within the soul by the indwelling of the Holy Spirit, has so raised the saint above all fears of death, and shed such a flood of glory around his dying head, that wicked men have turned from the scene to exclaim, May I die the death of the righteous, and may my last end be like his!



## ENTERING THE PORT

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:11.

This language seems to be borrowed from the case of a ship bringing her passengers to port on a pleasant afternoon, her sails all white and whole, and her flags majestically waving in the breeze; while the relatives of those on board ascend the high places, to see their brothers and their sisters returning home in safety from the stormy main. How pleasant to a man who is about to emigrate to the new world, America, when he meets with some one that has been there, and who is well acquainted with the coast, knows the best landing-place, and will accompany him on his passage. "Though I walk through the valley and the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He who passed through death himself, and is Lord of the sea, is our High-priest; and, with his priestly vestments on, he will stand in Jordan's current till the feeblest in all the tribes shall be safely landed on Canaan's shore. How delightful must be the feelings of the dying Christian, the testimony of whose conscience unites with the witness of the spirit, to assure him that Jesus has paid his fare: and who knows he carries in his hand the white stone with the new name, to be exhibited on the pier-head, the other side, hard by his Father's house. This is an abundant entrance, on a fair day, over a fine sea, with a pleasant breeze swelling every sail. "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

O how different the entrance ministered to the careless professor — the fruitless and idle — who keeps his hand in his bosom, or leaning upon his implements! Though he may reach the shore with his life, it will be at midnight, surrounded by roaring tempests, full of bitter remembrances and most tormenting fears. Yet, with tattered sails and broken ropes, peradventure he may gain the port; "for the Lord is good, and his mercy endureth for ever." But who shall describe the condition of the ungodly, driven out to sea in all their wickedness; not even allowed a quarantine within sight of the heavenly Jerusalem, but obliged to drift about, dismantled and disabled, amid the darkness of eternal storms! Oh! to be forced from their moorings at midnight, when they cannot see a handbreadth before them; the thunders rolling; the lightnings flashing; strange voices of wrath mingling with every blast; and the great bell of eternity tolling a funeral knell for the lost soul, through all its dismal, and solitary, and everlasting voyage! Let us flee for refuge, to lay hold on the hope set before us, which hope is as an anchor of the soul, sure and steadfast, grasping the Rock of Ages within the veil!

—CHRISTMAS EVANS

## THE VICTOR'S REWARD

Does that far-off wreath, extended from the hand of the Judge who sits at the winning-post, draw your eyes? Does it mould your life? Do you shape your conduct in such a fashion as to secure it? Does it gleam before you with a brightness that makes all other and nearer objects insignificant and pale? Put the questions to yourselves. If you can answer them in the affirmative you are a happy man.

—ALEXANDER MACLAREN

## For Younger Readers

### A SOLDIER'S EXAMPLE OF PATIENCE

The patience of Christ is a lesson we may learn from His trial.

Some years ago an English missionary in India baptized a soldier. This man had been a famous prize-fighter in England. He was a powerful, lion-hearted man. With a single blow he could level the strongest man to the ground. The men in his regiment were all afraid of him. He had not been in the habit of going to church, but, as he afterwards told the missionary, he sauntered into the chapel one evening, hardly knowing where he was going. What he heard that night led him to repentance, and he became a Christian.

The change which took place in the temper and conduct of this man was very surprising. The lion was changed into a lamb. A month or so after this, when they were dining in the messroom one day, some of his comrades, who had always been afraid of him, began to ridicule him on account of his religion. One of them said, "I'll find out whether he is a real Christian or not;" and taking a bowl of hot soup, he threw it into his breast. The whole company were alarmed at this. They looked on in speechless silence, expecting to see the roused lion leap up and spring in fury on his foe. But he quietly opened his waistcoat and wiped his scalded breast. Then turning calmly round, he said, "This is what I must expect. If I become a Christian, I must suffer persecution. But my Saviour was patient, and I want to be like Him." His comrades were filled with astonishment. But they were satisfied he was a true Christian, and he had no more trouble from them.

—*The Light of the World.*

## Bible School Lesson Outline

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

Vol. 20      Second Quarter      Lesson 10      June 3, 1956

### JESUS TRIED BY THE APOSTATE RELIGIOUS COUNCIL

Lesson Text: Luke 22:63-71.

Golden Text: "Hereafter shall the Son of man sit on the right hand of the power of God."—Luke 22:69.

#### I. The Informal Trial: verses 63-65.

The Jewish trial of Christ was a religious trial, and it consisted of three stages: the preliminary questioning before Annas, the former High Priest; the informal trial before Caiaphas the present High Priest and the Sanhedrin Council; the formal trial before the same Council.

The Saviour was unceremoniously escorted from the Garden of Gethsemane by a motley gathering of excited, cruel angry people, carrying swords and sticks of all kinds, their path partially lighted by the smoking flares. Among the rabble could be seen some of the high-ranking leaders, even priests, elders and captains, possibly still wearing their robes of office (verses 52, 53). They arrived shortly at the house of the High Priest Caiaphas, where Annas, his father-in-law, the former High Priest, still regarded with veneration by the people, interviewed the Saviour and enquired concerning His teaching (John 18:12-14, 19-23).

Annas sent Christ bound into the quarters occupied by Caiaphas in the same palace. The members of the Sanhedrin Council had been hastily summoned, for the leaders must prepare their case; they must find, if possible, some reasonable charge against the Christ to present to the civil authorities. Before dawn they consulted together in informal fashion (verses 63-65; Matt. 26:57-68; Mark 14:53-65). At least two members of that Council had no share in the condemnation meted out to Christ; Nicodemus (John 7:45-

50; 19:39) and Joseph of Arimathea (Mark 15:43). Perhaps these men were not even told of the secret meeting of the Council.

There were no just grounds for proceeding against the holy Son of God (John 8:46; Heb. 7:26, 27), but their wicked hearts were so bent on destruction that, even if they should find no reason for condemning Him, they would use the merest excuse. The leaders were not adverse to accepting false or contradictory testimony so long as they could get their way. They had altogether forsaken justice and mercy (Prov. 3:3). Sin drives its victims relentlessly downward until they cannot seem to stop their cruel ways, but are carried headlong down to ruin (Jas. 1:15).

False witnesses came forward to testify (Psa. 27:12; 35:11; John 15:25). The only charge they could bring which would gain any degree of credence was a statement relating to His resurrection (Matt. 26:60, 61). They misunderstood and misrepresented His words, thinking that He was referring to Herod's temple, when He was speaking of the temple of His body (John 2:19).

The members of the Council were confused and thwarted. So far from upholding the dignity of the court, they permitted the Saviour to be mocked and mistreated. It was for our sakes that Christ submitted to the indignities of mockings and scourgings at the hands of the hostile crowd.

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood:  
Hallelujah! what a Saviour!"

In the meantime, Peter had entered the palace, and utterly ignoring the sad plight of His Master, denied Him three times (verses 54-62). At dawn the cock crew.

## II. The Formal Trial: verses 66-71.

Decisions of the Sanhedrin Council were not valid, unless the Council should meet after dawn at a legal hour. Consequently, this formal session of the Council was necessary (Matt. 27:1; Mark 15:1), and no time was lost by the hostile leaders. Early in the morning the Saviour was again brought before them.

Palestine was at that time a petty kingdom under the dominion of Rome, but with powers of self-government in local matters. The civil authorities took no interest in the religious controversies of the Jews and allowed them to settle many such questions according to their own laws and to mete out punishment. But they could not carry out a death sentence; such cases must be tried by civil Roman courts. The Jewish religious courts, however, must make the recommendations.

The priests and the elders desired to find Christ guilty of conspiring against the government. They argued that if He would confess Himself to be the Son of God and hence Messiah the King, they would be able to accuse Him of blasphemy, for which the penalty was death (Lev. 24:16) and also of committing an offence against Caesar, the lawful King.

In His own time the Lord declared His Deity. Moreover, He testified as to His future coming in power and great glory (Dan. 7:13, 14; Matt. 24:30, 31; 25:31; Luke 1:31-33). Had His claim, not been valid, He would indeed have been speaking blasphemy (John 10:33).

The Saviour is the very Son of God. His words, His works, but especially His resurrection show that He is in reality the Messiah, the Son of God (John 10:30-35; 14:11; Rom. 1:4).

At this religious trial of Christ, His Deity was firmly attested and the sin of the human heart was laid bare.

### Daily Bible Readings

May 28—Peter Denies His Lord .....	Luke 22:54-62
May 29—The Testing before Annas .....	John 18:12-23
May 30—The Insolence of Caiaphas .....	Matt. 26:57-68
May 31—The Silence of Christ .....	Mark 14:53-65
June 1—The Lamb, Silent before His Accusers .....	Isa. 53:1-7
June 2—Reviling Not Again .....	1 Pet. 1:18-25
June 3—Blessed when Reviled .....	Matt. 5:1-12

### Suggested Hymns

Man of sorrows, what a name!  
O Christ, what burdens bowed Thy head!  
Look, ye saints!  
All ye that pass by.  
Have you any room for Jesus?  
Depth of mercy; can there be?

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