

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa.

Vol. 35, No. 9

130 Gerrard St. E., TORONTO, JUNE 14, 1956

Whole Number 1777

WHAT'S YOUR MOTIVE?

NO ACTION or work is more commendable than that which motivates it. Judged by this standard, many of our seemingly best actions would be revealed to be selfish and deserving of censure rather than praise. Because we are prone to judge and to think superficially on the basis of the outward appearance and the evident results, there is the dangerous tendency to neglect to examine our own motives as we approach gospel work. We reason that the work of the gospel is commanded of the Lord and hence our every endeavour in that direction is commendable. It may be or it may not be!

Truly there is no greater work in all the world than that of labouring for the Master. It is both the duty and the privilege of every blood-bought child of God to have a part in the service of the Lord. Individually, we are called to lives of prayer, testimony and service while corporately, in local assemblies, believers are to spend and be spent in spreading abroad the glorious gospel.

It is indeed a solemn thought to recall that even this work of works may be attempted out of entirely wrong motives or out of motives that are not altogether pure. Furthermore there may be some apparent measure of success, which leads the undiscerning to believe that his motive has been vindicated. How many pastors, evangelists, deacons, Sunday School teachers and churches would be humbled to the dust if their true motives were laid bare before themselves and the world just as they are already bare before the eyes of the Lord!

It is, therefore, profitable to determine the correct motive for the service of the Lord. The apostle Paul declared in his second letter to the church at Corinth that the one motive which impelled him in the work of the gospel was the love of Christ. He wrote — "*For the love of Christ constraineth me . . .*" (II. Cor. 5:14). If we were able to speak to Paul and were to ask him what enabled him to persevere in taking the gospel to rebellious people and what had originally prompted him to go despite the warning that he must suffer many things for the sake of the Lord, the great apostle would disclaim all personal credit and sweep aside all petty motives and simply answer — "*The love of Christ constraineth me.*" All efforts to probe further would fail for here we strike bedrock and discover the impelling force which pushed the apostle to blaze the gospel trail across the Roman Empire.

In the splendour of this sublime motive, how trivial are lesser motives! Yea, how contemptible they must appear to the Lord. Must we not frankly confess that much of our service is motivated by pride or a desire to vindicate our own name or some with which we have been associated. Surely *any* motive appears pale in comparison with the master motive — the love of Christ.

What did Paul mean when he stated that the love of Christ constrained him? He could have meant that his own love for Christ was so intense that he *must* give his all for the Saviour; undoubtedly it was true that he had a fervent love for the Saviour, for he speaks of this on other occasions. Nevertheless we are inclined to believe from the context of the verse that Paul here declares that the driving motive in his life was the love which the Saviour manifested *toward* the chief of sinners when He laid down His life. The very consideration of this atoning act caused the apostle's heart to be moved in pity toward perishing souls.

Any lesser motive must fail for it is temporal and earth-born. The love of Christ endures forever and when once He sets His love upon a soul, He never releases that hold. If our motive for service be pride, it shall pass away; if it be a desire for competition, it must perish; if it be merely the love of an institution, even a divinely-ordained church, it is insignificant. The master motive that shall endure when all else has passed away is the love of Christ.

PEACE AT ANY PRICE!

The attention of the world is increasingly being turned to the small South American land of Colombia where Protestants have endured severe persecution at the hands of the Roman Church. During the past 8 years 46 church buildings have been destroyed, more than 200 schools have been closed and 75 believers have been killed because of their religious faith. Furthermore, it has been abundantly proved that the instigator of their vicious persecution is the Roman Catholic Church.

Some people, however, refuse to face facts and prefer to flee from reality and live in a world of fantasy. One such person apparently attended the meeting of the Toronto Conference of the United Church of Canada for when it was suggested that the question of persecution in Colombia be examined one ministerial delegate is reported to have said — "The disorders and regrettable incidents of which we have heard are not inspired by the Catholic Church, but by low politicians. I do not think we should pass this motion in a country where Catholics and Protestants live amicably."

What a fine philosophy! Are we to face problems by hiding and pretending they do not exist? Does closing the eyes to Roman persecution clear the Roman Church of all guilt? In this excessive and false tolerance toward Rome, what would the dear man say of the 75 slain believers? Surely the peace of which he speaks is the peace of the graveyard.

Any other conception than that Christ's church is to be a soul-saving army is a caricature upon the churches of the New Testament.

—G. W. TRUETT

The notion of sin implies the notion of God. Sin is wilful transgression of the law of God. An atheist can have no conception of sin. But bring God into human affairs, and men's faults immediately assume the darker tint, and become men's sins.

—ALEXANDER MACLAREN

HOLY PERSEVERANCE

It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone; as if it were of no use to read the Scriptures when we do not enjoy them, and as if it were of no use to pray when we have no spirit of prayer; whilst the truth is, in order to enjoy the Word, we ought to continue to read it, and the way to obtain a spirit of prayer is to continue praying; for the less we read the Word of God, the less we desire to read it, and the less we pray, the less we desire to pray.

—GEORGE MULLER

SUNDAY IN JARVIS STREET

Summer has come to Toronto! Sunday was a lovely, warm day in Ontario's capital but, despite the lure of good weather, there were good attendances at all services in Jarvis Street Baptist Church. Dr. Slade preached at both the morning and the evening service. In the morning his subject was "A Momentous Question", and in the evening he spoke on "Contending for the Faith". During the day three young people professed faith in Christ.

The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. J. T. Shields
(Editor 1922 - 1955)

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c. Per Single Copy.

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BELIEF IN THE BIBLE

Do not jump overboard from the staunch old-fashioned orthodoxy until there is something ready to take you up stronger than the fantastic yawl which has painted on the side "Advanced Thought" and which leaks at the prow and leaks at the stern and has a steel pen for one oar and a glib tongue for the other oar, and now tips over this way and then tips over that way, until you do not know whether the passengers will land in the breakers of despair, or on the sinking sands of infidelity and atheism.

I am in full sympathy with the advancements of our time, but this world will never advance a single inch beyond the old Bible. God was just as capable of dictating the truth to the prophets and apostles as He is capable of dictating the truths to these modern apostles and prophets. God has not learned anything in a thousand years. He knew just as much when He gave the first dictation as He does now, giving the last dictation, if He is giving any dictation at all. So I stick to the old paths. Naturally a skeptic, and preferring new things to old, I never so much as now felt the truth in the entire Bible. I prefer the thick warm robe which has kept so many warm amid the cold pilgrimage of this life and amid the chills of death. The old robe rather than the thin, uncertain gauze offered us by these wisecracks who believe the Bible in spots.

—T. DEWITT TALMAGE.

Earth's last place for stammering and indefiniteness is the pulpit.

—G. W. TRUETT

The Jarvis Street Pulpit

Your Greatest Need and Its Provision

A Sermon by Dr. T. T. Shields

Preached from the Open-Air Pulpit of Jarvis Street Baptist Church, Toronto, Sunday Evening, August 8th, 1926

(Stenographically Reported)

"But God, who is rich in mercy, for his great love wherewith he loved us,

"EVEN when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast."—Eph. 2:4-9.

FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God." The preacher of the gospel, no matter where he preaches, or when he preaches, if he is about his Master's business, has always the same subject, namely, the salvation that is in Christ Jesus. If one could live to be as old as Methuselah he could never finish telling the glories of divine grace; and in all the years that are to come through the unending ages of eternity, we shall never be able to finish telling of the unsearchable riches of Christ.

I want to speak again this evening about what it means to be saved, about salvation and how to receive it. We live in a day when there are many people who have persuaded themselves, or have been persuaded, that no salvation is necessary; they do not even know that they are lost. I am not going to speak to you this evening in theological terms, but I want to square the teaching of the Bible with your own experience, and to appeal to every man and woman here, and all who hear me beyond in the park or anywhere else, to answer this question, Whether there be not something in your life from which you need to be saved? We need not, at the moment, attempt to define it or give it a name.

I.

I want, first of all, to identify the fact that in every human heart and life there is a power superior to the human will from which men need to be saved. I do not suppose there is a man or woman here this evening who is not conscious of having failed in the realization even of your own ideals, however low they may be, whatever pattern you have set before you, whatever goal you have set your heart upon. — there is not a man or a woman here who, if he or she will be honest, will not acknowledge that in the attempt to realize even your own highest ideals of what a man ought to be, you have been defeated.

We are disposed to hold many things responsible for our defeat. There is some man here who would say, "Well, that is true, sir, but I never had a chance, circumstances have been against me." But a careful analysis of the situation will reveal to you that you have largely been the maker of your own circumstances; and your circum-

stances have been what they have been because you are what you are. Why, there is a man here who thought to change his circumstances, and to leave his companionships behind, and he crossed the sea to get away from all evil associations of his early life — and he has discovered in this new world that he has brought something with him — and that something affects his circumstances, and selects his company and companionship here just as it did yonder. He has not given that something a name, but he knows now that there is an evil — although he would not call it by that name — within that has an affinity for certain evils without, and wherever he goes he creates the same situation. He finds himself surrounded by evil companions, subject to all kinds of temptations, and still endeavours to excuse himself by putting the responsibility upon others, and upon his circumstances.

Now, my friend, I want you to be honest this evening, and to face the facts of life. We have no other object than to try to do you good in the name of the Lord, and I ask you if it be not true that in yourself there is a something which does not make for righteousness, but makes for unrighteousness; and that leads you away from everything that is good and true? If I had time to examine, to analyze, the elements of our human nature, I think I could show you that there is not a faculty of the mind that is not affected in some way by this evil thing. *Our memories are affected*, there is not one of us here who does not wish he were able to forget some things. How was it that the seed of corruption lodged in your mind when you were a child, some word you heard, something you saw, some example you behold — how was it that that stamped itself ineffaceably upon your memory, and that you have the greatest possible difficulty in recalling those influences and those impressions which were designed to do you good? How is it that in your garden the weeds will grow without cultivation while you have to cultivate the flowers? How is it that evil takes root in the human memory in such a way that it cannot be eradicated, while it seems impossible to establish the good? What is there about us that lends itself so readily to evil, and that is so directly set against good?

I am just simply reminding you of your experience, and I venture to say that there is scarcely one who

hears me who, if he will be honest, will not say, "I know that that preacher is telling the truth." Well, then, don't be angry if I tell you the truth, for that is a fact, that there is something in these natures of ours that has in it the seed of death, and will bring us down at last to ruin unless God intervenes. The Bible calls that something by the name of "sin".

It is not only our memories; *our hearts are affected*. How is it that the affections go out, too often, in the wrong direction? Why is it we do not naturally love the good, the true, the pure, and the holy? What is there in you, young man, that leads you like an arrow from the bow straight to the place of evil — what is it? Why is it that your desires are away from God, and toward evil? Am I not telling you the truth when I tell you that the affections of man, naturally, are against God, and not on His side? How is it that even our reason and judgment are biased against God? You cannot reason a man into righteousness — but you can persuade him into all kinds of iniquity. You cannot easily convince a man of truth, but you can persuade him to accept an untruth. *Our reason is biased and our wills*. Who of us, of ourselves, has energy enough to take the right path and pursue it? Do you not know, are you not conscious of the fact that there is a something — I do not care what you call it, so long as you admit the fact — that there is something in these natures of ours that cries out against God? And if we are to be delivered from that something, we need salvation.

Oh, had I time to dwell upon that alone I could tell you of the wreck and ruin that thing which the Bible calls sin has made. My brother, it has affected your relationship to God. Were you not taught to pray when you were a little boy? "Oh yes, sir, I learned to pray at my mother's knee." Have you prayed to-day? Did you pray yesterday, or last week, or last year? There are men who hear me to-night who would have to confess that they have not prayed, they have not bowed the knee to God for years. Why not? Because there has been a consciousness that there is something about them that makes them unfit to come where God is, or even to take His name upon their lips. Sin separates us from God.

And how it interferes with our human relationships! How it takes the boy from his mother's home! Why did you leave home, young man? Tell me, why did you leave home? There is someone here thousands of miles from home. I do not know who you are, but I remember thus speaking yonder in the church a few years ago and the Spirit of God, Who is a better detective than all the detective agencies on earth, sent an arrow to a young man's heart and he came to see me and told me of his theft yonder in London that had separated him from home and friends and kindred. He had tried to bury it these many years, and now the Spirit of God had called it forth and made him confess it. Why did you leave home? Why is it you have not written? Oh, there are men here who are dead to their friends across the sea—you have not written. Separated! I do not know what is coming to the world. I declare, this thing called sin seems to be separating husbands and wives as never before. I meet a woman and I say, "Are you a widow?" "No, sir, but my husband is gone"; or I say to a man, "Are you married?" "Well, yes." "Where is your wife?" "She does not live with me any more." What is this damnable, hellish thing that comes into the family and breaks the marriage tie, and separates men and women from each other, and brings wreck and ruin in its path? What is it? It is just

this evil thing that God calls sin.

But you may not be among such. Your sin may be of a very respectable order; it may be cleverly concealed; there may be no outward manifestation, and even your next-door neighbour may say that you are the worthiest citizen in Toronto — and whenever you hear such compliments you say in your heart, "If that man knew what I really am!" When some people come to hear a preacher and he tells them that human nature is altogether good, and that the worst is on the outside, and that if you could only turn a man inside out everyone would be saved — when you hear a preacher talk like that you know perfectly well that he is not telling the truth, don't you? He is not telling the truth about *you* anyhow, for you would not dare to be turned inside out! No, we need something to save us from this awful power even here. And as for the future: when you think of the life beyond, if a man is afraid to bow his knee to God here, how dare he hope that he will be fit to go into the immediate presence of God yonder where all secrets shall be made known? Oh, I beg of you to face this fact. There is no difference, that "all have sinned, and come short of the glory of God".

II.

"How are we saved? How shall we get rid of this dreadful thing called sin? There is no use talking about it if there is no remedy for it, not a bit. But this verse I have read to you says that "by grace are ye saved". I have tried to preach from this text scores of times. It is a text one might preach almost any sermon from, because the Bible is full of this theme. Salvation is of grace, and of grace alone. What is grace? What do we mean when we say salvation is of grace? If I had all the dictionaries that ever were written, of all languages, and I were to draw upon them all, if I were conversant with the realm of literature of all languages, if I could exhaust every definition, every metaphor, every simile, it would be impossible for human tongue to express the meaning of that immeasurable word, grace. It is the biggest word in any language, it is a word that defies definition. And yet we have got to try to get at it, to give some idea of it. What is grace? Well, grace is another name for God. When the Bible says, "By grace are ye saved", it means, "By God are ye saved", and you do not save yourself. It means that the righteousness of God, and the truth of God, and the faithfulness of God, and the mercy of God, and the love of God, and the holiness of God, and the eternity of God, and the everlastingness of God—all the qualities of Deity, all that God is in Himself, from everlasting to everlasting, is engaged in the business of saving a poor bankrupt sinner standing back there. That is what it means. Grace! Why, if I were to try to give you the dimensions of it — it is just as deep as the lowest depths of the nethermost hell, its reach is down to the lowest depths of hell where you belong by nature, where we all belong. As for the breadth of it, "as far as the east is from the west" — it is simply immeasurable in its breadth. As for its height, it is higher than the clouds, it reaches beyond the chambers of the sun, beyond the remotest stars, higher than the heavens, as God's thought is higher than your thought — as deep as hell, as broad as the immeasurable distance between east and west, and as high as the throne of God, so great is the immeasurable, the infinite, grace of our God. And all there is of God is engaged in the work of salvation.

"Why," you say, "I thought salvation was just a specialty of the preachers, something for a few soft-headed men to talk about, and for a few simple women to listen to!" Oh, let me tell you that it is more than all the created universe; it has engaged the thought of God from eternity to eternity, the biggest thing Infinity ever did! "By grace are ye saved." Why, it is of grace in salvation as to its provision. Salvation was provided by God; nobody else had a hand in it. Do you know this power that we now use to light these lights was here in Abraham's time, but he did not know how to use it? All the resources of nature were here from the beginning, and when we dug a trap-door into the world's cellars and called it a coal-mine, we found that the Lord God had filled the cellars with coal for His human creatures. Your very gardens, the air you breathe, everything speaks of God's provision — and prevision: He foresaw our need, He made this earth fit for His human creatures to live in. I married some young people the other day, and I heard that they had a house all ready; the father of the groom — or of the bride, I don't know which — had given it to them. Do you know that before God brought the first man and woman into the world He furnished it with everything necessary, and then He put them into it, and He said, "Have dominion; it is yours, I put a crown upon your brow, a sceptre in your hands; I make you a king subject only to the King of Kings." And into that newly-furnished house God put the first pair. And what a terrible wreck they have made of it! Everywhere is the mark of sin.

Let me tell you this, that just as God anticipated our physical needs, made the air for us to breathe, and provided us with fruits and flowers and everything necessary for the sustenance of life, saying to the earth, "Bring forth," so He anticipated our moral and spiritual needs. Just as in your body there are certain latent recuperative powers that if you break a bone, and it is set, they come into operation and heal the broken bones — there are powers within us in reserve against such contingencies — so the Lord foresaw the wreck and ruin which sin would work upon this earth, and from all eternity the Lamb was slain and salvation was provided.

I wish these new-fashioned professors who think they know so much, and who talk about adopting and adapting the gospel to modern needs — I wish they could get back to the Bible, I wish they could see the universal sweep of God's revelation: how that from the beginning He provided for our salvation, and from Genesis all down through to Malachi, prophet after prophet is speaking of the One Who should come. And at last He comes begotten of the Holy Ghost, His own mother surprised at the marvellous revelation communicated to her by the angel when he said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" — begotten of the Holy Ghost, and by the Holy Ghost preserved, His ministry wrought in the power of the Holy Ghost. And then when He came to the cross — have sometimes been indignant at the disciples of old, until I remembered that if I had been there I should almost certainly have done the same thing which they did. And there is a sense in which I am glad. You remember how all the disciples forsook Him and fled, and He went up to the cross alone that the Word might be fulfilled, "I have trodden the winepress alone; and of the people there was none with me." Salvation, I declare to you, is of God's provision

from beginning to end. And after they had laid Him in the sepulchre — when they came to the sepulchre they said, "Who shall roll us away the stone from the door of the sepulchre?" — I am glad that no human hand removed that stone; for when they came, behold the stone was rolled away, for God would not let a man touch it, He sent an angel; He said, "I will not have a man's finger in this business of redemption." It was all of grace, and of grace alone, from beginning to end. And so the grave was opened and Jesus rose, and He ascended into the heavens with His own blood into the presence of God, making intercession for us.

I want you to tell me what contribution men made to that salvation — the only contribution they made was to hate Him, and to crown Him with thorns, and to drive a spear into His heart, and to say, "We will not have this man to reign over us." But God's gracious sovereign hand was upon them all, and He compelled them thus, even in the bitterness of their hatred, to effect the counsels of His eternal will, and Jesus died "the just for the unjust, that he might bring us to God". It is all of grace, my friends, grace all the way through.

Well, then, it is of grace as to its communication too. There it is yonder, provided by Jesus Christ. How are you going to get it? You just have to receive it. "By grace are ye saved." You cannot pay for it, you cannot work for it, you cannot earn it, you cannot make an infinitesimal contribution toward it: you have to receive it as a poor pauper, utterly bankrupt, with empty hands — it is of grace: forgiveness of sins, your debt paid, quickening of the dead spirit, enlightening of the understanding, it is all of grace. It is only the Spirit of God Who can teach you that you need a Saviour; it is only the Spirit of God Who can show you your need of salvation — from beginning to end God does it all. A little Scotch boy was asked what he had done toward his salvation, and his answer was, "I kicked all I could, and God did the rest." And that is about true. "Well but," you say, "must I not do anything?" No, you must cease from your doing, cease from dependence upon anything you can do, and depend wholly upon God.

Oh, I am glad it is of grace and "not of works, lest any man should boast". Boasting is excluded. What a lot of boasters we are! How proud people do get! And what in the world we have to be proud of, I do not know! — we have a lot to be ashamed of, but nothing to be proud of. Man was God's last creation, and I think there was perhaps a reason for that. "The Lord hath made all things for himself": He made this world, finished it, said it was good, and then He made man, and put him into a finished world, as though He would say, "Now then, what have you got to do with it? Did you make it?" No! No! "The heavens declare the glory of God." It is said of Jesus Christ, "All things were made by him; and without him was not any thing made that was made"; "He is before all things, and by him all things consist"; He is God manifest in the flesh. And just as God is the Author of the old creation and man did nothing toward it, so He is the Author of the new creation; and the same God Who in the beginning said, "Let there be light," shines "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So you see the work of salvation, in preparing it and in communicating it, is altogether God's act; it is of grace and of grace alone.

It is completed by grace. Some people imagine that if they could have their debts paid up to-day, they would

pay their way from to-night forward. No, you would not, no matter how you work you would still be in debt. I was in a grocery store some years ago when a woman came in for something, and the grocer gave her a bill. "Why," she said, "what is that for?" He said, "That is your bill, Madam." "But," she said, "I do not owe you anything." "Yes, you do." "But I pay for what I get, don't I?" "Yes," he said, "you pay something for what you get, but somehow or another you are always a few cents short. If a bill is \$1.25 you are likely to pay \$1.00 and leave the 25c to be charged; and if it is \$1.00 you probably have only 80c and leave 20c to be charged. You have been coming here for a long time, and you have been paying part cash, but you have always left a deficit, and that is your accumulated debt, that is how much you owe." "But," she said, "I don't owe that." "Yes, you do," he said, "you have never paid in full for anything you have received." After you have done the best you can, you cannot pay a cent to God for the bread and butter you eat — we should be in debt to Him if we had nothing but bread and water, for we do not deserve that; and every day we live, and every day we shall live right on to the end of time, we shall always be short measure, always running up a new bill.

Salvation is of grace in this sense that it cancels all the debt of the past and puts a deposit to our credit in heaven's bank that cancels all the debt of the future. You remember the good Samaritan when he brought the wounded man to the inn gave the inn-keeper two pence and said, "If you incur any larger obligation than that charge it to me"; and our Good Samaritan, naming your name before the throne the moment you believe, says to the Lord God Himself, "Charge all that sinner's deficits to me, I will pay it." It is all of grace, I tell you, all of grace.

And oh, He will keep us right to the end: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." That is one figure: salvation is eternal life, it is being held in the saving grip of the Son of God. Another figure is of a man who goes out after the lost sheep, and when he finds it he lays it on his shoulder rejoicing. What is salvation? It is the strong shoulder of the Shepherd, and His strong arms wrapped about that wayward sheep, and the moment He gets it and puts it on His shoulders, He says, 'Hallelujah' — and that sheep is just as safe when it is put on the shoulder of the Shepherd as when it is safely folded in the fold. And so when a soul is really saved by divine grace he is saved for ever; and if you will trust Him you will be as safe to-night as if you were inside the gates of pearl — it is all of grace "through faith, and that not of yourselves: it is the gift of God."

III.

Is that not an extraordinary thing, even the faith that saves us we have to get from God, even the hand that touches the hem of His garment must be energized by the divine Spirit before it can do it. Faith is the gift of God, "Not of works, lest any man should boast." There is some man that you know, and you have known him for twenty years, and if he were to make a promise to you to-night you would trust him absolutely, you say, "That man's word is just as good as his bond, and when he speaks I accept his promise." Now, where do you get that faith? "Why," you say, "it is my faith." No, it is not; it is he who gave you that faith, it is his worthiness, his trustworthiness, that inspired trust in you. Where

does faith come from? It comes from Jesus Christ. When we see Him as He is, and for what He is, the Incarnate Word, God manifest in the flesh, having all authority in heaven and upon earth; and when He says, "He that believeth on the Son hath everlasting life", our hearts go out to Him, not because we are great believers, but because He is a great Saviour Who inspires faith in everyone who knows Him.

Do you see Him to-night? Will you trust Him to-night? I have told a story many times and I think I will close with it to-night, because it makes the way of life so simple. It is a story Spurgeon used to tell about "Jack the huckster". Jack was simple-minded. Some people said he was "half-cracked" — and I rather think he was, because he was accustomed to tipping a little bit and sometimes had more than was good for him. He had a barrow which he used to wheel around the village, selling vegetables, — potatoes, cabbages, and other things. Nearly always as he went on his way when anything happened he swore, he was a very profane man. But as he was wheeling his cart one day he heard a woman in a basement singing as she stitched with her needle:

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

Jack caught the words and the melody and as he went on he began to sing it over to himself:

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

He sang that on his way until, little by little, by the blessing of God, the great truth of that couplet sang its way into simple Jack's understanding, and his heart was opened, and he said, "That is true. Praise God! —

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

"Well," said the minister, "that is a fairly good reason, Jack; but it means a great deal you know, to join the church. You need to be instructed on the duties of church membership, and what it means to be a Christian. And that is all you know?" "Yes, sir, that is all I know:

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

"Very well," the minister said, "I will have the deacons come together, and you must give your testimony to the deacons. They will ask you questions, and find out if you are ready to join the church." So Jack came singing along at the appointed time, —

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

The minister explained the case to these grave men and said, "Now, brethren, you may ask Jack any question you want to." One said, "Well, Jack, when were you converted?" "I don't know, sir; I don't know anything about conversion." "You don't know anything about conversion? Why do you want to join the church?" "Because," said Jack.

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

Another deacon said, "You know, Jack, sometimes I make great progress in the Christian life, and I feel that I am really getting on; and then something happens and I get set back a bit. Supposing you had an experience like that, what would you do?" "Well," said simple

Jack, "I don't make any progress; I am always just a poor sinner and nothing at all, and I never go back because Jesus Christ is my All in All: He won't let me go back." Then another deacon staggered Jack by saying, "Jack, sometimes I lose my evidences; sometimes I have strong evidences that I am a Christian; but sometimes I lose my evidences and I am not so sure about it. What would you do if you were to lose your evidences?" "Well," he said, "I have no evidences. I told you that I am a poor sinner and nothing at all, having nothing I have nothing to lose; but Jesus Christ is my All in All, and I cannot lose Him." They all had a try at him. They tried in every way to trip him up, at least, they tried to find out what he believed; but, far more consistently than most preachers, Jack stuck to his text and insisted, —

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

After they had heard his testimony, the minister and deacons said, "Well, Jack, we think you had better come into the church, for that is what the church is for — for poor sinners who are nothing at all, to whom Jesus Christ is All in All."

You see, you cannot get any lower than that, can you? Not can you have any more than all in all. And that is what you are in yourself, nothing at all, and all that you need is in Christ. Will you trust Him, will you say, "I will lift my empty hands and put my trust in Jesus Christ, the sinner's Saviour" — will you do that to-night?

READING THE BIBLE

If the reader understands very little of the Word of God, *he ought to read it very much*; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, *that is just the reason why he should read it much*; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so. And if the reader should be an unbeliever, I would likewise entreat him to read the Scriptures earnestly, but to ask God previously to give him a blessing. For in doing so, God may make him "*wise unto salvation*" (2 Tim. iii. 15, 16, 17).

—GEORGE MULLER

PSEUDO-INTELLECTUALISM

An intellectualism which assumes its ability to sit in judgment upon the Word of God, which implies or insists that a Christian should develop no certainties with respect to the Christian faith, even implying that the doctrine of biblical inspiration is open to question and should be re-examined, is *pseudo-intellectualism*.

—K. R. KINNEY, *The Baptist Bulletin*

WINTRY FAITH

Faith in the storm is true faith; faith in a calm may be, or may not be, genuine faith. Summer-weather faith may be true, or may not be true; but wintry faith, that can bring forth fruit when the snows are deep, and the north wind blows, is the faith of God's elect.

—C. H. SPURGEON

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JARVIS STREET ANNUAL MEETING

On Thursday, June 7, the Jarvis Street Baptist Church annual meeting was held in Greenway Chapel. All reports from the various departments spoke of blessing; rather than present a summary of these reports, we here print the Deacons' report which was read by Deacon Robert Shaker.

DEACONS' REPORT

THIS annual meeting is the 128th meeting in the history of the church. In that period the changes in the secular and religious worlds have been revolutionary, but in spite of this, God has enabled companies of faithful peoples in this place to maintain an unchanging testimony to the truth of His Word of all of these years. Under the leadership of a succession of godly pastors, this church has been the leading factor in maintaining the Baptist testimony throughout our country.

It is almost unnecessary to say that the most telling years of this period and the most outstanding pastorate that the church has enjoyed was the forty-five years' pastorate of our late beloved Dr. T. T. Shields. That giant soul was called upon to minister not only to this large church, which in itself is a task too much for most men, but when the dread scourge of Modernism came in like a flood, he stood up to resist it and to bear testimony against it. When infidelity took possession of the denominational divinity school he organized the Toronto Baptist Seminary to train men for the ministry in a truly biblical fashion. This school is now in its 29th year carrying on this same great work. The demand for his printed sermons became so great that THE GOSPEL WITNESS was founded and for 34 years each week his messages have gone to the ends of the earth carrying comfort and instruction to thousands. Besides all of this, thousands of books and pamphlets with his messages were printed and widely circulated. His statesmanship, love for his ministerial brethren, and missionary vision, were the means of leading this church into association with other likeminded churches in co-operative Christian work whereby we have become pledged to the support of many worthy gospel causes and ministers. His firm unwavering adherence to the Truth and clear discernment in the same brought him into worldwide associations and in late years his prominence in the I.C.C.C. led us into a close tie with Dr. Carl McIntire and the cause of separation that he so ably champions.

The passing of our late pastor left us all not without some fear as to what the future would hold in view of the large responsibility that was ours to maintain these things without his great leadership. And the big question to many outside of Jarvis Street Baptist Church was, "Will they be able to carry on all of these agencies for the propagation of the gospel that he started, without any let up? Will it be possible to raise the necessary funds and carry on the local and worldwide associations?"

The answer to these things is in the year that has passed, and in the events of these few months there is abundant cause for thankfulness to God for His mercy. Faced with such things and the huge burden we have to bear there has been a healthy consciousness in our midst,

that we are not sufficient for these things, that our dependence must be upon the arm of the Lord. Hence the attendance at the prayer meeting has been maintained at a high level and its value attested to in every phase of the work.

The hand of the Lord has been manifest in the ministry of our pastor, Dr. Slade, giving us all cause for joy, and we have become more convinced than ever that he is God's man to lead us into much blessing. His firmness of purpose, fearless adherence to the cause of Christ, and administrative ability, give assurance that there will be no let up in the testimony that has been maintained here through the years. His expounding of the Word of God on Sundays has been a joy to our hearts and especially so since almost every Sunday some have responded to the invitation given, expressing in some cases a desire to be saved, in others, a desire to renew their fellowship with the Saviour, and others, to obey Him in baptism.

The fact that our brethren of the I.C.C.C. recognized in our pastor one who would be an asset to that testimony and elected him to a position of authority and then later called him to help in a campaign against Modernism in Australia, leads us to believe that God is calling him to that worldwide ministry of his predecessor, and consequently on our part, to responsibilities in supporting him and the reward of multiplied blessings.

The hand of the Lord has been manifest in the work of our brother, Mr. Tulloch, in his pastoral visitation, in his ministry of the Word and his assistance in the Bible School. Again and again we have all of us heard of what a blessing he has been to some shut-in and what a comfort to some bereaved one. He has been unto us all a servant of the Lord, cheering us and helping us along the way. Words cannot describe his worth.

The hand of the Lord has been manifest in the Bible School and we are thankful indeed that not only has the attendance been maintained at a higher level than last year but that a successful effort has been made to bring many of the unsaved parents into our services. We have had the joy of seeing Sunday after Sunday, strangers in our midst hearing the Word preached.

The hand of the Lord has been manifest in our giving in a truly remarkable way, in spite of some unusual expenses and in spite of the fact that we have gone through a year of transition. The treasurer's report is in itself we verily believe a wonder.

The work of THE GOSPEL WITNESS and PROTESTANT ADVOCATE has gone on without any let up, under the able editing of Mr. Tarr, carrying its messages to the ends of the earth. He has initiated plans and work has been commenced for wider promotion of the paper in order to

increase its circulation and consequently its sphere of influence.

Likewise, with this aspect of the work, we have been thankful to see the first volume of the Dr. T. T. Shields' Memorial Library issued which already in the pages of THE GOSPEL WITNESS was blessed of the Lord, and now in this more permanent form will, we are sure, be more so.

We could go on and speak further of the Seminary and

the plans being made to enlarge its ministry, of the need for its services, of the requests for trained men that have come in, and of the many other things all pointing to the manifest hand of the Lord.

The future of Jarvis Street Baptist Church will be just as glorious as its past has been. The God who has upheld it all these 128 years is just the same today, the promises by which other generations accomplished so much still stand for us to lay hold of.

A BIBLE CHURCH – ITS NATURE AND WORK

II. TEACHING

WHILE the primary work of the churches was and should ever be that of evangelism, an integral part of the New Testament program was that of teaching. The order of the great commission clearly indicates this. The Lord declared that His followers were to go and (1) to disciple (evangelize) (2) baptize (3) teach. While evangelism is primary, in that it is initiatory, the others are as much a part of the divine order and cannot be neglected.

Contrary to much evangelical thought, the work and responsibility of the church has not ended when a soul has been saved; it has rather just begun for the divine plan is that the believer should be taught in the things of God and to be conformed to the image of His Son. After the great Pentecostal ingathering recorded in Acts 2, the converts are said to have "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread; and in prayer."

That evangelism which is only a brief flurry of emotion coupled with press releases and which does not seek to direct newborn souls to gospel-preaching, Bible-believing churches is not New Testament evangelism. If salvation can be described as a birth, the very figure of speech demands a subsequent growth. If the local church neglects this needful work of patient teaching of converts, then the church will become a perennial spiritual incubator, giving shelter to babes whose stunted growth is detrimental to themselves and to the cause of God.

Does this not emphasize the need for a *sound teaching ministry*? The church that is characterized by an aggressive evangelistic ministry and a solid teaching ministry will be a mighty instrument in the hand of our God. The two must walk hand in hand for an evangelism that is not accompanied by Biblical teaching and indoctrination is a spurious evangelism while sound, orthodox teaching that is not fired by an evangelistic spirit is dead.

At this point, we must emphasize that the grand aim of Biblical teaching is often misunderstood. Are orthodox, Bible-teaching churches often nothing more than great spiritual banquet halls where the saints may resort week by week in order to be stuffed with spiritual food? Soon they may become mutual admiration societies where the elect gather to congratulate each other on their grasp of divine truth and to engage in hair-splitting about precious truths. This raises the question — What is one of the main purposes of the teaching ministry of the local church?

Let us turn to the Word of God for the answer. In Ephesians ("the church epistle"), Paul declares that the Lord has given the church some gifts in the form of persons who are to exercise certain ministries and he further gives the purpose of the ministry — "And He Himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order to equip His people for the work of serving." (Eph. 4:11, 12, Weymouth translation). Most believers labour under the delusion that the teaching ministry of the church exists in order that they may be fed and nourished as an end in itself. Not so! *The church exercises a teaching ministry in order that believers may be equipped to serve the Saviour.* The selfish view which glories in my growth in grace as the ultimate to be desired is foreign to the gospel.

We could elaborate upon the methods and principles which characterized the teaching of the early church but we shall content ourselves with stating that they are the same as those that apply to the evangelistic ministry — public proclamation, private testimony, visitation, literature and song.

III. ADMINISTERING THE ORDINANCES

Another divinely-appointed task of the churches is the administration of the ordinances of believers' baptism and the Lord's Supper. It is imperative that the church fulfil the commission to teach "all things whatsoever I (the Lord) have commanded you." Only as this is done, will the blessing of the Lord rest in its fulness upon labours.

Included among those things commanded by the Lord are the two ordinances. While it is conceded that these contribute in no way whatsoever to the salvation of the believer, it is nevertheless true that obedience requires that they be observed by Christians.

Both baptism and the Lord's Supper are *church* ordinances and hence the local church is responsible for their administration. Baptism, as we have before noted, is the public affirmation of the believer's faith in Christ but is as well the public declaration of union with the people of God who find their corporate expression only in the local church. The local church then is entrusted with this divinely ordained ordinance and is responsible for its administration.

Likewise, to the local church is committed the observance of the Lord's Supper. It is a corporate remembrance of the Lord's death "till he come" and finds its expression in the assembly of believers. If the teach-

ing of the New Testament is viewed as a whole, there will be no debate as to the fact that this second ordinance is to be observed by those who have submitted to the first and furthermore that it is observed by those who have identified themselves with God's people in the local assembly. Only if the New Testament is viewed as composing isolated and unrelated parts or in some atomistic manner will questions be raised on this matter.

The observance and administration of the ordinances is as much the work of the church as is evangelism for, like evangelism, it is commanded of the Head of the churches.

IV. MISSIONARY EXTENSION

The possession of the truth confers great privileges but, as well, it imposes great responsibilities. The church that lightly regards its obligation to extend this gospel message is not fulfilling its Lord's commands, for one of the prime tasks of New Testament churches is that of missionary extension. We do not use this term "missionary" as having application to the foreign field alone but use it rather as referring to the whole work of extending the work of the Lord beyond the confines of the local assembly.

The apostolic churches were missionary in this sense for the record of Paul alone is one of advance across Asia Minor and Europe with a trail of gospel churches behind him. These in turn became centres of evangelization, teaching and missionary extension. Antioch, for example, quickly felt its responsibility for souls and commissioned Paul and Barnabas as missionaries to the regions beyond.

Thus, although each local church is completely autonomous, it must, at the same time, have a compassion for lost souls beyond its reach and will be desirous of seeing the establishment of similar assemblies elsewhere. The fact of autonomy must in no wise cause the church to lose this sense of compassion for souls in surrounding regions and in distant places.

"It may be laid down as an axiom that no church, not animated with the missionary spirit, can be in a healthful, prosperous state. The missionary spirit is the spirit of the gospel — the spirit of Christ. Of every church it ought to be said in truth as of the Thessalonians: 'From you sounded out the word of the Lord.' The sound should go forth till it reaches the remotest limits of the earth. . . . Indifference to the cause of missions is cruelty to immortal souls. How are sinners in our own land or in foreign lands, to be saved without the gospel? Ought not those who have the gospel to send it to those who have not? Earth's wretched millions are starving for the 'bread of life', and this bread is in the custody of the churches. Dare they refuse to distribute it among the perishing at home and abroad? No church can perform its duties to the world without sustaining the cause of missions — without giving, according to its ability, to spread the gospel of the grace of God. Praying without giving is presumption, and giving without praying indicates a self-dependence, offensive to God. Let it be said, as of Cornelius, so of every church: 'Thy prayers and thine alms are come up as a memorial before God.' When prayers and alms go together, there is a happy conjunction." (Pendleton).

Since true churches are not in competition but are engaged in the same work, co-operation is in order and is

desirable. Churches of a similar faith and order have a common desire and hence, without forfeiting autonomy, can work together to establish other similar soul saving centres. If we would be true to the whole counsel of God, however, it is imperative that the missions and churches which are established be after the New Testament order. It is both inconsistent and unfaithful for a New Testament church to support some missionary agency that does not hold the Scriptural position with regard to the gospel and the church. For emphasis we repeat that New Testament churches must be engaged in missionary work accompanied by the salvation of souls, the teaching of believers and their organization for fellowship and service into gospel churches. Missionary work that overlooks this is unscriptural and also is not as effective as it should be.

V. WORKS OF MERCY

Believers and churches are concerned for the spiritual welfare of men but, at the same time, the Christian is moved at any distress that comes upon his fellows. Conversion not only affects the intellect and the spirit, but it also arouses compassion for the plight of mankind and especially for the sufferings and hardships of fellow believers.

That this compassion was existent in the early churches and that works of mercy were a vital part of the ministry of these churches cannot be denied. This concern for others soon manifested itself in the Jerusalem church, in which the believers voluntarily shared their belongings "and distribution was made unto every man according as he had need." (Acts 4:35). That this particular communal practice did not long exist is evident but the spirit which motivated it characterized the churches of which we read in the Word of God. The collection for the saints in Jerusalem is another evidence of this spirit. The concern for widows and orphans, and the poor is clearly taught in James' epistle and elsewhere.

A legitimate and Scriptural sphere of labour for the church is in works of mercy although here we must caution that these are subsidiary to spiritual work and are calculated to augment that. The church is not to become a glorified social agency but must ever be a spiritual organism that engages in this field of labour as an expression of spiritual concern.

* * * *

As we come to the conclusion of this modest study on the nature and work of a Bible church, the writer finds himself unable to convey through the printed page his intensity of conviction that God's work, done in God's way, in God's power, cannot lack God's blessing. The Lord has laid out for us the divine blueprint not that we might wrangle over it or coldly insist upon obedience to it; rather *He has in grace given us the best possible way to guarantee the establishment and advance of His work.* Only disguised infidelity should lead anyone to imagine that there is a better way to prosecute the work of the gospel; yet, at the same time, some evangelicals are consciously or unconsciously advocating a looseness that strikes at the very heart of the divine creation — the local church.

The observant reader will have noticed that our conclusions as to what the Bible teaches about the nature of the church describe an evangelical Baptist church ideal. It is for that reason, among others, that we are

Baptists — not because we have sought to strain and force the Bible to comply with a preconceived system but because the faithful exposition of all that the Bible says about the church leads to what is known as the historic Baptist position. Men may sometimes have gained the impression, justly or unjustly, that Baptists are bigoted sectarians who violently argue in defence of one of many possible denominational systems. Let all the world know that we embrace the Baptist position, or more properly that it grips us, because we have been persuaded from the Word of God that it is the divine ideal and we vigorously advocate it, not as one optional system among many others but rather, as being the divinely-ordered position in its full expression.

WHY HAVE WE WRITTEN THIS SERIES?

Some readers may have wondered why we have written and distributed this series of articles on the question of the church. It is not often that we confide to our readers the various motives and considerations which prompt us to write articles but we frankly outline several reasons for writing and printing this study.

- (1) The question of the nature and work of the church occupies much of the New Testament teaching and hence commands our attention.
- (2) The increasing discontent among evangelicals with the "unsectarian" and loose evangelism that has been abroad for some years demands the clear positive exposition of the Biblical position.
- (3) The Editor's personal conviction is that among many evangelical Baptists in Canada and elsewhere there is a movement toward a solid, vigorous, historic Baptist position and program.

By no means do we seek to establish ourselves as masters in Israel who would lecture and "talk down" to our brethren; rather we would prefer to think that we have directed this study to many of like precious faith.

Visitors to Toronto...

You are cordially invited to attend Jarvis Street Baptist Church (corner of Jarvis and Gerrard Streets) in downtown Toronto. Our Sunday schedule is as follows:—

- 9:45 A.M.—Bible School for all.
 11:00 A.M.—Morning Service
 7:00 P.M.—Evening Service
 8:30 P.M.—Outdoor Service

When in Toronto, make Jarvis Street your church home!

A cordial welcome awaits you.

SHALL WE REPRINT ARTICLES ON THE CHURCH IN BOOKLET FORM?

"A Bible Church — Its Nature and Work". This has been the title of a series of articles which have appeared in the pages of THE GOSPEL WITNESS during the past four weeks. The writer is keenly aware of the inadequacy of his treatment of this great subject but he is equally convinced of the necessity of a simple, clear, Biblical study of the subject of the church. Some readers have suggested that we issue the series in booklet form in order that the articles be given a wider distribution and also that they may be in a more permanent form.

During the next few weeks we shall be engaged in revising the articles, improving, enlarging and strengthening some points and in contacting printers about the possibility of having them printed in attractive booklet form. While we are engaged in this work, we should appreciate hearing from our readers, telling us of their response to the series. Write today!

THE TERRORS OF THE LORD

I have read the history of many revivals, and the biographies of many pastors and evangelists, but have failed to discover any real and lasting work of grace in the course of which the Scripture doctrine of future punishment was either denied or ignored. No fact is more clearly established than this. Nor is it contradicted by antecedent probability. It is obvious that the great Creator knew his own creatures when, in order to move them to secure their eternal safety, He appealed not only to their hopes, but to their fears as well. There are caverns in the human soul which will never be visited by the light of gospel day unless a path shall have been prepared for it by the lightnings of eternal justice.

—G. W. HERVEY, From *Manual of Revivals*."

THE PLAIN GOSPEL

There are preachers who are always dealing with deep things, the very deep things. For them the coral caves of mystery, and the far descending shafts of metaphysics have a mighty charm. I have no quarrel with their tastes, but I do not think the Word of God was given us to be a riddle book. There is a soul that wants to know how to find peace with God. Some other brother can tell him where predestination falls in with free agency, I do not pretend to know; but I do know that faith in Jesus brings peace to the heart. My business is to bring forth that which will save souls, build up saints, and set Christians to work for Christ.

—C. H. SPURGEON

ETERNAL JUSTICE

The doctrine of hell is based on the premise that the punishment must fit the crime. Men refuse to give themselves to God — God refuses to give Himself to them eternally. They spurn fellowship with God — they are given separation from God. They cast Christ out of their lives — they are cast out of His life. They reject — they are rejected.

—JOHN BOEHMER

Special Pleading With the Specially Feeble

By C. H. Spurgeon

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy."—Psalm xxxiii. 18.

THE minister of God must be a Boanerges, and thunder against sin, hypocrisy, self-righteousness, and every form of evil. He should also be a Barnabas, a son of consolation, looking after the weaklings and comforting the afflicted. A good shepherd fights lions, but he cherishes lambs. We have had of late to fight; but just now we will leave the wolves alone, and seek out the very feeblest of the flock, that lie faint and ready to die, and see if we may not be the means, in God's hand, of administering consolation to them.

Observe the curious blending in the text. "The eye of the Lord is upon them that *fear* him, upon them that *hope* in his mercy." These people both fear and hope; and yet fear and hope would seem to be contradictions. These opposites are sure to be found in every heart that is seeking the Lord, and they beautifully harmonize. That is a blessed state of mind in which fear keeps the door, and hope spreads the table. All is well when fear is the watchdog without, and hope is the lamp within. Those who have gone even a little way to heaven will begin to be familiar with paradoxes. The Christian life seems plain to those who know nothing about it; but those who possess it, find it to be a mystery. Within each believer's heart there is the company of two armies contending with one another. The life of God's people is made up of fearing the Lord, and hoping in his mercy.

Those that hope in the Lord's mercy may be the very least of his people, but they are his true people, for his eye is upon them. They hope, and that is by no means so strong a grace as assurance. They hope only "in his mercy"; they have not got far enough to look to his power or his immutability; though these are blessed grounds of hope. If you take hold upon the Lord anywhere, you have a hold of him: whether you touch the hem of his garment by hoping in his mercy, or lay hold upon his arm by grasping his power, you have him, and he is yours.

I speak now with those whose sole hope is hope in God's mercy.

I want you to notice, first, THAT THIS HOPE IS ONE, AND ONLY ONE. "Upon them that hope in his mercy." Have you any other hope. If so, it will fail you in the day of trial. The person I have in my mind's eye has no hope except in the mercy of God; but I will question him a little, just to see whether it is so.

Friend, *have you any hope in your own character?* I mark a kind of tearful smile as you hear the question. "Hope in my character, sir! Why, I am lost on that ground. I have done the things that I ought not to have done, and I have left undone the things that I ought to have done. My merit is demerit, and my desert is hell." I am glad to hear you say so, humbling as the admission is, because it is true of all, whether they think so or not. If any hope to be saved by their own righteousness, they are under a delusion. O self-truster, you are a living insult to the cross of Christ! If you can be saved through your own works, why did Jesus die? What need of an atoning sacrifice if man can win eternal life

by his own merit? Hope in God's mercy you may have; but hope in your own merit is a madman's dream.

But listen. *Have you no hope in external ordinances?* Have you not heard that we are born again in baptism? Don't you think that if you come regularly to holy communion a good hope will be yours? If you are a regular hearer of the gospel, and give a guinea or two to a charity, don't you think that this will lay the foundation of a good hope? Ah! I see my friend shake his head, as he answers, "Oh no, that will never do. I could not depend on rites and ceremonies — not even on those which are of God's ordaining. I must be a believer in Christ. I must have the pardon of my sins from Jesus; nothing else will ease my conscience." I am glad to hear you say so. It is a great relief to be delivered from all those foolish errors into which unthinking persons fall when they imagine that drops of water and priestly words, or the deep bath and Scriptural phrases, or consecrated bread and wine, or anything else, can avail in the least degree for the salvation of the soul. Nothing can help the man that is not saved by grace, renewed by the Spirit of God, and washed in the blood of the Lamb.

But, my friend, *have you no trust in the priesthood?* Have you not heard that there are persons to whom God has given the keys of the kingdom of heaven, and that if you go to them in the proper way they can absolve you? When I come to this point, I do not know how to restrain my indignation. Beloved friends, trust in no man, whoever he may be. If he can trace his apostolical succession right up to Judas Iscariot, yet do not trust him: if he says that he has power on earth to forgive sins, do not believe him. Every minister of Christ has power to pronounce him absolved who believes, in Jesus Christ; but beyond that declaratory power, there rests in no man power to forgive sin; and I am sure that if God has ever dealt with you by his Spirit, you will never be a victim of that delusion.

Some seem to fancy that there is *hope for sinners in scientific discoveries*. Nobody knows what will be found out next. Years ago, "everything was done by steam, and men were killed by powder"; but we have got long beyond that era, and are on our way to a glorious condition of things, if a great war does not blow us all to matches. They have discovered that our mother's Bible is not inspired, and that the glorious gospel of Jesus Christ is a worn-out fable. The new doctrine practically is — Let us eat and drink, for to-morrow we die; or if we do not die, it does not matter, for we shall all come right in the end. If the Lord has ever dealt with your soul, you will hate this infidelity, and lying hope which grows out of it. God has spoken by his Word! Long lines of witnesses declare that Word to be true. Myriads have lived and died in the faith of it, and poured forth their blood for the defence of it. It must be true; and if there be no hope in the Word of God for an unpardoned sinner, then there is no hope for him anywhere. Yet the Lord Jesus has proclaimed no hope for a man who will not believe in him. If the Book declares that the unbeliever

shall go away into everlasting punishment, then, depend upon it, he will do so, for the Book does not lie. Though men, pretending to be wise, would play the will-o'-the-wisp, and lead souls into marshes of doubt, where they sink into destruction, we will not be deluded by them. There is no hope in vain philosophy. You are shut up to the one hope of the text, "them that hope in his mercy".

Having thus talked of the folly of another hope, let us now consider the one commanded in the text. I have lately been greatly puzzled, saddened, and humiliated by having to deal with persons in despair. I have tried to rally them out of it, but not always with success. Let me try again while I show THAT THIS HOPE HAS GOOD FOUNDATIONS.

Dear friend, you are conscious that you have greatly sinned, and you are afraid that you cannot be saved. I rejoice in your sense of sin, but I lament your doubts of pardon. Let me give you hope, first, by a consideration of the merciful character of God. Everywhere in Scripture he is described as "the Lord God, merciful and gracious." He says of himself that "he delighteth in mercy"; and his saints were wont to sing of him, that "his mercy endureth for ever." His very name is love. He bids you forgive unto seventy times seven, and he will certainly do that himself which he bids you do. Come, then, indulge a hope of his mercy, and though you deserve nothing at his hands, believe that he will pass by your offences.

Let me encourage you to hope in his mercy, next, from the fact that *there is a gospel*. When the angels at first proclaimed the birth of Christ, they sang of good news for man. Every Sabbath-day the gospel is preached in ten thousand places, and everywhere it is good news. The essence of it is, "There is forgiveness for the greatest sin, for Jesus Christ has lived and died." Consider with joy that if there be a gospel it is not sent to mock you. Does not the very word "gospel" give you hope? If there is good news for men, may there not be good news for you?

Next, take hope from *the life and death of the Lord Jesus Christ*. You know how he lived among men. Did he ever reject a soul that came to him? When they brought to him her that was taken in the act of adultery, did he condemn her? When a woman, that was a sinner, washed his feet with tears, did he spurn her? He was so gentle, and so tender, that his life should make you feel that, if you would only trust him, he will receive you. But remember his death: the bloody sweat in the garden; the cruel scourging; the crown of thorns; the nailing to the cross; the groan of anguish. Why these? We are told, he died, "the Just for the unjust." If Jesus died for the guilty, despair is absurd. When the Son of God bows his head to die for men, mercy reigns without limit. Sin, brought into contact with the divine bloodshedding, vanishes at once.

I would ask the desponding to think of *the Holy Spirit*. Have you not heard that the Holy Spirit makes the bodies of men his temples, purifying them, sanctifying them? Why? To whom does he do this? To the guilty; to those who are weak, and feeble, and cannot rise out of sin. He helpeth them; but if they were good by nature, they would not want him. It is because they are hard that he comes to soften them: because they are dead, he comes to make them live. O trembler, the Holy Spirit would not have been provided unless God had intended to meet all our wants and difficulties.

And listen again. *We may pray*. Do you think that God would have bidden us pray, if he did not mean to hear us? You unbelievably say, "He will never hear me." How dare you say that? If there be no pardon, why has he spared you to pray for it? Why does he let you live, and feel a desire to call upon his name, if he never intends to hear you? It would be a wicked hoax if a man invited poor people to his house to receive charity, and then, when they came there, denied them relief: God will not invite you to pray without intending to hear you. Take comfort from this.

If that does not cheer you, let me remind you of *the many who have come to Christ*, who tell you that they have been saved by him. I am one of them. I do not think that you are any worse than I was. I hope you are not. I do not think that you can be more careless than I was once; and, on the other hand, I do not think that you can be in greater despair than I was afterwards. I came to Jesus as I was, and I trusted him, and he did not cast me away. Dear heart, he cannot cast you away. I mean you who are reading these lines at this moment. Dare to hope in God's mercy, because so many others have hoped in it, and none of them have hoped in vain. If you met one of us who warned you, "Don't go to Jesus, he will refuse you," you might hesitate. But it is not so: we are unanimous in declaring that he will cast out none that come to him.

If you want any other word said to you let me remind you of my text, "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." It reminds me of a king sitting at a window. There is a splendid gathering in the square, and the king is looking down upon it. What can he be looking at? He passes over the helmets of the soldiery and the plumes of the ladies in their carriages. What is he looking at? The person for whom he searches is highly honoured. Transfer the picture to God, in the great heavens, looking down upon the whole mass of men. Whom is he looking for? He is looking for him who dares to hope in his mercy. Surely, this ought to encourage you to hope, since God has an eye for you, and looks for you beyond all others.

For a moment hearken to me while I try to exhort you to cast away doubts, THAT THIS HOPE MAY BE YOURS. Let me try to chase away objections.

Let me speak to those who despair. Is it, after all, true that your case is so peculiar? "Oh..." say you, "*I have been guilty of the worst of sins!*" In the case of certain of you, I do not quite believe it. You have been, from early childhood, amiable in temper, and excellent in moral character; and I do not like you to exaggerate, and make yourself out to be what you are not. You have enough to answer for without blackening yourself needlessly. "What are you driving at, sir? Do you want to prove that there is something good in me?" Oh, no! you are bad enough, and you are a deal worse than you think you are: I will warrant you that. But, still my drift is this—that worse sinners than you are have come to Christ, and have been saved. And why not you? If there is a door wide enough for a big sinner to go through, it is wide enough for you to go through too. A man had two dogs, and he liked them to go in and out of the house freely, and therefore he had two holes cut in the door. He was asked the meaning of this, and he answered, "That little hole is for the little dog." "But what is the big hole for?" Said he, "That is for the great dog." Then saith one, "But the little dog might have gone through the same hole as the big dog, surely." "There!"

said he, "I never thought of that." I want you to think of it: the little dog can pass where the big dog has entered. If the dying thief came to Christ, and was saved, why should not you? If Saul of Tarsus, blood-red with persecution, found room, there is room for you. Write yourself down as black as you like, but still remember that others as bad as yourself have been saved; and why not you?

I would like to put a question to you, but I must whisper it. Perhaps the other friends will not listen. Don't you think that when people have no hope, and are a long time despairing, there is a little sullenness in it? I do not want to say anything hard, but *may there not be just a spice of rebellion against God in your humility?* You want the Lord to deal with you in a marvellous manner; and as he does not choose to gratify you, you will not believe in him? You crave a remarkable dream; you long for a striking text to jump right out of the Bible and fix on you; and as you cannot get these special experiences, you will not believe in Jesus. I have put this very softly. Is there anything in it? If so, just shake yourself out of that sullen spirit. I pray you do so by God's grace. Don't put Christ away from you out of a *proud despair*. Accept his mercy as a common-place sinner. Don't want to be a great personage in the kingdom of Christ; but come as a common-place sinner, and accept such a Saviour as anybody else may accept. I am afraid there is just a tincture about you of wanting to be somebody — even though it be only to be worse than other people. I have known men take as much pride in blackening themselves with their sins as others have taken in their self-righteousness. You need not be so mighty proud of your rags: the very thought of them is detestable. Come just as you are, a common-place sinner, to take the common salvation which is provided in Jesus Christ.

Listen to me again. Do you not think that, when you despair and refuse to hope in God, *you are dishonouring him?* You say, "He will never forgive me." How can you say so? You do him much dishonour by that. "Oh, but he cannot!" Dare you use the word "cannot" in connection with omnipotent love? Unbelief gives God the lie. Despair is blasphemy against the infinite love and mercy of God. I am sure you would be ashamed to be guilty of that. Believe that the Lord is ready to forgive you. Come back to your Father's house with "I have sinned" upon your lip, and a full confession of your transgression written on the fleshy tablets of your heart. God grant that it may be so!

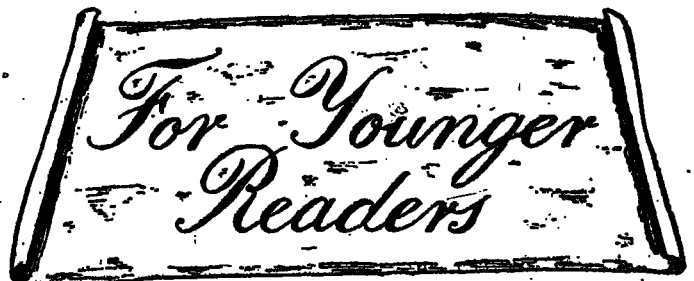
Let me try once more. So you think that God will never save you, but will leave you to perish? May I ask you *what good you think your death will do to him?* What profit is there in your blood? Suppose that you are lost, what gain is there to God in that? But suppose the Lord should save you. "Oh," say you, "He shall never hear the last of it!"

"I will praise him in life, and praise him in death,
And praise him as long as he lendeth me breath."

He will be honoured then. You ought to hope that for his name's sake you may yet obtain mercy through Jesus Christ.

I will ask you another question. Suppose you should now discover that the Lord chose you from before the foundation of the world, that your name is written in his Book of Life, that he has bought you with his blood, and has espoused you to himself by an everlasting mar-

riage, and means you to sit at his right hand, in his glory — suppose it is so, what will you say to yourself, in the happy days which are coming, for having thought so badly of the Well-beloved? If any of you has a dear friend at your side, or one nearer still than a friend, if there was ever a time when you used to think badly of the one you love so well, you cannot remember it without feeling a hot drop rising beneath the eyelid. It seems to me, that when I get to heaven and see my Lord, and am filled with his love, I shall marvel to think that I ever doubted him. Even now I want you to chide yourself for lack of trust in the dear Lord. Alas, that he loves you so, and yet you should not love *him!* Rock, Rock! Break! Break! The mighty rod of love hath smitten thee, pour forth thy streams of living love and deep repentance. Jesus loves thee. Oh, do not so live that afterwards thou shalt have to chide thyself for thinking so hardly of him. All the griefs that Christ bore do not so greatly vex his heart as that wicked thought of yours, that he is unwilling to forgive. By that thought you have stabbed him. By that hard suspicion you have nailed him to the cross! Oh, do not so; but, guilty as you are, believe that he forgives. Wretch as you are, believe that he saves. Trust yourself with him: this is all the gospel. "He that believeth, and is baptized, shall be saved," is the fuller form of it. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the essence of it. Neglect it not.



DO YOU KNOW DAVY CROCKETT?

Do you know Davy Crockett? He's called "the King of the wild frontier." Over seven million records of "The Ballad of Davy Crockett" have been sold. His face is on breakfast cereal boxes, bread wrappers, in store windows and other places. He has captured the hearts and imagination of millions of boys and girls. Do you like him, too?

Do you know that Davy Crockett caps were being made years ago, but they never became very popular until Davy became famous overnight by the catchy little ballad about him? Now Davy Crockett caps are really popular. Maybe you have one.

Who was Davy Crockett? He is a famous hero of American history who became one of its most colorful figures. His life was full of adventure and full of thrills. Wouldn't you have liked to have ridden with him over the prairies and past the sage brush, and see him stick up for your American rights? Then you could have gone with him to Congress to see him "patch up the crack in the Liberty Bell."

Yes, you know a lot about Davy Crockett, don't you? But you really don't *know* him, do you? "I can't know Davy," you say, "because he lived and died long before I was born." Yes, that's the truth. It's too bad, but you'll never really know Davy Crockett.

But I wonder if you ever stopped to think that you can know someone really wonderful, although he lived

hundreds of years before Davy. Read the following description of this wonderful man and see if you can guess who he is:

He was born in a stable; his parents were very poor. Wise men and shepherds came to see him. When he was a boy he helped in the carpenter shop. He was so clever that he could stump wise teachers when he was only 12 years old. His life was full of adventure, too. When he was very young he had to flee with his parents because a wicked king hated him. Later, he overturned money tables and cast out bad men. This man could walk on the water, still a storm, heal blind people, and bless little children. Finally, one of his friends sold him to wicked men who crucified him on the cross between two thieves. Although he was buried for three days, he arose and then went up to the sky in a cloud. Today he loves all the people of this world. He loves you like no one else loves you.

His name is Jesus Christ. He is the Son of God, the Saviour of men and women, boys and girls. And here's the good news! Although Jesus lived hundreds of years ago, you can know him personally today. Isn't that wonderful?

When I was eight years of age I had the wonderful joy of meeting Jesus personally. How? I asked Jesus to forgive me my sins and give me eternal life. I believed this wonderful story found in the Bible: "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*" (John 3:16).

If it were possible for Davy Crockett to come to your house and knock at your door, you'd invite him in, wouldn't you? Only then could you get to know Davy as a personal friend. The only way you can get to know Jesus personally is by letting Him into your heart and life. Here's what Jesus says: "*Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me*" (Revelation 3:20).

Dear pal of mine, I want you to know Jesus as your Saviour today. Do you just know *about* Him, like Davy Crockett, or do you really *know* Him like your best friend? Bow your head now and pray this prayer: "Dear Jesus, I really want to know you as my own Saviour. Forgive me my sins, and take me to Heaven when I die. In Jesus name I ask it. Amen."

—Nathanael Olson

(Available in tract form from American Tract Society, 21 West 46th Street, New York 36).

THE OTHER PIGEON

In the bitter cold of a February afternoon fourteen years ago, six Beauforts of No. 42 Squadron left Sumburgh for a sweep against enemy shipping. But the tossing waters offered no target; not a vessel was in sight, and the aircraft turned for home. They separated on the way back and M. for Mother, piloted by a famous Squadron Leader, who shortly before had led his squadron in an attack against the Scharnhorst and the Gneisenau, found itself alone and in difficulties. Then suddenly M. for Mother went into an uncontrollable dive which ended in the sea.

The four men who composed the crew secured the dinghy and scrambled into it, just in time before the

aircraft sank. They were thankful to have at least temporary safety, and some means of seeking help for the dinghy was provided with emergency rations, very cartridges, a first-aid kit, flourescine, a flag, paddles and a container with which to bale out unnecessary water. But all these advantages useful as they might be, were but little help on a dark wet February evening far out at sea.

As the crew huddled together trying to make the best of things they were joined by a fifth passenger, one of the two pigeons carried in the aircraft had made its escape and rejoined its friends. Homing pigeons do not fly in the dark, nor do they like to fly when they are wet, and this bird, both wet and bewildered by the darkness, decided to spend the night on the dinghy. In vain did the crew make out a note describing their approximate position, and tie it to the bird's leg. The pigeon refused to be postman before daylight. They threw him into the air, and he only circled round and round and settled once more among them. They beat him off, launching him heavenwards, driving him away, but he returned each time, and alighted cheerfully on his chosen resting place. In the end they gave up trying and left the obstinate creature to his own devices, and huddled together to keep warm, their only hope of safety gone.

Back at base the search soon began. Air-Sea Rescue went out, making for the last known position of the aircraft, some one hundred and fifty miles east of Aberdeen. All night a Catalina swept over the seas; at dawn other aircraft went out from Leuchars, Dyce and Arbroath, but the wild lonely waters showed no trace of the missing plane and its crew.

That day, however, a tired pigeon arrived home at base. It had no note tied to its leg; it bore no instructions as to the position of the dinghy. This was Winkie, the second pigeon from the aircraft, who had not landed on the dinghy at all. He could not have flown in the wet night, so he must have found somewhere to rest. His feathers showed traces of oil, so he must have perched on some vessel carrying oil. Possibly an oil tanker was somewhere in the vicinity of the crash. Naval intelligence supplied information and gave the course of an oil tanker, and by calculating the time taken for the bird to reach base, it was possible to discover that the search should be made fifty miles nearer the coast. A Hudson of No. 320 Squadron went out and flew straight to the place where the exhausted crew still clung to their dinghy, rocking and tossing on the waves.

* * *

Not many folk have to endure such an unpleasant experience as the crew of M. for Mother, but everyone at some time goes through the storms and distresses of life, when sorrow or bitter disappointment, or agonizing shame for sin, beat like a wild dark ocean upon the soul. Then it is that we turn to prayer for help, and often, like the anxious airmen, we try to drive our prayers up to heaven, desperately urging that help should be sent in the only way we can see to be possible. And when that way fails, we sink despairing, thinking that prayer is no use, that God has not heard and cannot help.

But the Heavenly Father knows our needs before we ask. He has "other pigeons". While the shivering crew resigned themselves to a miserable fate, Winkie was calmly resting on the oil tanker, waiting for the clear

light of day to enable it to fly safely and bring the needed help. Not the note written by the crew, but the oil on the pigeon's wings gave the clue to their position. Pray, and then trust God to answer. He may not answer in the way you expect, but He will answer in the best way, planned by Him Who knows your every need, hears your faintest call and is able to save to the uttermost.

—Forward

(Reprinted from *The Shantyman*)

Bible School Lesson Outline

Vol. 20 Second Quarter Lesson 13 June 24, 1956

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

THE RISEN CHRIST ON THE ROAD TO EMMAUS

Lesson Text: Luke 24:13-35.

Golden Text: "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:26.

I. Christ the Traveller Unrecognized: verses 13-24.

The resurrection of the Lord Jesus Christ is one of the most thoroughly authenticated facts of history; there are "many infallible proofs" that the Saviour who died for sinful man according to the Scriptures also rose from the dead in fulfilment of the same Scriptures (Acts 1:3; 2:25, 31; 13:33-35).

One of the indisputable evidences that Christ actually rose from the dead is the testimony of those who had known Him in the flesh. These recognized Him as the Jesus of Nazareth with whom they had held sweet communion in the past, to whose teachings they had listened and in whose miracles they had rejoiced. According to the Scriptural record Christ appeared on a number of occasions during the forty days between His resurrection and His ascension (1 Cor. 15:3-8). Luke, speaking by inspiration, records His appearance to the women at the empty tomb (verses 1-9), to Peter and John (verses 10-12), to Cleopas and his companion (verses 13-35) and to the assembled disciples (verses 36-48). The ministry of the risen Christ brought joy, peace, inspiration and blessing to His own, and if we could more deeply realize that our Saviour has risen from the grave and is alive for evermore, our lives would be transformed. May the living Christ touch each one of His true disciples!

It was toward evening on that memorable day when Christ rose triumphant from the tomb that He appeared to two of His disciples as they walked toward Emmaus, a village about six and one-half miles from Jerusalem. One of the disciples was Cleopas; the other one may have been his wife Mary (John 19:25), or perhaps Luke himself. Jesus Himself drew near them, but they walked on in sadness, ignorant of the fact that their living Lord was by their side. Never do the disciples of Christ pass through experiences of sorrow, but He Himself suffers with them (Isa. 63:9).

The eyes of these disciples were heavy with sorrow. Their minds were confused, and their hearts were oppressed. They were so absorbed in their grief and disappointment that they did not realize the identity of the Stranger who had joined them (Exod. 6:9). Moreover, a mysterious change had been wrought in the person of the now glorified Lord; He appeared "in another form" (Mark 16:12). Those who walk along in the pathway of life, unconscious of the presence of Christ, miss much.

The disciples thought that this was a stranger, one who could not understand the cause of their sadness, whereas they themselves were the ignorant ones. They had not believed the word of Christ (Matt. 16:21; 17:23; 20:19), consequently they were unable to understand His experience of death and resurrection.

II. Christ the Saviour Recognized: verses 25-35.

Jesus of Nazareth was truly a prophet, but He was more than a prophet. He had fulfilled the prophecies describing

One who would open the eyes of the blind, and preach deliverance to the captives, and these disciples had hoped that He was the Messiah (Isa. 42:6, 7; 61:1-3; Luke 7:19-23). It was His death that was the occasion of their stumbling (Matt. 16:21-23; 1 Cor. 2:13). They had erred because they did not know the Scriptures (Matt. 23:29). They failed to believe all that the prophets had spoken; they believed the portions which described the Messiah as a glorious King, but they rejected those concerning the Messiah as the suffering Servant of Jehovah (Isa. 53). They had not remembered that the pathway to glory leads through the valley of humiliation, and that to reach the Mount of Olives the Saviour must pass through Gethsemane and Calvary.

These disciples had indeed been foolish and slow of heart. Faith is not merely the assent of the mind to the facts of the Gospel, but it also involves the surrender of the heart and the obedience of the will. Cleopas and his companion did not believe in their heart that God had raised Christ from the dead (Rom. 10:9, 10).

Christ endorsed the teaching of the Old Testament (verse 27). From Genesis to Revelation the Bible speaks of Christ (Acts 8:32-35). When the Lord by His Spirit opens to us the Scriptures, our hearts will become aglow with holy fire. How much we need the illumination and the inspiration of the Holy Spirit as we read the Scriptures!

As the disciples and their Lord neared the village of Emmaus, the Lord "made as though he would have gone further." He would not enter the home until invited, and waited until called upon to go in and tarry with them. Patiently still the Saviour stands outside the door of many a heart, knocking, seeking admission, but never forcing His way. He waits to hear those words "Abide with us." Mystery of mysteries is this, that we human beings have power to say "No" even to the Son of God! Urge the scholars to bid Him enter their hearts and lives, while yet there is time (Rev. 3:20).

It was at the table as He broke bread that Christ revealed Himself to the wondering disciples (verse 35). The communion table may always be the table of blessing, if the eyes of the Christian are open to behold the Lord (1 Cor. 10:16). Probably as the Saviour lifted up His hands they saw the nail-prints and knew Him, or it may be that as He blessed and broke the bread they recognized the re-enactment of the Lord's Supper as He had instituted it in the upper room on the eve of His arrest (Luke 22:14-23). The record says, "Their eyes were opened, and they knew him." It does not say, "They opened their eyes" for such revelation must come from God (Acts 16:14). God must bring the sinner to a realization of his lost condition (2 Cor. 4:4-6) and lead him to a knowledge of Christ as Saviour.

This chapter speaks of opened eyes, opened Scriptures, opened understanding and lips that are opened to give testimony (verses 31, 32, 45, 48).

Daily Bible Readings

June 18—Christ Appears to the Women	Matt. 28:1-10
June 19—To Mary Magdalene	Mark 16:9-13
June 20—To Peter and John	John 20:2-10
June 21—To the Ten Disciples	Luke 24:36-43
June 22—To Thomas and the Ten	John 20:26-31
June 23—To Seven Disciples	John 21:1-14
June 24—The Great Commission	Matt. 28:16-20

Suggested Hymns

Abide with me.
We would see Jesus.
Show me Thy face.
When my life-work is ended.
Face to face.
Amidst us our Beloved stands.

Hold everything earthly with a loose hand; but grasp eternal things with a death-like grip.

—C. H. SPURGEON.