

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 35, No. 16

130 Gerrard St. E., TORONTO, AUGUST 2, 1956

Whole Number 1784

## The Lilies of the Field

A Sermon By Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 12th, 1912

(Printed from manuscript of the above date)

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

IT WOULD be impossible to exaggerate in speech, or even in imagination, the beneficent universal comprehensiveness of the ministry of Jesus Christ to the world. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And everything that "cometh down from the Father of lights" is mediated to us through our Lord Jesus Christ.

He was the first great voyager to cross life's ocean safely and return, and in doing so He charted the sea, that we might safely follow after Him, and that even upon the mighty waters His conquering footsteps might be known. He came not to make the truth, for truth is of His own essence, eternal; but He came to make truth known. He came to invert the standards of life, to re-adjust the balances of life, that nothing might longer be counted pure by wicked balances, or with a bag of deceitful weights. He came to dispel the fog, to dissipate the darkness, and to bring the light of Truth's own morning to the world.

In that light He would show us the works of God and the works of men, and set them over against each other in juxtaposition and contrast. You have never really seen a flower until the divine Gardener has shown it to you; you have never really seen a king until you have been introduced by the King of kings. And, oh, what a training that is! It is worth a thousand lectures on botany to have Jesus Christ take you into a garden, your own garden, and show you the lilies. There is nothing that will so minister to life's contentment, and joy, and usefulness, as a view of the world's honours and preferences in the light which this blessed and only Potentate sheds upon them.

It is my hope that our meditation upon these familiar words of our Lord may serve to the further disenchantment and true enlightenment of our minds; that we may

be saved from mean and artificial conceptions of life, to a deeper appreciation of truth and reality; that our "love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent; that we may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

### I.

The first important thing the text suggests is this: THE SUPERIORITY OF INHERENT TO ACQUIRED DISTINCTIONS. The glory of Solomon was acquired. It consisted in the splendid trappings of royalty. But all this pomp of circumstance was external, extrinsic, to himself. It is true he was supernaturally endowed with wisdom, but it is the splendour with which he was "arrayed" the Lord here sets against the inherent beauty of the lilies. He says there was no comparison between the glory of the one and of the other. Solomon's was put on: the lilies' beauty was inherent and essential. And that principle must be borne in mind if we are wisely to choose in all the affairs of life, "the better part".

This principle may be observed of those human qualities of excellence which are possessed as a birthright, and those which are acquired by much labour. Few of you will agree with me in this, at least at the outset. It is common to glorify human effort. I shall be the last to withhold my meed of praise from one who overcomes, by any means, the defects of nature. But the contrast of the text is between the real and the artificial, the intrinsic and the extrinsic. The tendency to self-worship disposes us to underestimate the privilege of being well-born. And this, notwithstanding the whole trend of Bible teaching, to set a high value upon the quality of blood.

My principle will readily be admitted as applied to physical qualities. There is no substitute for a naturally

clear complexion. No adornment of jewels can take the place of, or make up for, perfect physical features, an erect and symmetrical form.

The same is true of temper and disposition. You cannot array Solomon to compete with a lily. You cannot buy the privilege of being "to the manner born". You may counterfeit, but you cannot duplicate the works of God; and wherever God puts His hand there shines "the glory that excelleth".

This is the glory of genius: it is a collateral, a blood relation of the lily. It is not man-made. It is a scintillation from the open door of the divine workshop, a spark from the divine anvil, a chip from the heavenly Lapidary's wheel. It comes from the sky to the cradle. It is something which educators cannot supply. It is the native gold, the native diamond. No one can tell how old it is, nor can the most learned hereditarian determine to what generation it properly belongs.

Let it be remembered therefore that there is room to recognize the finger of God in human personality. By no educational alchemy has it yet been learned how to transmute brass into gold—which, being interpreted, means brains. The thing that is of real worth in you or me, the "talent", as we sometimes call it, the quality of mind and heart upon which all fitness for life's duties rests—that is not acquired, but is inherent as the glory of the lily. Therefore, "who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Whatever is of real value in you and in me, whatever is the foundation of all that is of worth, that is an inherent and not an acquired quality; and therefore furnishes occasion for humility and faithfulness, and never for vainglorious boasting.

But all this is illustrative of the deeper principle, that the way to glory is the path of life. This text illustrates the difference between the Law and the Gospel. The Law was but a shadow of good things to come. It was but a pattern for Solomon's splendid robes. And they who think themselves to be "touching the righteousness of the law blameless", at best are but "arrayed" like Solomon. Their righteousness is an outward thing. But such as are partakers of the power of the gospel are heirs of what Peter calls "the grace of life" — they are not "arrayed" in it, but are "partakers of the divine nature, having escaped the corruption that is in the world through lust". Therefore are we to supply in our faith virtue — not, add to, but find in that inherent grace of faith the potentiality which, developed, blossoms into virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and charity; and, abounding, make us to be neither "barren nor unfruitful in the knowledge of our Lord Jesus Christ."

And this is the glory of the gospel, its vitalizing, regenerating power. Moses put a veil upon his face because the people could not behold the glory of his countenance. The children looked upon Jesus unafraid. And yet Christ was more glorious than Moses. "For even that (the law) which was made glorious had no glory in this respect, by reason of the glory that excelleth." The glory of the gospel is the glory of the lily, the glory of life, the softened radiance of the blended beauties of holiness.

This, too, is the glory of a Christian. By this is he distinguished from all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, with which the worldling is arrayed. But how shall Chris-

## The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. 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.

CHAIRMAN, BOARD OF DIRECTORS:  
Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

EDITOR-IN-CHIEF  
Leslie K. Tarr

ASSOCIATE EDITORS:  
Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)  
S.S. Lesson and Exchanges

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

Address Correspondence:  
**THE GOSPEL WITNESS**  
130 Gerrard Street East, Toronto 2 - Canada  
Telephone WALnut 1-7415  
Registered Cable Address: Jarwitsem, Canada

tianity compete successfully in the markets of the world? How can the Christian religion hold its own with one who offers to his worshippers "all the kingdoms of the world and the glory of them"? How shall we make the religion of Jesus Christ irresistibly attractive? We cannot so make it, because we need not. It is attractive. It is life — "I am come that they might have life, and that they might have it more abundantly." We need but to let that life be manifested, and it will put Solomon, in all his glory, to shame. Let it be manifested, like that of the lily, in its natural sphere.

"Ye wives," said the Apostle Peter, "be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Survey the whole field of human interests: the physical, the mental, and the spiritual, and hear this authoritative pronouncement upon the value, the beauty, the glory of the graces of life — "Consider the lilies of the field . . . I say unto you, Solomon in all his glory was not arrayed like one of these."

### II.

Let us think for a few minutes of THE RESOURCES OF THE LIFE RESPLENDENT. "Consider the lilies, how they grow." What are the resources of these apparently indigent superiors of kings

It may be that some one will say that I have missed the heart of the text. You would agree with a sermon I once heard on this text, the sum of whose teaching was "Don't worry." But you cannot drive out anxious care by saying, "Don't worry." And besides, while that is involved, the lesson of the great Teacher is deeper than that. He designs to instil a sense of proportion and relation, of balance and symmetry. It is really a lesson in comparative values, of order and priority. It is easy to say, "Don't worry, but trust"; it is better to cultivate the soil to which faith is indigenous, and in which worry can find no rootage.

What, then, are the resources of faith? How can this more glorious life be lived?

There is, first of all, the conception of a personal, transcendent, God in providence. I heard it remarked recently that our theology is largely coloured by our view of the world. And that is true. You cannot long hold to a science of God which is at variance with the facts of human life and of the material world. What view of the world is essential to a life of faith? How am I to regard the material universe? As a great machine, fearfully and wonderfully made, from which no wheel is missing, which never stops for repairs, whose energy is undiminishable, whose revolutions are perpetual, and whose perfect mechanism has absorbed its Maker as a spirit dwelling only in the wheels. How far may the doctrine of divine immanence be pressed without the destruction of faith? Do you tell me to be content and at peace as an infinitesimal part of that inexorable machine? Do you say, "Let the wheels — so high that they are dreadful — go round, but don't worry"? That is not the Bible view of life and the world. Jesus Christ said, "Consider the lilies how they grow" — God "clothed the grass of the field" — God, not inexorable Law, not impersonal Nature, not an immanent and unconscious Spirit, but "God clothed the grass of the field".

Inevitably we shall lose "the ornament of a meek and quiet spirit" if we lose the sense of a personal God touching the lives of men; immanent, of course, but transcendent too. If I am able to learn from the lilies, you must leave me a view of God that will not prevent my praying:

"Lend me, O Lord, Thy softening cloud,  
When sunshine makes a heaven below,  
Lest in the brightness I be proud,  
Forgetful whence the sunbeams flow.

"Lend me, O Lord, Thy fire divine,  
When darkness hides Thee from my soul,  
Lest in the desert I repine,  
Forgetful whence the shadows roll.

"Be Thou the shade on my right hand,  
When in my strength I stand alone;  
And when in night I lose the land,  
Be Thou my Star, my guiding One.

"Thy cloud that meets me in the day  
Is but the shadow of Thy wing  
Concealing from my sight the way  
That faith alone may homeward bring.

"Thy fire that meets me in the night  
Is the full brightness of Thy face,  
Revealing through my tears a light  
That leads me to Thy dwelling place."

Another element in faith's native soil which analysis discloses is a knowledge of the perfection of God's works. How absurd it is to regard true science as an enemy of true religion. "Consider the lilies". Admire them at a distance, if you will. Or look more closely; put them under the microscope, examining every part, and you will find them perfect. "If God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Wondrous is God's chemistry. Who, out of black mould and invisible vapour, builds up that column of chrysolite, and crowns it with its flaming capital." What are the resources of the life resplendent? Infinite wisdom, infinite skill — a wealth vaster, and a skill greater, than were at the command of the maker of the robes of Solomon.

And who can describe the miracles wrought by the chemistry of grace? How it transforms the seed that falls into the ground and dies, the soul that is crucified with Christ! — out of the black mould of tribulation He brings forth the fair flowers of patience and experience, and hope with its fragrance of divine affection.

I wanted to tell you of faith's sense of the divine Fatherhood — "Your heavenly Father knoweth" — but I have no time. The resources of faith are the resources of the heavenly Father. They could not be more, and need not be less.

Only remember that essential, inherent, beauty, that which is of the very essence of a thing, is a divine quality, the work of the finger of God.

If therefore we would not be content to be apparelled as Solomon, but seek a moral and spiritual excellence that shall be inherent, like the loveliness of the lily, if we would shine with a glory unfailling, like the brightness of the firmament, and as the stars, for ever and ever, we must seek it at the Source, and in the way in which alone it may be found. This is the philosophy of a beautiful life: "Seek ye first the kingdom of God and his righteousness", and all things will fall into proper order and proportion, and work together for good.

Put God first, and you shall find God reconciling all things to Himself by Jesus Christ; and there shall be no lack, but only the prospect of the morning without clouds or promise of evening shadows, to the soul whose life, like the roots of the lily in the soil, is hid with Christ in God. And when Christ, Who is your life, shall be manifested, then shall ye also with him be manifested in glory.

#### POWER FOR THOSE WHO DESIRE IT

I believe, for my part, that one great cause of the worldliness and sinfulness and mechanical formalism that are eating the life out of the Christianity of this generation, is the fact of the church having largely lost any real belief in the possibility that Christian men may possess the fulness of God as their present experience. And so, when they do not find it in themselves they say: "Oh! It is all right; it is the necessary result of our imperfect fleshly condition." No! It is all wrong; and His purpose is that we should possess Him in all the fulness of His gladdening and hallowing power, at every moment in our happy lives.

## A SONG CONCERNING THE VINEYARD

*"I will sing to my wellbeloved a song of my beloved touching his vineyard."*—Isaiah 5:1.

How blest are they who find themselves in the vineyard of the Lord! Israel of old was described as a tree of the Lord's planting, as a fertile field and as a vineyard full of promise. So also is the individual Christian of our day the object of the Master's choice, the sacred seed of life being planted in his heart by the Holy Spirit. The church of God may be described in similar fashion, coming into being by the operation of His sovereign will, nurtured by His loving care and destined at last to bring glory to His name throughout the countless ages of eternity.

The song concerning the vineyard is a song of eternal love. This prophecy of Isaiah was inspired by His Beloved Lord and deals with the unceasing love and tenderness which the Master bestows upon the plants in His vineyard. In spite of Israel's failures, He loved her with an everlasting love. In our case, also, through all the vicissitudes of life, and notwithstanding all our sin and disobedience, His love never fails. The Christian worker must have love for the souls of men, if he would gather them into the heavenly storehouse.

The song touching the vineyard is a song of sacrifice. Before there is life, there must be death. The seed is recklessly abandoned in the ground, exposed to the perils of decay, for if it be carefully preserved, as in a glass bottle, it will remain for ever dead; it will abide alone. But placed in the prepared soil in accordance with the rules of nature, the outer shell of the seed will perish, but the dissolution of that imprisoning covering will release the life principle so that there will spring forth a powerful plant. Our Lord Himself taught us by example and precept that the seed must fall into the ground and die. The seed of the word is not planted in the heart of the human soul except amid sorrow and tears. The Lord's servants must expect to suffer as they go about their Master's business; they must be prepared to take up the cross and follow Him.

The song touching the vineyard is a song of trust. The husbandman plants the seed or grafts the new branch in the sure and certain trust that it will grow. The Lord has promised that summer and winter, day and night, seed-time and harvest shall not fail. The Christian workman is counselled to sow beside all waters, in all climes and weathers, for the word of the Lord shall not return unto Him void, but it shall accomplish that which He pleases and prosper in the thing whereto He has sent it.

The song touching the vineyard is a song of industry. Our Lord Himself is described as fencing His vineyard, removing the stones and tending the vines. Young plants need constant care. The servants of the Lord have no need to stand idle in the market-place; there is much work to do in the harvest-field.

How many serve, how many more

May to the service come:

To tend the vines, the grapes to store,

Thou dost appoint for some:

Thou hast Thy young men at the war,

Thy little ones at home.

The song touching the vineyard is also a song of patience. The process of growth takes time. One day a small bright green bud appears on a dull, dead-looking

branch of the vine. That bud grows larger and larger, sending forth stems, leaves, tendrils and branches, then in time flowers and fruit. The husbandman must patiently wait for the time of harvest. There are seasons of growth, for the plant does not advance to maturity in a uniform manner. At times the growth is rapid, at other times very slow. Similarly, there are gracious seasons of revival in the Christian church, and seasons when outwardly conditions remain at a stand-still. The human soul may have enriching experiences which mark a sudden advance in grace, and at other times the transformation into the likeness of Christ is less perceptible. But, in either case the Lord's Spirit is at work, and we must patiently wait for the spiritual harvest.

The song of the well-beloved touching His vineyard is at times a song of judgment, of praise to the Lord that He will interpose when evil is gaining the ascendancy. In mercy to the vine the Divine Husbandman may cut off the branches which bear no fruit, that the life-giving sap may not be wasted, but may flow in greater measure to the clean branches. He prunes the vine that it may bring forth more fruit. The time is coming when judgment must begin at the house of God.

The song touching the vineyard is a song of triumph, of ultimate success. Although Israel as a nation, the vineyard early planted by the Lord, produced only wild grapes, He had in sovereign grace chosen the church, that unto His name praises might ever be given. The redeemed of all ages would unite in the song of praise to the Beloved One who had brought them at last to Himself, a glorious Church, without spot or blemish. —O. L. C.

### THE SERVICES IN JARVIS STREET CHURCH

During the summer months many friends from a distance have the privilege of sharing in the blessing of the services in Jarvis Street Church. The Tuesday evening conference of Sunday School workers, under the direction of the Superintendent, Mr. Kinsinger, provides opportunities for fellowship in prayer and for discussing ways and means of carrying on this important work to the greater glory of God. In the general conference which follows the Departmental conferences the lesson for the following Sunday is ably taught by Dr. Slade or by Rev. S. Tulloch.

The Pastor, Dr. H. C. Slade, conducts the Thursday evening Bible Lecture, and many testify to the blessing received through these inspiring studies in Genesis.

The week-end services commence with a great Prayer Meeting on Saturday nights which prepares the way for the morning Bible School hour and the public worship on Sunday morning with the Bible School scholars in attendance.

On Sunday, July 29th, Dr. Slade preached on the important theme, "Christ, the One and Only Way to God." Rev. B. R. Oatley-Willis was on the platform and spoke briefly, testifying to the grace of God, and thanking the friends for their prayers and many acts of kindness during his nine months' stay in Hospital.

The evening service was well attended, at which time Dr. Slade preached with great acceptance on the subject, "Spiritual Resurrection". A young man expressed his desire to join the church. At the Open Air service on the church grounds, Miss Eleanor Bouskill of Toronto Baptist Seminary gave her testimony, and the Pastor brought the final message of the Lord's Day. May He bless the word so faithfully sown. —O.L.C.

# The Jarvis Street Pulpit

## Believing Unto Righteousness

A Sermon by Dr. T. T. Shields

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, November 9th, 1930

(Stenographically Reported)

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans, 10:9-10.

### Prayer Before the Sermon

We approach Thee, O Lord, this morning with thanksgiving and the voice of praise. Our hearts exclaim, Thanks be unto God for His unspeakable gift! We rejoice in our salvation through Jesus Christ our Lord. We pray that we may never lose the wonder of it all; that we may never cease to adore Thee for Thy matchless grace to us, poor bankrupt sinners. We thank Thee that Thou hast had pity upon us, that Thou hast had compassion upon those who were out of the way; that Thou hast brought us again into the Father's house, and into vital union with Thyself. We thank Thee that we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

So we come to Thee this morning as Thy dear children, for we know that Thou hast loved us: and having loved Thine own, Thou wilt love them even unto the end; and being children, we are heirs, heirs of God and joint heirs with Jesus Christ. So we come to Thee that we may claim a larger portion of our inheritance; that we may enter into possession of a larger share of the earnest of our inheritance in Christ Jesus the Lord.

We especially praise Thee for the grace that has made salvation possible to us all.

We thank Thee for the land in which we live, for the favour Thou hast shown us during the past year. We bless Thee for peace, and for such measure of prosperity as it has pleased Thee to grant. We acknowledge Thy bounty. We give thanks to God Who is the Giver of every good gift and of every perfect gift. We pray Thy blessing, O Lord, upon those who rule over us, for all the members of the government in this country, upon the governments of all parts of this empire, and especially upon him who is our gracious king, and upon all the members of the royal family. Let Thy rich benediction rest upon them. If it please Thee, O Lord, continue to grant to us the favour of peace. We pray that Thou wilt give wisdom to those who direct the affairs of state, not only in this country but throughout the empire.

We pray that Thou wilt grant to us a return of prosperity. Look with compassion upon the multitudes of unemployed, and upon the great number of people who are in actual need. We pray that Thou wilt order a more equitable distribution of the fruits of the land somehow. We pray Thee, bring to pass this greatly-to-be-desired condition.

We beseech Thee to send to all nations great spiritual awakening. Turn the hearts of the people back to God, and to His Word, and the gospel of His grace. Specially wilt Thou deal with those who profess the name of Christ. Banish, we pray Thee, from the churches that are called by Thy name, the deplorable drought, the dearth of spiritual fruitage, which is so characteristic of the times. If it please Thee O Lord, use us in some small measure to bear witness to the power of Thy gospel; and through Thy people who worship here, we pray that Thou wilt get to Thyself honour and glory in the salvation of men.

Guide us now in our meditation this morning.

Have regard to those who are in a journey, those who are upon beds of pain. Be with all whose tears are flowing, who do mourn because of excessive sorrow. Be gracious to Thy

children everywhere. May this hour be one of praise and of blessing to all who are of the household of faith. We ask it in the name of Jesus Christ our Lord, Amen.

THE text this morning is a very familiar one. I suppose nearly the entire school could repeat it from memory. You will find it in the chapter we read this morning, Romans, chapter ten, verses nine and ten: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

It has been borne in upon my mind as I thought of this service this morning, that we have been dealing the last two or three weeks with certain very solemn aspects of truth in the Old Testament; and that the faithful exposition of these Scriptures in the various classes must, by the blessing of God, have wrought deep conviction in many hearts. And it occurred to me that it is probable there are many in this congregation this morning who are secretly enquiring, saying in their own hearts, "What must I do to be saved?"

Last evening in the prayer meeting there was very earnest prayer offered for this morning's service. And very specially I noted some pray that there might be many conversions among the scholars at this morning's service. So it occurred to me that the best thing I could do this morning would be to try to speak to this company of people as though we were in an enquiry room and I were trying to make the way of salvation plain to someone who wants to know how to be saved, and how he may be sure that he is saved. And that will be my endeavour this morning; to leave every one in this building without any excuse: to try to make it so simple that the youngest child will know how to commit himself or herself to Christ, and to be sure that he or she is saved.

Now the text, I am sure, anticipates many inquiries which we ourselves have made. When I was a good deal younger I used to wonder what people meant by saying, "Come to Christ". And I have asked myself again and again, "Where is He? How may I come to Him? How may I be sure that He hears me? How can I be certain that He has granted my request?" I remember saying to myself, "I wish Christ were as real to me as the preacher! I wish He were standing at the other end of the church so that I could go to Him." I did not exactly put it that way, but what I wanted was that He should

be localized; that He should be confined to a particular place, so that I could reach Him, and touch Him, like the woman who said, "If I may but touch the hem of his garment, I shall be whole". And just because I could not see Him, because He was intangible, invisible, I could neither see Him nor touch Him, I was filled with wonder very often to know how people could come to Christ, and how they could be sure they had arrived.

This context says we are not to say in our hearts, "Who shall ascend into heaven? (that is, to bring Christ down from above:)" Did you ever say that? "I wish He would come down so that I might see Him — touch Him!" You do not need to desire that. "Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)." He has already risen and has ascended. We do not need to say either of these things. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." It is in your mouth, is it not? Many of you scholars have repeated it again and again. You sing it in your Children's Services:

"Romans ten and nine  
Is a favourite verse of mine."

"The word is nigh thee, even in thy mouth." I trust it is in your heart, too; that you have received it in the sense that it is treasured there. And even if the Bible were closed, and you had no Bible, you have enough of the Bible in your own mind to be saved.

What a tremendous thing it is that every boy and girl here this morning, who has attended this school, has enough of the Word of God in their own memories to make it possible, by the blessing of the Spirit of God, for such an one to be saved!

You can be saved now. If, instead of broad daylight, we were here assembled in the night, and we had no light at all, and we could not read, and we could not see each other, yet we have enough of the truth stored in our minds to leave us without excuse at the judgment day if we refuse to profit by that which we have heard.

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." That is what it means. If with your mouth you acknowledge that Jesus is all that the Bible says He is: He is Lord of all; at the same time believing in your heart that God hath raised Him from the dead; that the gospel which records the story of His death, burial and resurrection, is true, — if you believe that, "Thou shalt be saved." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

### I.

Very well then, two or three very simple questions. FIRST: HOW ARE WE TO BELIEVE? What faculty of the mind is to lay hold of, and deal with, the truth of God's word? How are we to believe? We are to believe with our hearts; not with our heads. You may believe a great many things with your head, and not believe them in your heart. "What is the difference," you say, "between believing with your head, and believing with your heart?" Well I believe with my head a great many things that I do not welcome. My judgment may be convinced; I may hold an intellectual assent to certain propositions, and say, "It must be true, but I wish it were not. It must be a fact, but I am sorry it is a fact." I believe that

which is objective to myself; and I am convinced of the truthfulness of it, but I believe it with reluctance. Now the Bible speaks of receiving the truth "in the love of it" — receiving some truth, and being glad that it is true. As a matter of fact, we believe most things with our hearts.

I do not say that it is impossible to convince a man of intelligence of a truth to which he is himself opposed. It may be that while I desire to believe one thing, I am compelled, by the logic of the facts, to believe something else. But, generally speaking, we believe that which we want to believe, which we desire to believe.

Now what is your attitude toward the gospel, you boys and girls? You have sung it in your classes, again and again,

"Jesus loves me, this I know,  
For the Bible tells me so."

Are you glad that He loves you? Do you want Him to love you? I can conceive of one being entirely indifferent to another's affection. There is a possibility of our being loved by somebody that we do not want to have anything to do with at all. Now the Bible says that Jesus loves you. Are you glad, you little ones — the youngest of all — are you really happy? Does your heart respond to that, and say:

"I am so glad that our Father in heaven  
Tells of His love in the book He has given.  
Wonderful things in the Bible I see;  
This is the dearest that Jesus loves me."

Does your heart respond to that great truth, and can you say this morning, "I do rejoice, though I have given a poor expression of it, deep down in my heart there is a real gladness that Jesus loves me"?

Now are you glad of that truth that is revealed in the cross? Supposing I asked the youngest child here, as I asked a little girl this last week, who came to see me, "What did Jesus do for you?" I asked this little girl that question, and she said, "He died for me." And I said, "Why did He die for you?" She said, "To save me from my sins." I said, "But had you any sins from which to be saved?" And she said, "Oh, yes, sir, I had." And she was glad to find out that she was a sinner; that God had told her so; and that Jesus had died for her to wash all her sins away.

Are you glad that the Bible has told you that you are a sinner? Are you glad that you have been found out? Some people are not. Some people do not want to be discovered. I read of a man who was a great criminal. He had broken the law of the land. He had robbed banks, or something of the sort, I do not know what. But his photograph was in all the police stations of the continent, and the police of the whole continent were looking for him; and he was just flying away, running from place to place, disguising himself, afraid all the time that he would be found — that he would be discovered. At last a hand was laid upon his shoulder, and he found himself in the presence of an armed man. He dare not move — he was caught by the law, arrested. They said, "You are So-and-So?" And when he saw that he was discovered he said, "Yes, I am the man you are looking for." He made no resistance whatever. He just turned to one of the officers, and said, "Thank you; I am glad this running away is over; I am glad I have been found. I am tired of running away from my crimes." Oh, when the Bible just turns the "bull's eye" upon sin, and says, "You are a sinner: God has found you out" are you glad?



Are you ready to say, "Yes, I am; I plead guilty, my hands are up?" That man was glad to be discovered, even though he knew he had to come to judgment, because he was in terror all the time: The fear of being arrested was worse than the actual arrest.

But God has provided a way whereby all our sins may be forgiven. Can you receive this message of salvation with open hearts, and with real gladness? Can you say, "I am so happy now that I have learned that I am a sinner; that I have been taught also that Jesus died for sinners? And I believe it because I want to believe it. Oh, there is not anything I so much desire as to be free from my sins; to get rid of all this, so that I may face forward, and look into the face of God in Christ, and be happy"? Is that your attitude? Or do you take up this attitude: "Do not talk to me about religion. Do not bother me about the Bible. Do not talk to me about praying. I would rather not hear the name of Jesus. I do not want to hear anything about Him." Well, if that is your attitude, you do not believe with your heart. But if, on the other hand, your heart is melted by the love of God, and you say, "Oh sir, tell me, now that I see that truth, and I rejoice in it, just tell me how to be saved?" then you do believe with your heart.

"With the heart man believeth." Perhaps some of you can say, "That means me, because I never hear the story that I am not glad. I never sing about the blood of Jesus that it does not move me. I am glad there is a place where I can lose my sin. No, sir, I do not call myself a Christian; but I stand on the outside, and I hear you talking about being saved, and I hear the people singing about the glories of Jesus, and I say, 'Well some day I hope to be on the inside. I wish I were to-day.' But anyhow, my heart is moved by it; and I rejoice that there is a possibility of salvation for me." Well then, your heart is rightly disposed toward the gospel, and that is because the Lord has already opened your heart. "Oh but," you say, "God has not done anything for me, sir!" Yes, He has. That would not be your attitude toward the gospel if He had not done something for you. There is a verse in the Scripture of which I am very fond, because it is so simple. It is the story of the conversion of Lydia. When Paul went to the place where prayer was wont to be made you remember in Philippi on a Sabbath morning, he spoke to the women who resorted thither, and there was a certain business woman, a seller of purple, from Thyatira, called Lydia, and it is said of her, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul".

The Lord has the key to all hearts; and He knows how to slip His key into the lock, and open it, and throw the heart wide so that it receives the truth. You may say, "But He has not opened my heart, has he, sir? I did not know He had done anything for me." Well is your heart opened? Do you love this old truth about the salvation that is in Christ? If you say, "Yes, sir, I do; I certainly do feel my heart warmed toward that truth" that is because God, the Holy Ghost, has just opened your heart. "Has He begun with me already?" Yes; He has begun with you already, because He wants to save you. And He is going to make it possible for you to believe this morning. And before you leave that door, before you can go out of that door, He is going to see that some of you come into Christ. And you will go away saying:

"O happy day that fixed my choice  
On Thee my Saviour and my God."

It is with the heart man believeth. That is *how* we believe.

## II.

And the next thing is: WHAT ARE WE TO BELIEVE? If thou "shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." That is the heart of the gospel; the resurrection of Christ was the climax of His redemptive work; and you cannot believe that God-raised Jesus from the dead without believing that He sent Him to Bethlehem's manger, can you? Do you believe that? Do you really? Do you boys and girls believe that Christmas story, that the Babe that was laid in the manger of Bethlehem was the Son of God, Who came from heaven? That is what the Bible says. And then do you believe that He came from heaven to earth in order that He might save you; and that all His life He was just living your life for you? Why when He went to school, when He learned from someone — I do not know who taught Him as a boy — but when He learned as a little boy, He was just learning for you; and He wrought out a perfect life; and went to the grave. And when He died on the cross, do you know what happened?

What is your name? Some little boy up here, you get up and tell me your name, will you? (A boy stood giving his name as John ———). That will do; that is fine. I wanted the name of someone. Now I want the name of a little girl. Will someone tell me her name. (A girl stood, giving her name as Elsie ———). Now we have a little boy, and a little girl, John and Elsie. Now let me tell you what the gospel is. It means this; that when Jesus Christ went to the cross He went to the cross for John, and when He died on the cross John died. It means just the same for the girls. When He was nailed there upon that cruel cross, Elsie went to the cross; He died for John and for Elsie, and for all the other Johns and all the other Elsies, for all the boys and all the girls, and all the men and all the women He died. And when He was buried, John, when Jesus was buried you were buried. Did you know that John was buried, and Elsie? And when He rose again do you know what happened? John came out of prison. No doubt you have never been in prison.

But I will tell you what some of you boys have done. One day you were in school, and the teacher looked at your lesson and said, "You will stay in after four o'clock." Did you ever hear that? And the teacher said you must write something a hundred times. Did you ever have that? One hundred lines! When four o'clock came, or whatever the hour was, and all the other boys and girls went out of school, and the sun was shining, and you heard them playing outside, and you never did want to be outside so much in your life as that afternoon, you could not go out. You just had to sit down and start in to write. Think of writing a hundred lines! Did you ever have that? A hundred, not ninety, but a hundred lines! And so you start, and you write, and write, and write, and write. And you get down to ninety — ninety-five — ninety-six — ninety-seven — ninety-eight — ninety-nine — one hundred. Done! Now what? You have paid the penalty. You have written a hundred lines. What are you going to do? "Do? I am going out!" And away you go. Supposing that day you wanted to go out into the sunshine the teacher said, "You have not learned your lesson to-day. You deserve to be punished. You have

been naughty to-day. I have told you you had to write a hundred lines, and they must be written. But I am going to let you go out, and I will stay here and write those lines for you." "What! You!" "Yes, I will stay and write them for you." The teacher has had a pretty hard day; but he or she, as the case may be, sits down and writes all the lines.

Do you know Jesus paid your penalty: He wrote your lines for you. And when He was raised from the dead, the door was thrown open; the penalty was paid; the sinner came out of prison.

If you believe in your heart that "God hath raised him from the dead," and that the last farthing of your indebtedness is for ever paid, you are a free man. That is what you are to believe. Do you believe it? Do you believe that when the blood of Jesus flowed from His five bleeding wounds, it flowed just to wash all your sins away? Well it did. Do you believe it? Boys and girls up there, I want to ask you, I am not talking to this company downstairs just now, I am talking to the Primaries. Do you believe that when Jesus came out of the grave that He had paid your debt, and written your lines, and made it possible for every one of you to be forgiven? Do you believe that? And in the Intermediate Department, do you believe that when the angel rolled the stone away from the sepulchre, it was, so to speak, the divine Jailor coming and turning the key in the lock, and saying, "Come out; it is all over; you are paid for, you are a free man now. The law has been honoured. The debt has been paid." Do you Juniors believe that, that when Christ rose from the dead He had paid your debt? And even the little boys and girls, Oh was it not wonderful that Jesus died and was buried and rose again for you! And what about you young people? Do you believe it, every one of you here? And you young men, every man of you. Do you believe that He endured the utmost penalty of the law in your behalf, and that when He came out of the grave the law had no longer any claim upon Him, because He had died, and paid His penalty? And He did it for you! Do you believe in your heart that Christ rose from the dead? And the rest of you, fathers and mothers, older people, do you believe it? Every one in the choir, you are all professing Christians, members of the church. Does the preacher believe it? Do the Deacons believe it? Have we any other hope? Have we any other ground for being in this work, but that we believe in our hearts that Christ was raised from the dead? and that we were set free by His resurrection? I know I believe that; and I know that I believe it with my heart. That is how I believe it.

### III.

AND I WILL TELL YOU WHY I MUST BELIEVE IT. "With the heart man believeth unto righteousness. You say, What does that mean? Well it means this: the righteousness of Jesus is imputed to me. That is one thing. But it means more than that. The moment a man repents of his sin, — he is sorry for his sin, he turns away from his sin, and he asks God to forgive him his sin, and he rejoices that Christ died for his sin. He is a poor sample of what a Christian ought to be, but he believes all that — he is at least in tune with the purpose of God in sending Christ; and he is headed toward righteousness. Oh, he has not arrived, but the righteousness of Christ is imputed to him.

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;

"Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

His righteousness is mine. But some day He is going to work in me, by His Spirit, between now and then, in such a way that as I believe with my heart, and receive the truth in the love of it, and just give myself up to the sanctifying power of the truth, I shall not only be justified by the imputation of Christ's righteousness, but some day I shall stand without fault before the Throne of God.

Oh, I have often put it in this way: when the soldiers came down from the cross one of them had the robe of Jesus — you know they cast lots and one of the very men who crucified Him got the robe, the seamless robe. And I fancy he must have put it on to see how it fit him. And I can fancy I see see him putting that seamless robe on, and it just touched his shoulders, and hung in graceful folds to his feet. It may not have fitted him exactly. It was a loose fitting robe, and he may have been a poor figure underneath. But when the robe which Christ had worn was put upon him, I can fancy the other soldiers saying, "Why, you look like Jesus of Nazareth now with that robe on!" And I fancy as he came down from the hill perhaps someone met him, and said, "Oh, who is that? Why, that looks like Jesus. I thought He was crucified." "So He was." And you can fancy someone taking hold of him and saying, "Look here, who are you? You look like the Man Who was crucified." "Perhaps I do. This is His robe. That is what makes me look like Him." And when we believe God clothes us with the righteousness of Christ. He looks upon us through Christ and He sees no fault in us, because, to the eye of God, may I reverently say so, we look like Jesus, because of His righteousness being imputed to us.

I believe Jesus was the most perfect specimen of physical manhood the world has ever seen. I have not any doubt that He was a perfectly proportioned man, perfect in His physical nature. And this soldier was not. But can you imagine afterwards when he gets perhaps a little stouter, and he fills out until by and by he says, "The robe did not fit me very well first of all, but it fits me now as though it were made for me." We are such lean creatures; we are like Pharaoh's lean kine, you know. It is a good job we have a loose fitting robe, for we are such poor specimens, I am sure, to the angels. But when we are clothed in the robe of righteousness, we look like Jesus. And some day as we put off the old man, and put on the new, and we are changed into, the same image from glory unto glory, by and by, even the robe of righteousness, by God's grace, will fit us; and we shall be without fault before the throne of God.

### IV.

Now do you believe that? If you do, what next? Well, say so. "If thou shalt confess with thy mouth the Lord Jesus", believing these things what follows? Let me repeat it: "Thou shalt be saved." That means the Primary Department. Trust Jesus, and "Thou shalt be saved". It means every one of you. Every one of us here this morning may know, on the authority of God's Word, that we are saved. And if you believe I must give you the opportunity to confess. Believe with your heart; confess with your mouth.

"Just as I am without one plea,  
But that Thy blood was shed for me.  
And that Thou biddest me come to Thee,  
O Lamb of God I come, I come!"



## The Question of Authority in Religion

ONE of the favourite arguments of Roman Catholics who seek to win others to their religion is that there is a unity of thought amongst them as to what is to be believed and what is to be done. The individual is never left in doubt in matters of creed or conduct, since the rules are plainly set forth by the church, and the faithful have no choice but to obey. On the other hand, they allege that members of the Protestant churches hold various views concerning religious matters and represent all phases of opinion. The church of Rome remains unchanged and unchanging, for her devotees all adhere to the same commands, the unalterable dictates of the church. This, they say, makes for strength and unity, impossible when religious views and practices among various groups of people are divergent. They claim that the supreme authority in all matters rests in the church, the teachings of which may be interpreted by the clergy alone.

To refute this claim, made by representatives of the Roman church, three questions might be asked. First, is this boasted uniformity of belief a praiseworthy characteristic? Second, is it a sign of real strength in the system which has adopted it? Third, is the authority exercised by the Church of Rome Scriptural, and hence, legitimate? If these questions can be answered honestly in the affirmative, the aims of the Roman Catholic Church should be supported; but if not, sincere and honourable men and women who have been deceived by the outward appearance of unity in the Roman Catholic System should perceive the danger of giving further allegiance to its tenets.

To return to the three questions. The first question deals with the nature and cause of the uniformity of doctrine which prevails among exponents of Roman Catholicism. Is such oneness of thought desirable? Does it not violate one of the fundamental laws of nature, which is that each individual differs from every other individual? No-two people think exactly alike, and to force them to hold identical views is to act contrary to the mighty Creator, who has displayed His marvellous wisdom in the diversity seen in the natural world, where no two plants, no two leaves, no two flowers are precisely the same in size and shape. "One star differeth from another star in glory" (1 Cor. 15:41).

This identity of views of doctrine is contrary to nature, contrary to reason and contrary to Scripture. Unity in diversity is the Biblical principle. "Now there are diversities of gifts, but the same Spirit . . . And there are diversities of operations, but it is the same God which worketh all in all . . . For the body is not one member, but many" (1 Cor. 12:4, 6, 14). "There is one body, and one Spirit, even as ye are called in one hope of your calling . . . But unto every one of us is given grace according to the measure of the gift of Christ" (Eph 4:4, 7).

It is true that all Christians should alike believe in the great doctrines of the faith; such as, The Deity of Christ, His vicarious atonement, His resurrection, His coming again, the infallibility of the Word of God. But no one individual Christian will view these truths in exactly the same way as his fellow believer. There is a vast difference between identity and harmony. An artist may use many colours in painting a landscape, the combined effect

of which is pleasing, whereas one colour alone, with no difference in shade, would be most unpleasant. The musician will use many notes in various combinations to produce harmony of sound, but the continual repetition of one note would be monotonous, metaphorically, as well as literally. The rigid sameness of opinion among devotees of the Roman Catholic System is unnatural and artificial.

What is the philosophy of this identity of belief? Surely it cannot have arisen because of the free communication of ideas among thoughtful individuals? No, it bears the ear-marks of force, of compulsion. The agreement is the result of authority exercised by the hierarchy over the minds of those who are taught from infancy that they dare not think of themselves, but that they must accept without question what the church declares they must believe.

Therefore, since the individual is denied the right to come to the Lord for Himself and to obey the dictates of his own conscience, the apparent strength of a system which advocates a slavish obedience to human authority in the mental and moral realms is but weakness. Roman Catholicism flourishes in lands where the people are kept in ignorance, for once men and women are given free access to the Word of God with its emphasis on the freedom of the will and the responsibility of each individual to God alone, they commence to think for themselves and no longer will submit to such tyranny. One is astonished that so many intelligent men and women, who exercise self-determination in other realms, somehow feel that in religious matters they have no right to private opinions. They never think of investigating the truth or falsehood of the claims made by their church. Blind allegiance to a system of doctrine is dangerous. The Apostle Paul said, "Let every man be fully persuaded in his own mind" (Rom. 14:5), and "Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. 1:24).

God alone can regenerate the human heart and make it fit for heaven. He alone planned and executed His purpose for the redemption of man from the penalty and power of sin. It follows, then, that He may exercise the sovereign prerogative of determining the terms on which the sinner may approach Him and obtain everlasting-life. These terms are clearly set forth in the Holy Scriptures, the record of God's revelation to man: "These are the lively oracles of God." The sinner must accept what God says, if he would be saved. On the other hand, the system of doctrine adopted by the Roman Catholic Church is based upon the assumption that the church can guarantee salvation to the soul of the person who will faithfully adhere to its teachings and that it can condemn the one who refuses to do so. It claims to have power to forgive sins, to dispense spiritual grace or to consign a man to eternal doom. The rules of the church, therefore, for practical purposes, become more important than the Word of God, and the authority exercised by the church is regarded as higher than the authority of the Word of God. It virtually places the opinions of men before the expressed commands of the Lord, and this false emphasis is the first evidence that the authority which is assumed by the Roman Catholic Church is not Scriptural.

The Scriptures must be allowed to speak for themselves: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27). Men may differ widely in their views as to the interpretation and exact reference of certain passages, but there can be no question as to what the Word of God actually teaches in regard to the fundamentals of the faith. For example, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). To say that there is another mediator, Mary, the mother of our Lord, is to contradict the plain statement of the Bible. Again, the Bible says, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12, 14). The sacrament of the mass, wherein that offering is said to be insufficient, but must be repeated from time to time, is in direct opposition to the truth, as stated in the Word of God. To compel men to believe in the mediatorial ministry of Mary, in the mass, in purgatory, penance and such tenets is to give credence to the interpretations of men, although these cannot be supported by the Word of God.

Most of the articles of faith in the Roman Catholic religion have been formulated by church councils in consultation with popes, teachers and leaders of the church. From time to time these traditional statements of faith have been incorporated into the system, and by church law the faithful are bound to believe and obey them. Thus, the authority of tradition in Roman Catholicism transcends the authority of the Word of God itself.

The jurisdiction which the Roman Catholic Church holds over the souls of men is not Scriptural, and therefore, it is not legitimate. "So then every one of us shall give account of himself to God" (Rom. 14:12). Each individual is responsible to God for his beliefs and for his actions. May the Lord have mercy upon those leaders who make merchandise of the souls of men and assume dominion which cannot be justified by the Scriptures, and may He open the eyes of those who are blind to the errors into which they have been led, and may they behold Christ in all His beauty, and follow His Word, rather than the dictates of men.

—O.L.C.

### AMBITION

Life is a leaf of paper white  
Whereon each one of us may write  
His word or two, then comes night.

Greatly begin!  
Though thou hast time  
But for a line  
Be that sublime  
Not failure,  
But low aim is crime.

—Author unknown

True faith always has repentance for its twin brother,  
love for its child, and holiness for its crown.

—CHARLES H. SPURGEON

## 32 INTEREST-PACKED PAGES OF READING FOR PROSPECTIVE PASTORS AND CHRISTIAN WORKERS

### The NEW PROSPECTUS

### of Toronto Baptist Seminary

*It's yours for the asking!*



- Comprehensive outline and description of each course.
- Details about several important new subjects to be offered.
- Announcement of new Christian Education Course for ladies.
- Pictures of faculty members.
- Complete Seminary doctrinal statement.

Prospective students are invited to send for free prospectus today. If you know of some young people who feel called to the work of the Lord, send us the names and addresses and we will forward the prospectus.

Address all requests to:

THE REGISTRAR,

Toronto Baptist Seminary,

337 Jarvis St., Toronto 2, Ontario

# Jesus Asleep on a Pillow

A Sermonette by C. H. Spurgeon

"And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."—Mark 4:38, 39.

**O**UR Lord took his disciples with him into the ship to teach them a practical lesson. It is one thing to talk to people about our oneness with them, and about how they should exercise faith in time of danger, and about their real safety in apparent peril; but it is another, and a far better thing, to go into the ship with them, to let them feel all the terror of the storm, and then to arise, and rebuke the wind, and say unto the sea, "Peace, be still." Our Lord gave his disciples a kind of Kindergarten lesson, an acted sermon, in which the truth was set forth visibly before them. Such living teaching produced a wonderful effect upon their lives. May we also be instructed by it.

In our text there are two great calms; the first is the calm of the Saviour's heart, and the second is the calm which he created with a word upon the storm-tossed sea.

WITHIN THE LORD THERE WAS A GREAT CALM, and that is why there was soon a great calm around him; for what is in God comes out of God: since there was a calm in Christ for himself there was afterwards a calm for others.

What a wonderful inner calm it was! "He was in the hinder part of the ship, asleep on a pillow."

He had perfect confidence in God that all was well. The waves might roar, the winds might rage, but he was not at all disquieted by their fury. He knew that the waters were in the hollow of his Father's hand, and that every wind was but the breath of his Father's mouth; and so he was not troubled; nay, he had not even a careful thought, he was as much at ease as on a sunny day. His mind and heart were free from every kind of care, for amid the gathering tempest he deliberately laid himself down, and slept like a weary child. He went to the hinder part of the ship, most out of the dash of the spray; he took a pillow, and put it under his head, and with fixed intent disposed himself to slumber. It was his own act and deed to go to sleep in the storm; he had nothing for which to keep awake, so pure and perfect was his confidence in the great Father. What an example this is to us! We have not half the confidence in God that we ought to have, not even the best of us. The Lord deserves our unbounded belief, our unquestioning confidence, our undisturbed reliance. Oh, that we rendered it to him as the Saviour did!

There was also mixed with his faith in the Father a sweet confidence in his own Sonship. He did not doubt that he was the Son of the Highest. I may not question God's power to deliver; but I may sometimes question my right to expect deliverance; and if so, my comfort vanishes. Our Lord had no doubts of this kind: he had long before heard that word, "This is my beloved Son, in whom I am well pleased"; he had so lived and walked with God that the witness within him was continuous, and so he had no question about the Father's love to him as his own Son. "Rocked in the cradle of the deep," his Father keeping watch over him — what could a child do better than go to sleep in such a happy position? And so he

does. You and I, too, want a fuller assurance of our sonship if we would have greater peace with God. The devil knows that, and therefore he will come to us with his insinuating suggestion, "If thou be the son of God." If we have the Spirit of adoption in us, we shall put the accuser to rout at once, by opposing the witness within to his question from without. Then shall we be filled with a great calm, because we have confidence in our Father, and assurance of our sonship.

Then he had a sweet way — this blessed Lord of ours — of leaving all with God. He takes no watch, he makes no fret; but he goes to sleep. Whatever comes, he has left all in the hands of the great Care-taker; and what more is needful? If a watchman were set to guard my house, I should be foolish if I also sat up for fear of thieves. Why have a watchman if I cannot trust him to watch? "Cast thy burden upon the Lord;" but when thou hast done so, leave it with the Lord, and do not try to carry it thyself. That is to make a mock of God; to have the name of God, but not the reality of God. Lay down every care, even as Jesus did when he went calmly to the hinder part of the ship, and quietly took a pillow, and went to sleep.

But I think I hear some one say, "I could do that if mine were solely cares about myself." Yea, perhaps you could; and yet you cannot cast upon God your burden of care about your children. But your Lord trusted the Father with those dear to him. Do you not think that Christ's disciples were as precious to him as our children are to us? If that ship had been wrecked, what would have become of Peter? What would have become of "that disciple whom Jesus loved"? Our Lord regarded with intense affection those whom he had chosen and called, and who had been with him in his temptation, yet he was quite content to leave them all in the care of his Father, and go to sleep.

You answer, "Yes, but there is a still wider circle of people watching to see what will happen to me, and to the cause of Christ with which I am connected. I am obliged to care, whether I will or no." Is your case, then, more trying than your Lord's? Do you forget that "there were also with him many other little ships"? When the storm was tossing his barque, their little ships were even more in jeopardy; and he cared for them all. He was Lord High Admiral of the Lake of Gennesaret that night. The other ships were a fleet under his convoy, and his great heart went out to them all. Yet he went to sleep, because he had left in his Father's care even the solitudes of his charity and sympathy. We, my brethren, who are much weaker than he, shall find strength in doing the same.

Having left everything with his Father, our Lord did the very wisest thing possible. He did just what the hour demanded: "Why," say you, "he went to sleep!" That was the best thing Jesus could do; and sometimes it is the best thing we can do. Christ was weary and worn, and when a man is exhausted it is his duty to go

to sleep if he can. The Saviour must be up again in the morning, preaching and working miracles, and if he does not sleep he will not be fit for his holy duty; it is incumbent upon him to keep himself in trim for his service. Knowing that the time to sleep has come, the Lord sleeps, and does well in sleeping. Often, when we have been fretting and worrying, we should have glorified God far more had we literally gone to sleep. To glorify God by sleep is not so difficult as some might think; at least, to our Lord it was natural. Here you are worried, sad, wearied; the doctor prescribes for you; his medicine does you no good; but oh! if you enter into full peace with God, and go to sleep, you will wake up infinitely more refreshed than by any drug. The sleep which the Lord giveth to his beloved is balm indeed. Seek it as Jesus sought it. Go to bed, brother, and you will better imitate your Lord than by putting yourself into ill humour, and worrying other people.

There is a spiritual sleep in which we ought to imitate Jesus. How often I have worried my poor brain about my great church; until I have come to my senses, and then I have said to myself, "How foolish you are! Can you not depend upon God? Is it not far more his cause than yours?" Then I have taken my load in prayer, and left it with the Lord: I have said, "in God's name this matter shall never worry me again," and I have left my urgent care with him, and ended it for ever. I have so deliberately given up many a trying case into the Lord's care that when any of my friends have said to me, "What about so and so?" I have simply answered, "I do not know, and I am no longer careful to know. The Lord will interpose in some way or other, but I will trouble no more about it." No mischief has ever come through any matter which I have left in the divine keeping. The staying of my hand has been wisdom. "Stand still, and see the salvation of God," is God's own precept. Here let us follow Jesus. Having a child's confidence in the great Father, he retires to the stern of the ship, selects a pillow, deliberately lies down upon it, and goes to sleep; and though the ship is filling with water, and rolls and pitches, he sleeps on. Nothing can break the peace of his tranquil soul. Every sailor on board reels to and fro, and staggers like a drunken man, and is at his wit's end; but Jesus is neither at his wit's end, nor does he stagger, for he rests in perfect innocence, and undisturbed confidence. His heart is happy in God, and therefore doth he remain in repose. Oh, for grace to copy him!

But here notice, dear friends, the difference between the Master and his disciples; for while he was in a great calm, they were in a great storm. Here see their failure. They were just as we are, and we are often just as they were.

*They gave way to fear.* They were sore afraid that the ship would sink, and that they would all perish. In thus yielding to fear they forgot the solid reasons for courage which lay near at hand; for in truth they were safe enough. Christ is on board that vessel, and if the ship goes down he will sink with them. The heathen mariner took courage during a storm from the fact that Caesar was on board the ship that was tossed by stormy winds; and should not the disciples feel secure with Jesus on board? Fear not, ye carry Jesus and his cause! Jesus had come to do a work, and his disciples might have known that he could not perish with that work unaccomplished. Could they not trust him? They had seen him multiply the loaves and fishes, and cast out devils, and heal all

manner of sicknesses; could they not trust him to still the storm? Unreasonable unbelief! Faith in God is true prudence, but to doubt God is irrational. The height of absurdity is to question omnipotent love.

And now the disciples were so unwise as to do the Master a very ill turn. He was sadly weary, and sorely needed sleep; but they hastened to him, and aroused him in a somewhat rough and irreverent manner. They were slow to do so, but their fear urged them; and therefore they awoke him, uttering ungenerous and unloving words: "Master, carest thou not that we perish?" Shame on the lips that asked so harsh a question! Did they not upon reflection greatly blame themselves? He had given them no cause for such hard speeches; and moreover, it was unseemly in them to call him "Master", and then to ask him, "Carest thou not that we perish?" Is he to be accused of such hard-heartedness as to let his faithful disciples perish when he has power to deliver them? Alas, we, too, have been guilty of like offences! I think I have known some of Christ's disciples who have appeared to doubt the wisdom or the love of their Lord. They did not quite say that he was mistaken, but they said that he moved in a mysterious way; they did not quite complain that he was unkind to them, but they whispered that they could not reconcile his dealings with his infinite love. Alas, Jesus has endured much from our unbelief! May this picture help us to see our spots, and may the infinite love of our dear Master remove them!

I have spoken to you of the Master's calm and of the disciples' failure; now let us think of THE GREAT CALM WHICH HE CREATED. "There was a great calm."

*His voice produced it.* They say that if oil be poured upon the waters they will become smooth, and I suppose there is some truth in the statement; but there is all truth in this, that if God speaks, the storm subsides into a calm, so that the waves thereof are still. It only needs our Lord Jesus to speak in the heart of any one of us, and immediately the peace of God, which passeth all understanding, will possess us. No matter how drear your despondency, nor how dread your despair, the Lord can at once create a great calm of confidence. What a door of hope this opens to any who are in trouble! If I could speak a poor man rich, and a sick one well, I am sure I would do so at once; but Jesus is infinitely better than I am, and therefore I know that he will speak peace to the tried and troubled heart.

Note, too, that *this calm came at once.* "Jesus arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." As soon as Jesus spake all was quiet. I have met with a very large number of persons in trouble of mind; and I have seen a few who have slowly come out into light and liberty; but more frequently deliverance has come suddenly. The iron gate has opened of its own accord, and the prisoner has stepped into immediate freedom. "The snare is broken, and we are escaped." What a joy it is to know that rest is so near even when the tempest rages most furiously!

Note, also, that *the Saviour coupled this repose with faith*, for he said to the disciples as soon as the calm came, "Why are ye so fearful? How is it that ye have no faith?" Faith and the calm go together. If thou believest, thou shalt rest; if thou wilt but cast thyself upon thy God, surrendering absolutely to his will, thou shalt have mercy, and joy, and light. Even if we have no faith, the Lord

will sometimes give us the blessing that we need, for he delights to do more for us than we have any right to expect of him; but usually the rule of his kingdom is, "According to your faith be it unto you."

*This great calm is very delightful*, and concerning this I desire to bear my personal testimony. I speak from my own knowledge when I say that it passeth all understanding. I was sitting the other night, meditating on God's mercy and love, when suddenly I found in my own heart a most delightful sense of perfect peace. I had come to Beulah-land, where the sun shines without a cloud. "There was a great calm." I felt as mariners might do who have been tossed about in broken water, and all on a sudden, they cannot tell why, the ocean becomes as unruffled as a mirror, and the sea-birds come and sit in happy circles upon the water. I felt perfectly content, yea, undividedly happy. Not a wave of trouble broke upon the shore of my heart, and even far out to sea in the deeps of my being all was still. I knew no ungratified wish, no unsatisfied desire. I could not discover a reason for uneasiness, or a motive for fear. There was nothing approaching to fanaticism in my feelings, nothing even of excitement: my soul was waiting upon God, and delighting herself alone in him. Oh, the blessedness of this rest in the Lord! What an Elysium it is! I must be allowed to say a little upon this purple island in the sea of my life: it was none other than a fragment of heaven. We often talk about our great spiritual storms, why should we not speak of our great calms? If ever we get into trouble, what a noise we make of it; why should we not sing of our deliverances?

Let us survey our mercies. Every sin that we have ever committed is forgiven. "The blood of Jesus Christ, his Son, cleanseth us from all sin." The power of sin within us is broken; it "shall not have dominion over you, for ye are not under the law but under grace." Satan is a vanquished enemy; the world is overcome by our Lord Jesus, and death is abolished by him. All providence works for our good. Eternity has no threat for us, it bears within its mysteries nothing but immortality and glory. Nothing can harm us. The Lord is our shield, and our exceeding great reward. Wherefore, then should we fear? The Lord of hosts is with us, the God of Jacob is our refuge. To the believer, peace is no presumption: he is warranted in enjoying "perfect peace," — a quiet which is deep, and founded on truth, which encompasses all things, and is not broken by any of the ten thousand disturbing causes which otherwise might prevent our rest. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Oh, to get into that calm, and remain in it till we come to that world where there is no sea!

A calm like to that which ruled within our Saviour, should we be happy enough to attain to it, will give us in our measure the power to make outside matters calm. He that hath peace can make peace. We cannot work miracles, and yet the works which Jesus did shall we do also. Sleeping his sleep, we shall awake in his rested energy, and treat the winds and waves as things subject to the power of faith, and therefore to be commanded into quiet. We shall speak so as to console others: our calm shall work marvels in the little ships whereof others are captains. We, too, shall cry, "Peace! Be still." Our confidence shall prove contagious, and the timid shall grow brave: our tender love shall spread itself, and the contentious shall cool down to patience. Only the matter

must begin within ourselves. We cannot create a calm till we are in a calm. It is easier to rule the elements than to govern the unruliness of our wayward nature. When grace has made us masters of our fears, so that we can take a pillow and fall asleep amid the hurricane, the fury of the tempest is over: he giveth peace and safety when he giveth his beloved sleep.

### NEWS FROM JAMAICA

The following letter has been received from Rev. John Knight, our missionary in Jamaica:

"We thank the Lord for the privilege of preaching the Gospel in Jamaica and we also thank Him for the interest, prayer and practical help for the Lord's work here, by our Canadian friends.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

"Though we have so much to praise the Lord for, yet our hearts are heavy when we think of so little advance and so few being saved. Three men were recently baptized here, and these, along with a sister who has returned to the district, were received on Sunday. One of the men has a grown family. He was saved in January as he listened to the Word. There are some fine young people in his home that we earnestly covet for the Lord. He too is trying to win them and has started a family altar. Another of these men has a family of small children. His past life has been wild and unsavoury. Now he is seeking to win his wife to the Lord and his desire to see the children saved is sweet to behold. He is determined that by God's grace, his life will not in the future be a hindrance to them. No doubt it is hard to bring up children anywhere these days, and maybe Jamaica is no harder than anywhere else, but it is some task, what with the general lack of any proper home life, stealing, lying, cursing and immorality. Do back him up by prayer. The other is a young man with life largely before him. He comes from a poor family that has known much sickness and sorrow.

"We had planned a week of meetings in each of three places last month, but due to incessant rains, all have to be postponed. One of these will, D.V., commence on the third Sunday of this month, and we hope to make new plans for the other two for the end of this month and the beginning of August.

"We feel a divine urgency these days, for the time appears short. The onward march of Communism in this western world is alarming. The saddest thing about it is that it is the churches, or perhaps we should say the so-called churches, that are aiding the spread of Communism. We thank God for the I. C. C. C., Dr. McIntire and all the others who are seeking to sound the trumpet.

(Signed) J. W. Knight"

Doctors of divinity can so manoeuvre their messages that it is difficult for the hearers to tell where they stand, other than on the platform.

## Are All Roman Catholics Christian?

By Rev. H. K. Bentley

Secretary of the British Bible Union

**T**HERE are many people in Protestant countries who think that the Roman "Catholic" Church stands for Christianity. Before going to Belgium in 1921 I was not so sure about the matter as I am now, after more than fourteen years of study and experience of Romanist doctrine and practice over there.

In one town where I lived for four years I often saw the local parish priest who always took his hat off to me and seemed so affable that I wanted to meet him. One day as I was visiting a sick member of our meeting, this priest also arrived at the house. I went downstairs and had a long conversation with him, during which he was very friendly, each of us listening quietly while the other was speaking.

Finally as I rose to leave, I said, "There is one question I would like to ask you, and it is this: Are you certain that you will go to heaven when you die?" He replied, "Ah, no. No one can be sure of that." I thereupon quoted from the Roman Catholic New Testament I had with me (John 3:16 and 5:24; Romans 5:1, also 1 John 5:10-13) and said that these words brought me the assurance that I shall be in heaven.

He rose and said, "I am a man of a happy disposition, but I can assure you that if I could share your faith, I should be happier still." Looking him full in the eyes, and shaking hands — our four hands were joined in this — I said, "My dear Sir, if only you will *believe* what you *profess* to believe, and in particular those verses that I have just quoted, you *will* share my faith, for that is where I got it." I never met him again, but I heard a few weeks later, that he had preached a sermon that was considered too evangelical and had been removed to a small country village where he would do less "harm".

In relating this incident later to a converted ex-Priest, now a Protestant Pastor, I was told that it is considered heretical to be sure of salvation. Indeed I know of no Romanist who enjoyed such assurance. There is always a terrible "if" of uncertainty in the way. They can but *hope* that their good works—prayers, penances, pilgrimages, masses, etc. — will earn them salvation and Heaven. But as Romans 11:6 tells us, if salvation is "by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The effort to merit any proportion of salvation entirely annuls the principle of free grace, on which alone God meets our need and saves us, thus making us "Christians".

So we see that one who is thus seeking to gain merit by acts of righteousness, should read God's verdict on the matter, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). Jesus said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32).

But this phase of the great enemy's activity, in thus spoiling the faith in Christ of millions of poor dupes, is even surpassed by the way he seeks to turn their eyes

away from Christ to another. Let those who think that Romanism is Christianity ponder the following.

Rome says in rendering worship to Mary, "O Immaculate Queen of Heaven and of the angels! I adore you. It is you who have delivered me from the flames of hell! It is you to whom I look for all my salvation." This is flatly denied by the Apostle Peter himself, who "filled with the Holy Ghost" said concerning the Lord Jesus, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:8, 12).

Here we see then the eagerness of the great enemy of souls to keep men under his power by turning them away from the only Saviour. He also led Pope Gregory XVI, in 1840, to further his evil design by granting an indulgence of 100 years to every one who would recite this prayer. Alas for the poor dupes who act accordingly! They are turning away from Christ and from His salvation.

Again, Rome says (in *The Glories of Mary*) "Through Thee Mary, we have been reconciled to God." The Apostle Paul gives the lie to that wicked statement when he says, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (the Epistle to the Church of Rome (!) 5:10). Here again we see the devil's effort to turn souls from Christ, the one true Saviour, to some one else who cannot save.

Furthermore, in the same *Glories of Mary* we read: "O Lady in Heaven, we have one advocate, and that is Thyself." The Apostle John denies this when he says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Then in an Encyclical (Pius IX, 1846), we read of "Mary our Mediatrix." This too is grave heresy, according to the Apostle Paul, who was inspired to say, "There is one mediator between God and man, the man Christ Jesus" (1 Timothy 2:5). And our Lord Himself confirms this when He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." (John 14:6).

—*The Evangelical Christian.*

## 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.**



# Bible School Lesson Outline

Vol. 20 Third Quarter Lesson 7 August 12, 1956

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

## THE PREDICTION CONCERNING CYRUS

Lesson Text: Isaiah 44:24 - 45:13.

Golden Text: "I have raised him up in righteousness, and I will direct all his ways."—Isaiah 45:13.

### I. The Message Concerning Jehovah: 44:24-28.

The Lord loves His people in spite of all their sin. As He mourned over the sins of the Israelites, so does He lament the backsliding of all His children, even to the present day (Isa. 56:6, 7; Hos. 14:4; Matt. 11:28-30). Two sins of Israel caused Him peculiar sorrow; their idolatrous practices (Isa. 44:9-17) and their ungrateful attitude (Isa. 44:18-20). In spite of all His goodness, they had forgotten Him, turned away from Him and worshipped other gods.

The Lord, through Isaiah, was calling His people back to repentance on the ground of His goodness to them (Isa. 44:1-8) and His merciful blotting out of their transgressions (Isa. 44:21, 22). Songs of praise were due His name because He had already in purpose redeemed Israel and glorified Himself in His merciful dealings toward them (Psa. 63:9; Isa. 49:13).

Surely the people would not have thus turned away from the Lord, had they understood His nature, His attributes and His power (Isa. 43:11-13; 45:18-21). He was their Creator, the One who had made man, and also the earth and the heavens (Jer. 10:12; 51:15-19). The forces of nature gave token of His almightiness (Rom. 1:20).

But in a particular manner, the omnipotence of Jehovah was revealed in His acts, in His ways with the children of men. The fact that He was sovereign in the affairs of men was proven in two ways. First, He had frustrated, brought to naught the predictions of liars, boasters, sooth-sayers and false prophets such as those who had attempted to lure Israel from the worship of Jehovah (Deut. 18:14-22; Isa. 8:19, 20; 47:11-15). In the second place, He confirmed the word spoken by the prophets who spoke sincerely in His name, those sent to declare His word to the people (Zech. 1:6). He would perform that which He Himself had promised through them (Job 9:12; Isa. 14:27; Dan. 4:31, 35). We, too, have the same encouragement, as we speak in the name of the Lord (Isa. 55:11), but those who speak forth their own imaginings will not go unpunished (Ezek. 34:8-10).

As evidence that the Lord would without fail fulfil His own word to men, the prophet Isaiah was inspired to make reference to certain definite predictions. The city of Jerusalem would be rebuilt and the temple would be restored through the efforts of King Cyrus of Persia. These words were spoken about the year 712 B.C., about 126 years before the city was even destroyed and about 150 years before Cyrus began to reign. But the events came to pass, exactly as the Lord had said (2 Chron. 36:22,23; Ezra 1:1-3; Jer. 25:12, 13; 29:10; 33:10-14).

Other illustrations of signs, given by the Lord that He would fulfil His word, are found in Scripture (Isa. 7:10-16; 37:30; 38:7, 8).

As confirmation of verse 27, historians tell us that Cyrus, taking advantage of the many canals of the Euphrates River, diverted the course of the river, so that he and his soldiers could enter Babylon along the dried-up channels to capture the city.

King Cyrus was designated as "shepherd" by the Lord and for two reasons became a type, as it were, of Christ the Messiah, the great and good Shepherd; he delivered the Jews from their bondage, thus foreshadowing the complete redemption wrought by the Lord, and he performed the will of the Lord, thus being a figure of Christ, who at all times did that which was pleasing to His Father (Isa. 42:1; 53:10).

### II. The Message Concerning Cyrus: 45:1-7.

The Jews would think it strange that the Lord was to use a heathen king to effect His purposes (Isa. 46:9-11). The prophet must justify to them the ways of God. In this particular instance Cyrus was the anointed of Jehovah, the one set apart from other monarchs, the instrument chosen to per-

form His will. God would give him victory over his enemies, especially over the Babylonians, the captors of the Jews (Jer. 25:12). In careless revelry the Babylonians failed to close the inner gates of their city which adjoined the palace. The Lord would also reveal to Cyrus the place where the enemy had hidden their treasures (verse 3). All this was for the sake of the Lord's own people and for the honour of His own great name.

God would use Cyrus as His instrument in order that all might know that He was the Sovereign Lord, with authority to carry out His own designs, independent of the opinions of men. He alone is God (Isa. 45:22).

### III. The Message to the People: verses 8-13.

The heavens and the earth declare the glory of the Lord, His might, His majesty and His wisdom (Psa. 148:1-9). In this instance the heavens and the earth were to join men in offering praise to the Lord for a manifestation of His righteousness, as seen in the salvation of His people (Psa. 72:3; 85:11; 103:20-22). The Lord is worthy of praise at all times, but this special deliverance of His people called for the loudest acclaim. This is true in a far greater measure of the redemption which the Lord has wrought through Christ for all who believe.

The Jews of Isaiah's day had no ground for objecting to the fact that King Cyrus was given a part in the program of God. The clay has no right to complain when the Potter shapes it according to His will (Isa. 64:8; Jer. 18:6; Rom. 9:20-24), and the children of a family must not upbraid their parents. Similarly, the Lord might legitimately use any vessel of His creation and might give to any one a position in His family; these privileges did not belong exclusively to the Jews, as they imagined. Let us be submissive in His hands (1 Pet. 5:6).

Instead of contending with God, let His people pray to Him, that they may be given wisdom to see His purposes (Rom. 11:33-36; Eph. 1:1-11). He who created all things would raise up Cyrus to fulfil His own righteous will (Isa. 41:1, 2). The king would rebuild the city and would permit the captives to return freely, without ransom (Isa. 62:3; Rom. 3:24). On the other hand, our Saviour paid the ransom for sinners (1 Pet. 1:18, 19). One day the redeemed of the Lord shall enter joyfully, not the earthly Jerusalem, but the heavenly Jerusalem, and there they shall forever praise and serve their Beloved Redeemer.

#### Daily Bible Readings

Aug. 6—Promises of Deliverance .....	Isa. 43:1-13
Aug. 7—Promise of a New Thing .....	Isa. 43:14-28
Aug. 8—The Lord is God .....	Isa. 44:1-8
Aug. 9—Israel's Idolatry .....	Isa. 44:9-17
Aug. 10—Sins Blotted Out .....	Isa. 44:18-23
Aug. 11—The Decree of Cyrus .....	2 Chron. 36:14-23
Aug. 12—The Return of the Captives .....	Ezra 1

#### Suggested Hymns

When all Thy mercies,  
God moves in a mysterious way.  
Simply trusting every day.  
Begone, unbelief.  
God holds the key.  
'Tis the grandest theme.

**THE PAPACY**  
in  
**The Light of Scripture**  
By DR. T. T. SHIELDS

A clear discussion of the Papacy, with quotations from Roman Catholic authorities. Should be read by every Christian!

36 PAGES . . . 25 Cents  
Order from  
**THE GOSPEL WITNESS**  
130 Gerrard Street East, Toronto 2, Canada

## **DON'T MISS THIS OFFER!**

### **The Priest, the Woman and the Confessional**

by FATHER CHARLES CHINIQUY

(a 144 page book, paper cover)

FOR

# **50 cents**

**(REGULAR PRICE - \$1.00)**

- • • • Written by a former Roman Catholic priest.
- • • • Well documented with quotations from Roman Catholic writers.
- • • • A startling revelation of the true nature of the Confessional.

In order to give this book the largest circulation possible, THE GOSPEL WITNESS now offers it to you for only fifty cents (regular price - \$1.00). Help us to send this information across the continent! Order a number and distribute them to friends. Put them in the hands of those who are contemplating marriage with Roman Catholics.

***Send Your Order Today!***

THE GOSPEL WITNESS,  
130 Gerrard Street East,  
Toronto 2, Ontario.

Dear Sirs:

Please find enclosed the sum of \$..... for ..... copies of "The Priest, the Woman and the Confessional" at the special price of fifty cents per copy.

Name .....

Address .....

City or Town ..... Province or State .....