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## The Jarvis Street Pulpit Grace Enriches the Suppliant

A Sermon by Dr. T. T. Shields

Preached in Massey Hall, Toronto, Sunday Morning, April 30th, 1939

(Stenographically Reported)

"And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid."—Gen. 42:35.

**T**HERE is scarcely a doctrine of the gospel, scarcely any aspect of any particular doctrine of that full-orbed revelation of Himself which God has given to us in the gospel of His Son, which is not illustrated in this matchless story of Joseph:

I remember some years ago a minister of some experience coming to see me. We talked together about the Old Testament, and he told me how he had been discouraged by his professors in college from using these Old Testament histories for the illustration of the gospel. After that he used to come once a week for several years to see me, and we read the Old Testament together.

I think there is nothing that tends more to the confirmation of one's faith in the divine inspiration of the Old Testament Scriptures, as I have remarked many times, than the discovery of the whole gospel story wrapped up in these chapters of ancient history. Who could possibly have anticipated the unique story of the gospel, so as to have put it in detail in the Old Testament, unless the Old Testament was written by the same Author as the New Testament? That, of course, is the truth, and all the wondrous story of redemption involved in its completeness in the New Testament, is germinally contained in the Old.

You are familiar with the story of Joseph. And yet, perhaps, we may find in this verse an illustration that will throw more light upon some of the profounder truths of the Word of God.

Here were some men who went down to Egypt to buy bread. They met a stranger there, and they told him

why they had come—because they and their families were starving. They brought their money, and paid for the corn for which they had asked. And in due course they returned home again. On the way home one of them opened his sack to give his ass provender, only to discover that his money was in his sack's mouth. And when at last they reached home, and one after another they opened their sacks, they found that every man's bundle of money had been returned to him. They had come back with full sacks: their visit to Egypt had not been in vain. Their prayer to the governor had not been unanswered. But he had answered it in a way which not only surprised them, but filled them with fear, for while he had given them corn, he had returned to each man his money, as though he did not need it, as though he were sovereignly independent of them and their money; and they were all afraid.

### I.

What can we find in that? First of all this principle is illustrated, that *it is ever the way of grace to enrich the suppliant, no matter how defective his prayer may be.*

These men went to Egypt to get corn. They took their empty sacks with them, and they returned with their sacks full. That, after all, was the all-important matter. That is what they went for; that is what they obtained. It is written: "Whosoever shall call on the name of the Lord shall be saved." There is a right way of calling upon the Lord. There is a right way of praying; but unfortunately we know not what to pray for as we ought. We are all great bunglers in the matter of our prayers.

It is a marvel that God hears us at all, and a still greater marvel that He, condescends to answer us. We so misunderstand Him, we so misconstrue His every word. We so misunderstand ourselves and our needs, that full often we ask for the opposite of what we actually require. And yet we come away from the Mercy Seat, notwithstanding all our blunders, with full sacks. And what a blessing that is!

There are some people who have a very mechanical idea of prayer. They are very precise; they reduce the exercise of prayer to the exactitude of a mathematical formula. They know exactly how it ought to be done, and they are prepared to tell you that you must do thus and so, or you won't get any corn. That is quite true. There is a right way of praying but our God of grace has pity on His little children, even when they do not know how to pray. The baby ought to say, "Please" when he asks for something, and he ought to say, "Thank you" when he receives it. But sometimes he forgets. However, he gets his breakfast just the same.

What sort of God would you put in the heavens? Are you going to shut Him up to your conception of what He is? Are you going to insist that unless we pray exactly as we ought, there is to be no answer for us? There is not a man or woman here this morning who is a Christian, who does not know that he has often come away from the Mercy Seat with a full sack when he did not deserve to receive anything. You see, these men did not understand the position, the attitude — what shall I say — the mission of the governor in respect to themselves. They thought he was a merchant selling corn, and so they took their sacks, and their money with them. They were all "true men": they were not beggars. They were very independent, smugly complacent, thoroughly satisfied with themselves, bemoaning, perhaps, their misfortune, in fact, that the land in which they lived was stricken with famine. But they were "true men"; and they belonged to a very important family: "If you please, we should like a little corn, but we do not ask you even to give us that. Here is money for it."

That is how some people pray. They imagine that God is in the corn-selling business, and that He is likely to derive some profit from His commerce with them. They come to Him pleading their own goodness, their own truthfulness, their own worthiness, very often. Now I am a bit heretical, don't you think? I ought to say that God never answers the prayer of any man unless he prays, "God be merciful to me, a sinner". Well, He does. There is not a man living who has not had to pray, "God be merciful to me, a sinner", but perhaps he does not understand what that means yet. Meanwhile, he is hungry, meanwhile he is depending upon the divine bounty.

I have heard some men pray ridiculous prayers. I was at a Conference in Kansas City some years ago. There were several hundred ministers who had spent the whole forenoon discussing a certain matter. They were going to issue a statement of faith. There was one brother who had a completed programme for all that precedes the millennium, all that happens through the millennium, and all that follows. There was nothing he did not know. And he insisted that that be set out in black and white, and that this company of ministers should take the position that unless you subscribe to that you are outside the pale. We all believed the Book, but most of us were wise enough to believe that there was much in it that we did not quite understand yet. But this broth-

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er contended vigorously throughout the forenoon that this was the thing, and nothing else. When we adjourned for lunch the President said, "Will Doctor So-and-So please dismiss us with prayer." He prayed; and he asked the Lord to have pity upon all his benighted brethren, and to lead them into all the truth, to make them to see this and that and the other thing. Now whether you believe it or not, this is exactly what he said, "As for me, Lord, Thou knowest that my mind is made up" — he had arrived! When the meeting was over another minister put his arm about his shoulder and said, "Doctor, I would have given several hundred dollars to have had a stenographic report of your prayer this morning." "Why, what did I say?" "Oh," he said, "it was the funniest thing I ever heard." "My prayer funny?" "Yes; you told the Lord that the rest of us were terribly benighted; but as for yourself, you knew it all; you did not need any further enlightening; you had arrived." He said, "Surely I did not!" "But you did." I heard him myself. He was a good man. I knew him and he loved the Lord. But he had some strange notions of which he was absolutely sure, and I dare say he was quite sincere in his prayer. And I hope the Lord answered his prayer in giving him a little further enlightening.

How absurdly we behave in the presence of God sometimes! And yet, the wonder of it is that when we have got through with all our blundering, behold, we have a sackful of corn. I have had, many times. "Where sin abounded" — and sometimes ignorance is a sin — the divine grace did much more abound. He filleth the hungry with good things, even though they do not know how to ask for bread, and the rich are sent empty away.

I shall show you in a minute that I am not justifying error, nor suggesting that we should be excused for not

knowing how to pray properly, but you must make allowance for the baby. The child in the high chair is given more privileges than older members of the family have a right to expect. Our gracious God meets us just where we can meet Him. And when we strut up to the Governor with our money and ask Him for something, He knows very well we need it, and He gives us a sack of corn. But mark you, He will find a way of teaching us how to pray before He gets through with us.

These men did now know that the governor was not a merchant; they did not know that he was not there to make profit. All they knew was that they needed the corn which he had. How often have I heard men talk about how dependent the Kingdom of God is upon our poor efforts! *The Kingdom of God is dependent only upon the sovereign will of God Himself.* He condescends to let you and me have a little part in it, but He is going to carry on His work and get it done in spite of all our blundering. Let us never forget that. They did not know who the governor was. He was a stranger; but he had corn to sell, and they wanted to buy corn.

How little we know of God! Oh, when we have been a billion years in heaven we shall begin, perhaps, to glimpse the heart of that great saying, "This is life eternal." "Life eternal!" What is it? "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Apostle Paul, when he was no longer a novice, when he had been long in the school of Christ, confessed that it was still the master passion of his life, "that I may know him." Do not assume that you know Christ. You have met Him. It may be that you have recognized Him, but you do not know Him, as you may know Him, as you must know Him ultimately when His grace has had its way with you.

Meanwhile, even in our ignorance our sacks are filled. Even before we knew Him for what He really is, when we thought He was nothing more than a Storekeeper, we got our corn.

Joseph filled their sacks notwithstanding they stated what was utterly untrue. They said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. But we are all true men!" True men! The record says that Joseph knew his brethren, but they knew him not. He might have said, "True men, are you? And you went home to my father with a lie on your lips, and you have never corrected it. You have lived a lie for twenty years, and have never confessed it, and now you come into my presence with another lie upon your lips, saying you are 'true men'. I know who you are." But he did not say that. Indeed, he did not judge by what they said with their lips, for they talked among themselves, and this is what they said: "We are verily guilty concerning our brother." They did not say that to him, they did not intend that he should understand that. They did not know that the governor understood their language, for he spoke to them through an interpreter. But as they talked amongst themselves, and confessed their guilt to themselves, he heard them.

My dear friends, it is not the prayer that is on your lips that God answers. It is the prayer that is in your heart:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast."

There was something in their hearts that did not find expression on their lips. And it was what their hearts were saying that the governor heard. Has the Lord ever been a thousand times better to you than your prayers?

I could go on indefinitely, but let me tell you this: perhaps I will wrap it up in a simple way for the boys and girls, and the grown up boys and girls. Was it last week I told you of a man who talked about a woman of ninety-six years of age who said, "I never knew a girl who loved her mother as that woman did"?

I was in a grocery store one day, and a little bit of a toddler came in with something tied in the corner of a handkerchief. The grocer said to her, "What do you want, dear?" She held up her handkerchief with the money tied in the corner. Mother had sent her for something, but she could not remember what it was. He took the handkerchief, opened it, and found a coin. "So mother sent you for something? What did she want?" "Why Mamma said—" she tried to remember what mother had said, but could not. "Oh," he said, "Are you Mrs. So-and-So's little girl?" "Yes." "Well, let me see; I think I know what your mother wants." And so he got a parcel, tied it up, and gave it to her and she went away. And I think she had what she had come for. But she did not go away with what she had asked for, because she did not know what to ask for.

Sometimes you and I go shopping just like that, with something tied up in the corner of a handkerchief, and we think we are going to buy our way, and we stammer out our prayer. We ought to fail, we ought to go away empty-handed, but we don't. We go away with a sack full. Times without number have we all thus been answered by the governor. It was the disciples who said, "Lord, teach us to pray," and He did. And so did Joseph.

## II.

So now they get home, and they empty their sacks. *It is a great thing to empty your sack; just to enter into the enjoyment of something God has done for you;* just to know that you got it from the Governor's hand, in answer to your prayer, that stammering petition of yours. The main thing, I insist, always is that you get it. Your sack was filled, and when you got home you emptied it and began to enjoy it. "I sat down under his shadow" says the spouse, "with great delight, and his fruit was sweet to my taste." "O taste and see that the Lord is good: blessed is the man that trusteth in him."

They emptied their sacks, I suppose, to satisfy their hunger with their contents. But as each man opened his sack he found his money, his bundle of money, in the sack's mouth. They said, "Why, we did not buy the corn after all. We did not receive these full sacks in return for anything we took to Egypt, or anything we left in Egypt: we received it of the governor's bounty. It was all of grace."

I have known many people who thanked the Lord that they ever started out to serve Him; and they tell the Lord much about what they have done. But after all, when they open their sacks, in the course of that process of divine grace in the soul which the Bible calls sanctification, and as they go on with God, they find their money returned in the sack's mouth. Did you see it in the lesson this morning? Could you quote it to me? Listen: "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." David had learned that. He said, "I

went to the storehouse with my money. I was ready to present my offerings, but the Lord gave them back to me. Now I have learned that He is something more than a merchant. He is not in the corn-selling business; He gave it to me."

Oh, I have seen people converted who in their early Christian life were very legal in their outlook, shutting themselves up in a straight legalistic jacket, and talking as though a man were saved for doing this, or for refraining from something else. And then as the soul is enlarged by and by this legal jacket won't fit him, and he just lays it aside, and after a while you hear him speaking of grace — grace — grace! What does he mean? "Oh," he says, "there was a time when I thought I could pay my way with God, but the more I know of Him, and the more I deal with Him, the more surely I discover that He does not want my money. I have heard Him say again and again, 'If I were hungry, I would not tell thee: for the world is mine and the fulness thereof.'"

We used to have a man in Jarvis Street — he did not stay very long, for men of that type don't as a rule, they either learn wisdom, or leave us — who used to trouble me very much in the prayer meeting. Almost invariably he both prayed and testified. And in his prayer he told the Lord of the good things he had done. He was just like a man taking out a handful of money, and just shaking it before the Lord. I heard of a man who was accustomed to give, not too liberally, but he was able to give. And when he came to a business meeting of the church, he sat where everyone could see him, and he took out his cheque book, and played with it — as though to say, "Now behave yourselves. There is my cheque book." Don't you shake your cheque book before God, my dear friends. Do not tell Him what a good fellow you are. You are only a poor hell-deserving sinner, and He knows it, whether you do or not. God in His mercy will give you some corn, but when you open your sack you will be sure to find your money in it. He does not want it. You will remember that wise saying of Mordecai, when he sent a message to Queen Esther: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed." He said in effect, "Remember, God is independent of you. His purposes are independent of you. His purposes are independent of you; but you are not independent of Him." It is a great thing to learn that "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." More and more, as we go on with God we learn that. And if you could live to Methuselah's age, and walk with God for that length of time this side of glory, at the end of it all, having learned the process of grace in the soul, you would be inclined in the end to cry: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake".

### III.

"When both they and their father saw the bundles of money, they were afraid." — You feel rather important when you go out of a store and you have left your money. You say, "I have what I want, and the merchant is a little better off for my trade." I suppose those brethren of Joseph thought that. But when they got home, and found their money, they said, "What does this mean? Who is

that man who throws our money back to us?" Do you see that *the return of their money humbled those men in the dust!* They felt their own insignificance. Here was somebody who did not need anything they had; he was someone who could look down on them from the heights. I suppose they never felt so small before. Somebody remarked a little while ago, very kindly, of course, "That preacher makes me feel like a worm." No; the preacher cannot do that, but the word of God can, and the grace of God will make you feel like a worm. When you get your money thrown back at you, you will feel how small you are.

They were full of fear because in the measure in which they felt their own insignificance, they felt the importance of the governor. What a great man he was! We called attention to it in the class this morning. Jacob said, "There is corn in Egypt. Go and get some." They went down into Egypt, and they had no other interest in Egypt but to get their corn. And when they came back, the first thing they said to their father was: "The man, who is the lord of the land, spake roughly to us, and took us for spies of the country" — it was not Egypt: it was the man. And when they got their money back they thought of the man who was lord of the land. Grace magnifies the Lord; grace gives all glory to Him. Grace recognizes His supremacy, His sovereignty, His absolute independence; and you have not gone far with God until you have learned that God can do without you. They were full of fear because they knew they had to go back to see the governor again.

I do not know how big their sacks were, but they were not big enough to keep them through all the years of famine. And they said, "As soon as this is gone we shall have to go back again. What shall we do then? He won't take our money. What plea shall we make?" And they had to go back to get their brother. And so when they started again they took double money. And you remember when they returned the second time they said to the governor's steward, "When we came down before, we came to buy corn, and we brought our money, but when we got home we found it was all in the sacks' mouth. We have brought it back again with some more money." The steward said, "Yes; I had your money. I knew all about it, I was told to put it in your sacks. The governor did not want your money at all." No; he wanted Benjamin, and he never rested until they came with Benjamin. "There is forgiveness with thee, that thou mayest be feared."

Oh, that we had time for the full story! It is enough to say that when they went to the governor the next time, they went in a different spirit, and when they went the third time, for they went part way and came back again, they stood in his presence, and were speechless until the governor said: "Come near to me, I pray you." And they came near, and he said, "I am Joseph your brother, whom ye sold into Egypt"; and he put his arms about them, and wept over them, and all that had separated them was blotted out. And now he said, "I never did intend to deal with you by giving you sacks. The next time you will come to stay. I am not content to have you visit me: I want you to come to live with me."

That is the gospel. That is what prayer is; not begging for corn, but talking with Joseph — one with the Father, and the Son, and the Holy Ghost.

Is there anyone here who is in need this morning? You say you do not know how to pray. I know you don't, we none of us do. But if you don't know how to pray, I can

assure you that God knows how to answer. That is the all-important thing. So just breathe out your petition, no matter what it is. Pray as best you can, and I give you His word for it, "Whosoever calleth on the name of the Lord shall be saved." I have said it again and again. It struck me so forcibly that I never forgot it. I once heard Dr. Jowett preach, and speaking about the woman going through the crowd, saying in her soul: "If I may but touch his clothes, I shall be whole". And Dr. Jowett said, "But somebody down there says, 'Ah, sir, I wish He were here as He was then. But I cannot touch Him. I do not know how to touch Him'." And then the preacher said, "Just tell Him you don't know how to touch Him, and that will touch Him." So it will. Tell Him you don't know how to pray. Tell Him you don't know anything except that you are hungry, and you want some of His corn, and He will fill your sack, and send you away full.

Let us pray:

O Lord, we thank Thee for Thy mercy, and we would avail ourselves of it, in the Saviour's name we ask for it, Amen.

### SUNDAY SERVICES IN JARVIS STREET

The Lord was with His people as they gathered to worship Him on Sunday, September 23rd, in Jarvis Street Baptist Church. Dr. H. C. Slade, the Pastor, preached at both services. In the morning he preached on "The Inerrant Word of God". God has revealed Himself in two books, as it were, His Word and His world; to both we must give heed. In the evening Dr. Slade spoke with power to a fine congregation on the exalted theme, "Christ, the Universal Sovereign". It was a Sunday which shall not soon be forgotten.

### TORONTO BAPTIST SEMINARY

Another Seminary Year has commenced. Returning and new students registered on Monday afternoon, September 24th, at 2.30 p.m., after which Faculty and Students gathered in Greenway Chapel for an hour of holy dedication to the service of the Lord. A larger number of new students have enrolled this year than for some years past.

Toronto Baptist Seminary is a unique training school, founded upon the word of God and standing firmly for the principles of the evangelical faith. As each of the new students gave his testimony on Monday evening, it was evident that the Lord Himself had selected and laid His hand upon these young men, leading them by strange paths, some from far distant shores, that they might in this place be more thoroughly equipped for the ministry to which they have been called. On this their very first day a number expressed sincere gratitude to Dr. Slade, the Trustees, the Faculty, Jarvis Street Church and all the churches and friends who have made possible this opportunity for training. Nor was our beloved founder, Dr. T. T. Shields, forgotten, the one who under God was responsible for the establishment of this institution.

Classes commenced on Tuesday morning at 8:30 a.m. We would urge all the friends and GOSPEL WITNESS readers to continue to support this great work.

—O.L.C.

### HOME MISSION APPEAL CONVENTION ANNOUNCEMENT

The Home Mission work carried on by The Conservative Regular Baptist Association of Canada consists of French Canadian evangelization, aid to weaker causes, grants to students serving on summer fields, etc. As far as it has been financially possible, and God-called men have been available, this important missionary programme has been prosecuted to the utmost of the Executive Board's ability.

The Convention year of The Conservative Association closes on September 30th but in order to accommodate churches receiving special offerings on that date, the books will be left open for two subsequent days.

THE ANNUAL CONVENTION WILL BE HELD IN JARVIS STREET BAPTIST CHURCH, TORONTO, ON OCTOBER 17th and 18th. Delegates and friends will be attending from different parts of Ontario and Quebec. There will be three sessions daily and we are looking forward to two days of rich spiritual blessing.

### SUEZ CRISIS

*"A rod is for the back of him that is void of understanding."*—Proverbs 10:13.

Nationalism may be an excuse for gross forms of selfishness and avarice, and this would appear to be the case with respect to the nationalization of the Suez Canal.

Great Britain, France and many other nations have a number of reasons for resisting Egypt's grab of an international waterway. Among these the fear of future discrimination against their own shipping looms large. Unhealthy precedents exist in that for eight years the canal has been closed against all Israeli shipping, and eight ships of other flags, with Israeli cargoes, have also been halted. This action has been in defiance of the Constantinople Convention of 1888.

That a waterway vital to the economic life of Western Europe should be left to the arbitrary power of a soldier-dictator is preposterous.

As a police force must protect the interests of its citizens, so there is a place for international police action. Thus the firm action of Britain and France in invoking economic sanctions and making a show of force is to be commended. Appeasement would but lead other nations, with reckless impunity, to repudiate the rights of others, in the name of nationalism. Such measures as the Suez Sea Lift and reference to the United Nations may well be necessary before Nasser backs down from his arrogant position of ignoring the claims of the major users of the Canal.

—G. ADAMS

"Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heavenly anthem drowns  
All music but its own.  
Awake, my soul and sing  
Of Him Who died for thee,  
And hail Him as thy matchless king  
Throughout eternity."

## "NONE OTHER NAME"

(On September 9th, 1956, Mr. Norman Porter, Member of Parliament for Northern Ireland, preached at both services in Jarvis Street Baptist Church. As Director of the Evangelical Protestant Association in North Ireland and as Editor of "The Protestant" Mr. Porter is actively engaged in the valiant battle in his own land to maintain liberty, to resist encroachments on the part of the Roman-Catholic Church and to preach the Gospel to the Roman Catholic people.

The evening sermon was based on the text, "Neither is there salvation in any other: for there is none other name give among men, whereby we must be saved" (Acts 4:12). Below are excerpts from this sermon.—O.L.C.)

**H**AS Roman Catholicism changed? Well I am sure there are people who will ask the question, "What does it matter whether it has or not?" Another section of the community will say, "Well, why worry about Roman Catholicism at all?" They will say, "Those people are trying to get to heaven the Roman Catholic way, and you are trying to go the Baptist way, and some are trying to go the Presbyterian way, some are trying to go the Brethren way, and some are trying to go some other way. Why bother about whether these things are changing, or whether they are here? Why bother about them at all?" That is the spirit that is abroad to-day.

Then there are good evangelical people, and they seem to annoy me more than anyone else. They say, "Don't worry about anything, but just talk about one thing — the love of Jesus." Don't misunderstand me, no one is more fond of preaching about the love of the Lord Jesus Christ than I. I am very pleased that I have been the recipient of the love of the Lord Jesus Christ. By His sovereign grace He reached out and saved me twenty-two years ago, and there is no one more thankful for the love of the Lord than I am. But there is a conception abroad to-day which I mentioned this morning, and that is that, well, if we just get together on a common plane, and have a little bit of compromise, a little bit of give and take, we will get through all right. I can't find that in this Book, and I believe that a Christian must go by the Bible. The Bible is the living, infallible, unerring Word of God; it is the centre of the faith and practice of every Christian. And if this Book tells me to say something about someone, I must say it, I am going to be obedient. I desire no spirit of compromise of any kind with any section of the religious world, so far as this Book is concerned, when it comes to the doctrines of the word of God, and the testimony of Jesus Christ.

So I believe it is necessary that we examine the Roman Catholic Church, as well as many other religions. There are people to-day who believe that the Roman Catholic Church is a part of the Christian Church, but that is an error. And lest I forget to say it during my remarks, I want to say it now. "I do not belong to that camp. I do not believe that the Roman Catholic Church is any single part of the Christian Church. I believe it is a masterpiece of Satan. I believe it has no connection whatsoever with the church which Jesus Christ has founded — nothing whatsoever to do with it. I believe in the personality of Satan, and Satan has created this great masterpiece, and he has copied great fundamentals of the Christian faith, and he has put them as it were as an overcoat on top of this religion, called Roman Catholicism. And people look upon it and say, "Well, it looks Christian, because it is not Jewish." Or "It is Christian, because it is not like the Buddhists, or the Mohammedans." It has a form of religion that looks like Christianity. My dear friends; I want, to-night, to assert on the authority of this Book that it is not a part of the Christian Church.

That is why I am concerned about it. The main reason I am concerned about it is because it is dishonouring to my Saviour. It blasphemes His name. It destroys the testimony of Christian people, and put them to death for their faith in Christ. Does the Christian Church do that?

The second reason why I am concerned about it is that there are millions of souls in the world to-day who are travelling to a lost eternity because they are depending upon this religious system, and not depending upon Jesus Christ. They are not depending upon the finished work of the cross. They are not redeemed by the precious blood of the Lord Jesus Christ. They are not justified by faith: but they are depending for their future upon this system. That is my second reason for being concerned about Roman Catholicism.

The third reason is because of what we read in our text in the Seventeenth chapter of Revelation to-night. I am old-fashioned enough to believe what my forefathers taught about Rome. Modern ideas about the seventeenth chapter of Revelation have no bearing with me. I am not concerned about what some people have to say about it. This, to me, is what the reformers saw, and I see with the same glasses as the reformers saw through. They saw in this seventeenth chapter the Roman Catholic System. Listen: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

I believe that is Rome. Four hundred years ago away back in the mother country of England two hundred and eighty-eight martyrs were burned alive at the stake for their faith in Jesus Christ. They were brought to the stake by the Hierarchy of the Church of Rome. They were condemned to death by the Hierarchy of the Church of Rome, because they had separated themselves from this great apostate system of Romanism unto Jesus Christ. On the fourth day of February, fifteen hundred and fifty-five, the Rev. John Rogers was led through the streets of his parish where he had preached the unsearchable riches of Jesus Christ, and as he passed through the streets of his parish there lined along the route those who had listened to him, including his wife and ten children. He was going to the stake. He was permitted two minutes to speak to his wife and his ten children. Then he was led to that stake, and as he left his wife and family he was heard to repeat the fifty-first Psalm. He was the first of those two hundred and eighty-eight martyrs; burned alive by the instigation of the Roman Catholic Church. And you ask me can I conceive that that church, that organization, has any relationship to the Church which Jesus Christ founded? I don't think so.

\* \* \*

Yes, it is a persecuting Church. But you say, "That was four hundred years ago." I know that. I cannot forget

the Spanish Inquisition. I cannot forget that my fellow-countrymen, and fellow-believers in the Lord Jesus Christ, years ago, were taken to the dungeons of the Spanish Inquisition, and there they were fastened to the rack, their arms were stretched out of their sockets, and their legs stretched out of their sockets, then let straight back again with terrible agonizing pain, because they believed in the Lord Jesus Christ. I cannot forget Saint Bartholomew's Day in France when thousands of God's people, the Huguenots, were put to death. That lives in my memory, and should be living in yours. That is the Roman Catholic Church. Has she changed?

It has been my privilege to be in Spain and to preach behind closed doors, and meet men and women who have been in jail, meet men and women who have been persecuted in this twentieth century, yes, and inside the last five years, for their faith in Jesus Christ. You ask me. Has Rome changed? Not in her persecution.

Go down to Columbia. There we can find the tragic story of what is happening there. A missionary visited our country in Belfast, and I remember one of them coming into the office and having a chat with him. He asked me to close the door, and lock it. Then he took the shirt off his back. And I have never in all my life seen a back on a human being like that. I could have put my fingers into the gashes that were made in his back — beaten almost to death, dragged through the streets, naked. What for? Because he went out with the gospel of Jesus Christ to those poor blind Colombians, that they might hear something of the salvation that is to be found in Jesus Christ.

\* \* \*

Yes; Rome is a persecuting Church, and has been all down through the centuries. She has not changed; she would persecute in Canada to-morrow. You have only got to go to Quebec to get your answer. We know what they have done there, how they have interfered with the liberties of those preaching the gospel. She would persecute in the United States of America if she had the power. She is a persecuting church, and for that reason I am opposed to it. So should every Christian be opposed to it.

But let us get down to something that is even more fundamental so far as that church is concerned. I said she was the masterpiece of Satan. We all know from the Word of God that Satan is seeking to destroy every thing that pertains to the name of Jesus Christ. Satan is determined within his power to do what he can to destroy the testimony of Jesus Christ, and when a man or woman is born again by the Spirit of God, Satan gets to work on that person. He does not care about what is happening in a modernist church, because nothing will happen to anyone there. They might go on fire for themselves, but they certainly will not go on fire for the Lord, so there is no trouble there. And when a Roman Catholic leaves the Roman Catholic Church and becomes an agnostic, or a communist, or nothing, Satan does not care, because he has not lost them. But as soon as a Roman Catholic finds salvation in Jesus Christ, then Rome gets to work.

\* \* \*

I would like to give you a few extracts from this book, "The Glories of Mary", by St. Alphonsus de Ligouri.

"And she is truly made a mediatrix of peace between sinners and God. Sinners receive pardon by Mary alone." pp. 75 and 76.

"Mary is our life to understand why the holy

church makes us call Mary 'our life'. Mary then by obtaining this grace for sinners by her intercession thus restores them to life." Listen: "He falls and is lost who has not recourse to Mary. We shall be heard more quickly if we have recourse to Mary and call on her holy name than we should if we called on the name of Jesus our Saviour." Page 133.

"The holy church commands a worship peculiar to Mary. Many things are asked from God and are not granted. They are asked from Mary, and should be obtained, for she is even free of hell, and sovereign mistress of the devils."

and she is entitled to those titles if she wants them. She is welcome to them. This is not Mary that is in heaven: this is not Mary the mother of our Lord. She knows nothing about this "Mary" that Rome has created. This is a fictitious Mary that Rome has invented. Mary, the mother of our Lord, accepted Jesus Christ as her own personal Saviour, and witnessed to that testimony.

And so Rome goes on to say in this book:

"Mary is called 'the gate of heaven' because no one can enter that blessed kingdom without passing through Mary. The way of salvation is open to none otherwise than through Mary. Our salvation is in the hands of Mary. He who is protected by Mary will be saved. He who is not, will be lost."

Is that clear? And listen to this blasphemy:

"All power is given to thee in heaven and earth so that at the command of Mary all obey, even God. And thus God has placed the whole church under the dominion of Mary. Oh, wonderful mercy of our God, Who has given us His own mother as our advocate. And she is also the advocate of the whole human race, for she can do what she wills with God."

What blasphemy! You tell me that that is a Christian church in error! It never was Christian, never in its youngest days. It came from hell, and back to hell it will go.

"Mary is a peacemaker between sinners and God. Mary says 'I have appointed my Lord the peacemaker between sinners and God'. Thus Mary is the great peacemaker who finds and obtains the reconciliation of enemies of God. We often more quickly obtain what we ask by calling on the name of Mary, than by invoking that of Jesus. For she is our hope, our counsel, our refuge, our help. Mary is that throne of grace to which the Apostle Paul makes reference in the epistle to the Hebrews to which he exhorts us to fly with confidence. The whole Trinity, O Mary, gave thee a name above every name, and at thy name every knee should bow of things in heaven, on earth, and under the earth."

Do you say that I, as a Christian man, who believe in the Lord Jesus Christ witnessing to His wonderful salvation must remain silent and not say a word against such a blasphemous, apostate, system? I can't find it in this Book. When I come to think of the destiny of the human soul, when I think of four hundred millions under the domination of the Roman pontif, depending upon their salvation within that church, my blood curdles within me, when I think of those masses of people, who know nothing about the blood of the Lord Jesus Christ.

I hate cancer, my dear friends, because it is a dread disease. It is a horrible disease. But I don't hate the

people who suffer from cancer: I would to God that they would experience some relief, some deliverance, from such an evil disease as cancer. I hate communism. I don't hate communists. I would to God that they would receive Jesus Christ as their Saviour, and get rid of their communism. I hate modernism, but I don't hate modernists. I pray that the Lord will open their blind eyes to see Jesus the divine Person in the Person of the blessed Trinity, co-equal and co-eternal with the Father. I hate Roman Catholicism; but I would to God that there would come a spiritual awakening among the Roman Catholic people as there did four hundred years ago in the glorious Reformation, and that they would come to know Jesus as their own personal Saviour. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

(Conversation with a priest concerning last rites.) I said, "Is it not a fact when you go to administer the last rites to a dear Roman Catholic on their deathbed, the first thing you do is to get information from the doctor, and you have his pledged word that that person is going to die, before you will give the last rites? You must be sure that that person is going to die." He did not answer me; he did not deny it. "And when you get the information you take with you a little wafer." I don't know whether you have ever seen a wafer or not; but I have one in my pocket, if it has not walked in the meantime. They take this little wafer with them. They believe—this is amusing, but sad. I am not telling it to you for amusement — that this little piece of flour and water — here it is, this little thin wafer. They believe that when a few Latin words of consecration are said, they believe that according to the teaching of their church, and according to the teaching of their catechism that that becomes the very body, the very blood, the very bones, the very tissues, the very sinews of Jesus Christ. They believe that they bring Him out of heaven on to an altar, and that, after consecration, becomes Jesus Christ. That is why Roman Catholic people raise their hats when they pass the Roman Catholic Church, because after the mass that wafer is placed in a little tabernacle. And that is supposed to be God, and they lift their hats because Jesus is in their midst. And when they meet a priest on the street they raise their hats, because they believe that he might be carrying in his waistcoat-pocket Jesus Christ! He is going to administer the last rites.

So I said, "When you go to administer the last rites you go through a little ceremony, and of course the dying person is not allowed to chew the wafer. He must put it on his tongue, and let it dissolve, or swallow it. His teeth must not touch that wafer, because if they did, he would be biting Jesus Christ." That is what they teach.

I said, "After you have given the dying person the little ceremony of what you call the mass, what do you tell them? Is it not a fact that you say to that dying person, 'We have done all that we possibly can for you. Now it is a matter between your soul and God?' Think of that for a moment. Sixty years of age, seventy years of age, brought up a Roman Catholic, faithful to the church, paid into the church, subscribed to it, obeyed it, done everything the church has told you to do and you are on your deathbed, and a priest comes and says to you, 'The church has done all it can for you, and now it is between your soul and God.' What a tragedy! That system parades itself through the country as a religious

organization, and all that it can hold out is purgatory for some Roman Catholics — not for them all; they are not sure.

I am not opposed to Roman Catholicism just because I don't like its ritual. I am not opposed to Roman Catholicism just because I don't like its politics. Those might be reasons, but that is not the reason why I am opposed to it. I am opposed to any system, I don't care what it is, that is denying to the sinner salvation through Jesus Christ, by faith, because, in the final analysis, on that great judgment day, the last day, in that great final scene we shall stand either in one class or the other, saved or unsaved. Two destinies, Heaven — Hell. Which is it for you? Denomination will count for nought in that final day. I stand before you to-night, as a sinner, born in sin, and shapen in iniquity, realizing my depravity, my unworthiness to stand in a pulpit, my unworthiness to name the name of Jesus Christ because of my sin. But by sovereign grace, through simple faith, I am trusting tonight in that Perfect One, the Lamb of God, Who bore my sins in His own body on the tree. Jesus has died for me. Praise the Lord! And that salvation is offered to every man, I don't care what his colour is, or what his label is. Rome offers you ritual, an organization, system, countless blasphemies, ridiculous nonsense.

I could not close without warning you, no matter what I have to say about Rome, no matter what I have to say about Communism — and I hate both those systems, no matter what I have to say about Modernism, and I hate that, no matter what I have to say about Unitarianism, and I hate that. I hate all those heathen religions — not the people, but the systems. No matter what I have to say about them all, in the final analysis, my dear friends, you to-night as you sit here, will be held accountable for your position on the day of judgment. And I would hate to close a meeting without having warned you to flee from the wrath that is to come, without having given you the opportunity of knowing in a personal way, Jesus Christ. And I want, to-night, to invite you to trust Jesus, the Saviour of mankind. He Who bore our sins in His own body on the tree. There is salvation to-night in Christ, there is salvation through faith: "The just shall live by faith."

Are you trusting Jesus to-night?

"My hope is built on nothing less,  
Than Jesus' blood and righteousness."

I have no other argument, I have no other plea, but simply that Jesus has died for me. And our text says; "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." "We MUST be saved." These words of invitation from Jesus Himself I leave with you as a conclusion to my remarks. Jesus said, "Him that cometh to me I will in no wise cast out." Will you come? It is my desire, my prayer that you do so. May the Lord help you to come!

#### EARLY TRAINING

Grace, like flower-seeds needs to be sown in the spring. The first fifteen years of life, and often the first six, decide the eternal destiny.

## Going Back or Going On?

FROM the pen of John and from the hand of Luke come two verses that present a study in contrasts. "From that time many of his disciples went back, and walked no more with him" (John 6:66). "Ye are they which have continued with me in my temptations" (Luke 22:28).

Professed followers of Christ fall into two groups: those who profess faith in Him and then later on go back, and those who go on in a discipleship that is permanent.

Following the feeding of the five thousand a crisis came in the ministry of our Lord. Popular enthusiasm reached fever pitch, and there was talk of taking Jesus and making Him king by force. This was on the part of people whose idea of the Kingdom of God was a new economic and political order which the Messiah was to establish and rule. But our Lord refused to be that sort of king. Instead He spoke of Himself as "the bread of life", and showed that a new order in the souls of men was more His work than a new order in outward affairs. But the things He then said were too hard for some of His professed followers, and "from that time many of his disciples went back, and walked no more with him."

They had followed Him a considerable time. Many had been baptized by His disciples. They had received many benefits from the Lord, for some He had healed, and all He had fed in their hunger. But now these go back and walk with Him no more. And after they went, our Lord turned to the Twelve and asked: "Will ye also go away?" Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:67, 68). So they continued when others forsook Him.

The days went by, and at last the Master and the eleven are about the table at the Last Supper. It was a dark hour, the darker because now even one of the Twelve had gone back from Christ and turned to treachery, but the eleven had continued with Him. Foolishly, however, they had just been quarreling as to their priority in the Kingdom. They were not wholly free from those mistaken ideas of Christ's Kingdom that had stumbled such as had fallen away. But despite their misunderstanding of Christ and His work, despite their unworthiness in many ways, they continued with Him right through to this hour when their Lord and His cause seemed about to go down to dismal defeat.

So, after rebuking their quarreling, Christ revives and comforts them with a word of praise and promise. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom . . ." (Luke 22:28, 29). Others had gone back; these had gone on, despite all the trials of their faith. And for them our Lord had a special affection. They stood by Him lovingly and loyally in His trials. It had helped and comforted Him in enduring those trials, and He is not lacking in appreciation and praise for their constancy.

Now, this contrast between those who go back from Christ, and those who go on with Him still exists. Professed Christians are of one or the other group, those who go back, or those who go on. It is a melancholy experience to look over the membership list of a church and note the names and number of those who have gone back. It is sobering and humbling for any minister to look over

the names of those he thought he had led to Christ, those he has received into the church, and count off the names of those who have gone back. Contrariwise it is a gladdening experience to look back over the years and recall those who have continued and are continuing faithful to their Lord.

Why is it that some people go back? They find the demands of Christ too exacting. They are attracted to Him only superficially. They enjoy for a time the novelty of being among His followers. They are attracted by the blessings He bestows. But they are not prepared for the exacting demands of true discipleship. They discover that Christ demands inward reform through a birth from above, and they are not ready for that. They find He requires self-sacrifice and self-denying love, but they are selfish. He demands holiness, but they love their sin. When the real inwardness and costliness of His requirements appear, they fall away.

Another reason for their apostasy is that the trials of the Christian life are too great. There are trials attached to faithful following of Christ. The Eleven found that out, and association with Christ in a wicked world must inevitably bring testing. All that will live godly in Christ Jesus will suffer in some way or another, in varying degrees. And those whose hearts still cling to the world, those who have not the root of the matter in them will not stand the test of holding fast to Christ despite all. When affliction and trials come to them, such fall away.

But the chief reason why some thus go back from Christ is that they never were true believers. Following His "bread of life" message, our Lord had to say: "But there are some of you that believe not" (John 6:64). They seemed to be believers. As professed believers they had been baptized and had been reckoned among the Lord's disciples for a time, yet He has to say of them, "There are some of you that believe not." They never were true believers. They believed some true things about Christ, but they never deeply and fully committed themselves to Christ. They were ready to follow Him while it seemed as though He would soon bring in a new order of political freedom and economic betterment. They were dazzled by such prospects, but they had no interest in being made new themselves. They were ready to follow Christ while they could enjoy His healing power and eat of the loaves and fishes, but they were not so trusting themselves to Him as to stay by when discipleship brought testing, trial, and disappointment. They did not believe in such a complete sense as to say, "Though he slay me, yet will I trust in him."

And it is the same still. There are impressionable people moved to make some profession of faith in Christ, and there are dissatisfied people who will follow a Christ they expect to inaugurate a "Christian" order of social and economic betterment, but in the depths of such souls the world, the flesh, and the Devil still hold sway. They may for a while be numbered with the believers, but when the tests of real discipleship come, they go back. The reason is that they never had "the root of the matter" in them. They never were true believers. They were almost, but not quite Christians.

Our word peninsula comes from the Latin *paene* (almost) and *insula* (an island). A peninsula is a piece of land that is almost an island, almost but not quite. And

it is possible to be almost a Christian, almost, but not quite. It is possible to look like a Christian for a while, but never be fully insulated, really cut off from the world. Yet,

Almost will not avail,  
Almost is but to fail.

It is certain that those who profess faith in Christ but later permanently go back from Him never really knew Him at all. For if they had truly known eternal life, they would not have left Him. I say, "permanently go back", for it is not the backslider but the apostate that is here in view. A true believer may backslide. Peter did. But such a one will return to the Lord, for His seed abideth in him, the seed of the new life.

But Moses endured; Daniel continued; the Eleven were they which continued with Christ in His trials. Why do some stay with Christ whatever comes? This is the mark of real Christianity, of true union with Christ—*perseverance*. Why do some persevere while others fall away? Because the persevering have the root of the matter in them. Because they truly believe and are disciples indeed. They cleave to Christ because they have no one else to whom they can go and find what they have found in Him. They know none other who can satisfy their hunger and thirst after righteousness, none other who can bestow God's pardon, none other who gives eternal life. "Lord, to whom shall we go?" they cry, when faced with the thought of going back, "Thou hast the words of eternal life." So they stay with Him because He alone has real satisfaction for hungry souls. All their trust is reposed in Him, not in His program, or in their idea of what His program should be, but in Himself. Of those who went back, the Lord says, "There are some of you that believe not." Contrariwise, those who continued with Him in His trials did so because they truly, deeply, savingly believed.

And what is it thus to believe on the Lord Jesus? When Dr. Paton, missionary to the New Hebrides, was seeking a word with which to translate "believe" when putting the Gospel of John into the native tongue, he got it from a native worker in this way. Coming in one day after a wearing trip, the native sank down into a chair in the missionary's room, and put his feet on another, saying, "I am resting my whole weight on these two chairs." He used one native word for this idea of resting one's whole weight on something, and Dr. Paton had his word for "believe". For that is what it is to believe on the Lord Jesus savingly, to rest your whole weight upon Him. Only such as do that continue in the Christian life. Testings come, and we cannot endure unto the end, unless we are resting our whole weight upon our Lord.

With which company are we found—those who are going back, or have gone back from Christ, or those who are going on, continuing with Him despite all? If we are wise, we shall repose our whole weight in Christ and go all the way with Him. Is it not a far greater loss for us to lose Christ than for Him to lose us? He can do without us; we cannot do without Him. If we fail Him, He can find other followers; but to whom shall we go to find another Saviour?

*Will ye also go away?*

*Lord, to whom shall we go? thou hast the words of eternal life.*

—Editorial in *The Sunday School Times*

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# The Faithfulness of God

By Dr. C. D. Cole

*Know therefore that the Lord thy God, he is God, the faithful God" (Deut. 7:9).*

**F**AITHFULNESS is one of the sweetest and most comforting of the divine attributes. Faithfulness belongs to God; fickleness characterizes sinful men. The faithfulness of God is a practical truth for the believer. It is a pillow for his weary head, a stimulant for his fainting heart, and a brace for his feeble knees. In all the exigencies of life God can be safely relied upon. He will never disappoint the trusting soul. He will never suffer His faithfulness to fail. The faithfulness of God coupled with His mighty power is our everlasting hope. Men disappoint us because they are lacking either in faithfulness or power. But we can look above the wreck and ruin caused by the unfaithfulness of men and behold One who is great in faithfulness. We may be assured that "He is faithful that promised" (Heb. 10:23).

Unfaithfulness is one of the outstanding characteristics of these evil days. Who has not suffered at the hands of unfaithful men? And where is the man who has not been guilty, in some measure at least, of this very sin? In the economic world nearly all failures are the results of unfaithful debtors or employees. In the social realm marital infidelity has become a terrible scourge; the sacred bonds of wedlock are broken with the ease of discarding an old garment. In the political world pre-election promises are broken as flippantly as they are made. In international affairs treaties between nations are treated as mere scraps of paper. There is fear and alarm everywhere as men learn that they cannot trust one another. And in the religious realm unfaithfulness is as evident as anywhere else. Multitudes who profess to believe the Bible are ignoring great portions of it, pronouncing other parts out of date, and withal seeking to explain much of it away.

## Sick of Humanity

A reporter for one of the big American dailies, who witnessed the battle of the Alcazar in war-torn, bullet-riddled and blood-soaked Spain, lying upon his hospital bed in France, spoke to his manager across the ocean, and said, "I'm sick of humanity!" The human race began its downward career in the garden of plenty by unfaithfulness to its Creator, and by the same sin is destroying itself. Here is a question for heart-searching: have we been the cause of grief to others by our unfaithfulness? Has wife, husband, child, parent, neighbor, pastor, brother, or anyone else been brought to grief by our unfaithfulness? Remember the tears caused by wrong-doing are kept in God's bottle to be brought as evidence in the day of judgment.

## The Faithful God

There is One who is great in faithfulness. Faithfulness is a perfection in God by which He is true to His word and to all His covenant engagements. He never breaks a contract with Himself or with His creatures. What He has purposed that will He do and what He has promised that will He perform. Lying is one of the most prevalent sins of all times. It was the belief of a lie that caused the ruin of the human race. Adam and Eve turned

away from God's word and followed the father of lies. And all their children have followed in their steps. The children of Israel, in the long ago, would actually beg their prophets to preach lies to them. They cried, "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:10). In our day lying has been camouflaged with the big word "propaganda".

It is said that in Siam they have a law, that when a man lies his mouth is sewed up for three days. Bro. R. G. Lee says that if such a law were in effect in this country many business men would not be able to answer the telephone and some of the women would be going around with pretty embroidered mouths.

The proneness to tell and believe lies is one of the most startling facts of human history. Of only one man has it ever been truthfully said that there was no deceit in His mouth. And this was the God-man, Christ Jesus, the Truth incarnate (Isa. 53:9).

## God Is Faithful to Himself

Of God we read that "He is faithful: He cannot deny Himself" (2 Tim. 2:1). This means that He will faithfully perform all that He has purposed. In Rom. 8:28 it is written that all things co-operate for good to them that love God and are called according to His purpose. Back in eternity there was a people foreknown and predestinated whom God purposed to call and justify and glorify. This was a secret purpose known only to God, and not a promise made to men, for as yet men had no actual being. Now, if God should fail to call and justify and glorify the foreknown and predestinated, He would not be faithful or true to Himself. It would be as if a man purposed to do something and then failed through lack of constancy or ability. God is faithful to His own purpose, and has ample power to execute all His plans. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest Thou?" (Dan. 4:35).

## God Is Faithful to His Son

There were certain promises made to Jesus Christ, the spiritual David, on condition that He perform His duties as Mediator of the better covenant. And God has sworn that He will not lie unto David, that is, Christ, the spiritual David. He was to see His seed and the travail of His soul and be satisfied. Concerning the covenant of grace entered into by the three persons of the Godhead, we can do no better than to quote B. H. Carroll: "Before there was any world, a covenant of grace and mercy was entered into between Father, Son, and Holy Spirit, the evidences of which covenant are abundant in the N.T., and the parts to be performed by each Person of the Godhead are clearly expressed, viz.: The Father's grace and love in agreeing to send the Son, His Covenant obligations to give the Son a seed, His foreseed, His justification and adoption of them in time. The Son's covenant was the obligation to assume human nature in His incarnation, voluntarily renouncing the glory He had with the Father before the world was, . . . to become obedient to the death of the cross. The consideration

held out to Him; as a hope set before Him, inducing Him to endure the shame of the cross, and the reward bestowed upon Him because of that obedience, was His resurrection, His glorification, His exaltation to the royal priestly throne and His investment with the right of judgment. And the Spirit's covenant-obligations were to apply this work of redemption in calling, convincing, regenerating, sanctifying, and raising from the dead the seed promised to the Son, the whole of it showing that the plan of salvation was not an afterthought; that the roots of it in election and predestination are both in eternity before the world was, and the fruits of it are in eternity after the judgment. The believer is asked to consider this chain, test each link, shake it and hear it rattle, connected from eternity to eternity. Every one that God chose in Christ is drawn by the Spirit to Christ. Every one predestinated is called by the Spirit in time, justified in time, and will be glorified when the Lord comes."

#### The Death of Christ No Experiment

The death of Christ was not an experiment, uncertain in its results. The work of the Holy Spirit is not a mere trial to see what can be accomplished. We cannot subscribe to the doctrine of an unfaithful Father, a defeated Holy Spirit, and a disappointed Son. We believe in a faithful God, an invincible Spirit, and a victorious Christ. Spurgeon says:

"That every soul for whom Christ shed His blood as a substitute He will claim as His own and have as His right, I firmly believe. I love to hold and I delight to proclaim this precious truth. Not all the powers of earth or hell, not the obstinacy of the human will, nor the deep depravity of the human mind, can ever prevent Christ seeing the travail of His soul and being satisfied.

But better still are the words from the lips of incarnate Truth — Hear ye Him:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up at the last day. And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." (John 6:37-40).

And again he said, "That the Father had given Him authority over all flesh, that He should give eternal life to as many as Thou hast given Him" (Jno. 17:2).

#### The Ground of Our Security

is God's faithfulness to His Son. "God is faithful by whom ye were called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9). According to covenant engagements Jesus Christ was to have fellows or companions. Now, by the calling of God (the effectual call of the Spirit by the word) we were first admitted into fellowship with Christ, and the ultimate objective is our presence with Him in glory. And this is guaranteed by the faithfulness of God, Who will confirm us unto the end (1 Cor. 1:8), for the called are to be justified and glorified. The called and justified are safe as long as God keeps His word to His Son. Freedom from chastisement depends upon the believer's good behaviour, but certainty of glory rests upon God's faithfulness to His Son.

"If His children forsake my law and walk not in my

commandments; then will I visit their transgressions with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from Him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and His throne as the sun before me" (Ps. 89:30-36).

What a firm foundation for our faith: Our safety does not rest upon our faithfulness to God; but upon God's faithfulness to His Son. HALLELUJAH!

#### God Is Faithful to His Saints

God has made promises to poor, helpless, mourning believers in Christ and He will faithfully perform every promise He has made. "For the gifts and calling of God are without repentance" (Rom. 11:29). This means that God is true to His covenant promises, and will not fail to glorify all the called. All the promises of God in Christ are "yea" (certain) so that every believer can say "amen", to the glory of God (2 Cor. 1:20).

#### Preservation

God is faithful in preserving His people. "The Lord loveth judgment and forsaketh not His saints: they are preserved forever" (Ps. 37:28). "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand" (Jno. 10:27-29). Whatever is preserved is helpless to keep itself. The saints are weak, but they are kept by the power of God (1 Peter 1:5). God's promise to the believer is everlasting life. And this is not everlasting existence, but everlasting favor or justification so that he will never come under condemnation again (Jno. 5:24).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto (at) the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it" (1 Thess. 5:23). Here the believer's complete sanctification and deliverance from sin is made to depend upon the faithfulness of God. The called are not only justified; they will also be glorified, for God is faithful. God is not going to call sinners with the effectual, life-giving call and then leave them stranded on the highway to glory. There is no "coffin-corner" for the souls of the saints. Neither will their evacuation be a "Dunkirk". Those who have fled to Jesus Christ as a refuge from the storm of Divine wrath have God's word and His oath, two immutable things in which it is not possible for Him to lie, as the ground of their hope.

"There's never a heartache and never a groan,  
Never a tear-drop, and never a moan;  
Never a danger, but there on His throne,  
Moment by moment He thinks of His own."

#### Discipline

God is faithful in disciplining His people. The psalmist cries: "I know, O Lord, that Thy judgments are right, and that Thou hast in faithfulness afflicted me" (Ps. 119:75). Here David submits to God's dealings with him and acknowledges that they are right and good. In David's creed there was no place for luck or chance. He believed that God ordered all that befell him. His afflictions were most painful, but He saw God's hand in them and believed

they were for his good. But he goes further and says that God was faithful in sending them. God was acting in the best interests of David and knew what he needed. God is as faithful to His own in chastening as He is in preserving them. God is no unfaithful and indulgent Eli. He will not allow His children to sin without correction. "He that spareth his rod hateth his son: But he that loveth him chasteneth him betimes" (Prov. 13:24).

We ought to praise God for His faithfulness in using the rod to bring us back to Himself and into the path of obedience. The saints have the wayward nature of a sheep and are prone to go astray. God is a faithful Shepherd who knows how to use the rod to bring us back. Hear David again: "Before I was afflicted I went astray: but now I have kept Thy word" (Ps. 119:67). And the doctrine is the same whether in the Old Testament or the New. In Heb. 12:11 we read, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This glorious truth is put in verse by one of the Puritans. Thos. Washburn (1606-1687)→.

"The saint like a silly sheep doth often stray,  
Not knowing of his way—  
Blind deserts and the wilderness of sin  
He daily travels in.  
There's nothing will reduce him sooner than  
Afflictions to his pen.  
He wanders in the sunshine, but in rain  
And stormy weather hastens home again.

"Thou, the great Shepherd of my soul,  
O keep me, Thy unworthy sheep from gadding:  
If fair means will not do it,  
Let foul, then, bring me to it.  
Rather than I should perish in my error,  
Lord, bring me back with terror;  
Better I be chastened with Thy rod and  
shepherd's staff,  
Than stray from Thee, my God.

"Though for the present stripes do grieve  
me sore,  
At the last they profit more,  
And make me to observe Thy word,  
Which I neglected heretofore;  
Let me come home by weeping cross  
Than still be at a loss.  
For health I'd rather take a bitter pill  
Than eating sweet-meats to be always ill."

As the saint grows in knowledge of the truth about God and man, he will become more and more sick of self and fond of Him. When the truth about God and self reaches the inward parts, then will we do justly, love mercy, and walk humbly before God. Micah 6:8.

Oh, how much do we, His blood-bought people, need to be more faithful to Him who never suffers His faithfulness to fail toward us! This is what He requires of us as stewards of His goods. It will not matter much when we come to die whether we have had much of this world's goods and honour or not, but it will matter much whether or not we have been faithful to our Redeemer. May the faithfulness of God become a spring in us from which shall flow waters of faithful service to Him!

"O love that will not let me go,  
I rest my weary soul on Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

—From the book, *Definitions of Doctrine*,  
obtainable from THE GOSPEL WITNESS.  
Price \$1.50.

#### NEWS ITEM

#### PRIEST MINIMIZES MARY, MERITS CONDEMNATION

The Church of Rome has disapproved a booklet written by a German priest, in which he minimized the virtues of Mary and placed her on the same level with other creatures.

*Observatore Romano*, Vatican City daily newspaper reflecting the official view of the Holy See, declared in an editorial: "The pamphlet has not been placed on the index. Instead it has been ordered 'withdrawn from trade'. This is understood to mean that the author is obligated to withdraw the pamphlet from public sale and not to reprint it without correcting its errors and obtaining the permission of Church authorities."

Rev. John Pinsk's brochure, entitled "Basic and Practical Considerations Regarding Christian Teaching in the Marian Year," was not placed on the index of forbidden books, because, according to *Observatore*, its writer says "some things that are right and can be accepted at once."

The editorial added that "one can in no way approve the booklet's visible and clear tendency to place the Madonna on the same level with other creatures."

These words contain a "deplorable minimization," according to the Vatican paper, because Mary has been enriched by so many singular prerogatives to raise her comparably above any other creature."

Rev. Pinsk was censured for disregarding the teaching of the Church of Rome and nineteen centuries of Catholic tradition concerning Mary by basing his writing exclusively on the Holy Bible, which *Observatore Romano* said he interpreted in his own way. He also disregarded, it was claimed, the basic principles required by theological investigation, principles which Pope Pius XII set forth in an address to the Mariological Congress in 1954.

"In that address the Pope laid down certain norms for Mariological studies. He said that 'the man who considers it possible adequately to define or correctly to explain the Blessed Virgin's great dignity and sublimity from the Sacred Scriptures alone or who thinks that these same Sacred Scriptures can be explained without taking Catholic 'Tradition' and the sacred teaching authority sufficiently into account is very much mistaken.'"

Because these principles were not adhered to by Rev. Pinsk, he found himself unable to respond to Protestant objections about Mary's position, *Observatore* indicated.

The editorial concluded in calling the booklet "deplorable because it tends to weaken Marian devotion and to extinguish it in the hearts of the faithful."

—*The Converted Catholic Magazine*

## For Younger Readers

### WHEN THE LION ROARED

Of course you've read, many, many times the story of Daniel in the den of lions, and how God shut their mouths, so that he was saved? I wonder whether you knew that Daniel was quite an old man when this happened? It just shows what a poor sort of king Darius was, to let his prime minister, Daniel, be treated like that because he had the courage to pray to God, in spite of all that his enemies would do or say. Do you trust in God like that, when you are in trouble, too?

Here is a true story from South Africa of two Christian men, Paul and Elijah, who had a real adventure with a lion that makes quite thrilling reading:

Paul looked anxiously at the listless donkeys and wished he could give them a drink and some food. They had been well-fed and strong when they had started on their long journey, but that had been two moons ago, and they had travelled many miles. Usually they had had water to drink and food of a sort, but this last week they had had very little of either. Well, they would soon be home, and how glad both man and beast would be.

By and by Paul glanced at the sun, and, seeing it had passed its greatest heat, roused the weary donkeys and got them into the path again single file. They travelled as rapidly as possible, and for the most part in silence, each content to enjoy his own reflections and thoughts. Paul wondered if the leopards had taken any of his cattle while he had been gone, or if perhaps a snake had killed his new calf.

They were perhaps a half-hour from home when Paul broke the silence, saying "There is a danger in the way." He could not have told how he knew, whether the snap of a twig had come to his ears above the muffled tread of the donkeys' feet, or whether that sixth sense possessed by children of the wild, which is an awareness of danger, had alerted him. As if in reply, almost in their ears, came the deep-throated, deafening roar of a lion. But for the donkeys, Elijah and Paul would have been safe in a tree ere the last echoes of this blood-curdling roar had died away.

"Oh, God of Daniel," breathed Elijah, "close their mouths. Help us now, God of Daniel."

They started on again, looking fearfully from side to side. Paul's donkey was leading the way, followed by the two men, and lastly the other donkey.

Minutes dragged like centuries as they made their way breathlessly forward. As the first suspense dragged on and on into minutes, they lost all sense of time, their senses were deadened, their actions were mechanical, their thoughts were numbed. Only in their hearts they prayed to Him Whose they were and Whom they served.

The snapping of a twig, the swishing of the lion's tail, the hungry intake of his breath were sounds that came to their ears, amplified above the accustomed sounds of their own movement. Twice more they heard that roar which left stark terror in the eyes of the donkeys.

In a quavering voice Paul began to sing. Elijah joined in, and out over the stillness of the night floated their song of praise and hope and trust in the Great Saviour.

Finally, after what seemed like days, through the bushes, far in the distance, flared the light of the home

fire. Soon, long, flickering shadows cast by the forms of people moving about could be distinguished.

"The fire is visible. We are safe," said Paul.

"I am thankful," replied Elijah, with feeling.

Shortly, as they came into clearing of the village, they heard the lion slinking off into the forest.

"Thank God." They breathed in unison, for once more He had shut the lion's mouth.

God bless you all.

—"Uncle Andrew" in *New Life*.

### CHEERFULNESS IN CONTENTMENT

The way to happiness does not lie in attempting to bring our circumstances up to our minds, but our minds down to our circumstances. Many birds wear a finer coat than the lark, nor is there any that dwells in a lovelier home; yet which of the feathered songsters soars so high, or sings so cheerily, or teaches man so well how to leave the day's cares and labours for the bosom of his family, as when, neither envying the peacock his splendid plumage, nor the proud eagle her lofty realm, it drops singing into its grassy nest to caress its young, and with its wings to shield them from the cold dews of the night? Let ours be the cheerful happiness of Him who, content with little, pleased with whatever pleases the Father, careful for nothing, thankful for anything, prayerful for and in everything, can say with Paul, "I have learned in whatsoever state I am, to be content."

—GUTHRIE

### CHEERFULNESS HELPFUL TO OTHERS

God has put us here to make the world brighter, happier and better by our lives, and by helping bear one another's burdens. Every one of us should study how he can be a blessing to others. Let us cheer up the discouraged. If the love of God beats in warm pulsations in our hearts, how easy it will be to win souls for Christ! I have known a whole family to be won to Christ by a smile. We must get the wrinkles out of our brows, and we must have smiling faces. The world is after the best thing, and we must show them that we have something better than they have.

—MOODY

### GRACE FOR COURAGE

The father does not give to his son at school enough money to last him several years, but as the bills for tuition and board and clothing and books come in, pays them. So God will not give you grace all at once for the future, but will meet all your experiences as they come. Then courage, my brother, courage!

—TALMAGE

### MONTHLY FRENCH SERVICE

This Sunday, September 30th, at 3 p.m. the monthly French Service will be held in the Greenway Chapel of Jarvis Street Baptist Church. Our French-speaking friends are cordially invited to attend the first service of the 1956-1957 series.

# Bible School Lesson Outline

Vol 20 Fourth Quarter Lesson 1 October 7, 1956

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

## THE CALL OF EZEKIEL

Lesson Text: Ezekiel 2:1-3:3.

Golden Text: "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious."—Ezekiel 2:7.

### Introduction:

The name "Ezekiel" means "God is strong". This truth was demonstrated in the prophet's private life and in his public ministry (Ezek. 3:9). Whereas Jeremiah prophesied in Jerusalem, Ezekiel performed a similar ministry among the Jews who had been taken captive by the Babylonians in the reign of Jehoiachin (2 Kings 24:10-16; Ezek. 1:1-3). He, too, belonged to the priestly line and ministered until after the final captivity of the Jews (Ezek. 40:1). The neighbourhood of the River Chebar, in Upper Mesopotamia, was the scene of his early labours. The Book is divided into three parts:

- I. (Chapters 1-24)—Prophecies delivered before the destruction of Jerusalem.
- II. (Chapters 25-32)—Pronouncement of judgment upon 7 nations and cities.
- III. (Chapters 33-48)—Prophecies concerning the temple and the city.

### I. The Prophet Endorsed; 2:1-5.

Before Ezekiel was commissioned as a prophet and sent forth, God gave him a vision of His glory (Exod. 33:18-23; Isa. 6:1-4; Ezek. 1:28; 3:23; 8:4). The prophet was profoundly impressed with the greatness of the Lord and became conscious of his own sin and weakness (Josh. 5:14; Ezek. 3:13; Dan. 8:17; Rev. 1:17). A vision of the glory of the Lord and a sense of one's own insufficiency are necessary for those who would do service for the King (Isa. 6:5-8).

The Lord addressed Ezekiel as "son of man." This phrase, applied frequently to Ezekiel, and once to Daniel (Dan. 8:17), emphasizes the human frailty of the prophet as a man among men. Our Saviour in His lowly condescension for our sakes was also called "Son of Man" (Matt. 8:20; 9:6), but in His case it signified that He was the perfect and representative Man.

The prophet, after the vision, was commanded to stand upon his feet (Dan. 8:18; 10:11). This attitude implies alertness and stability. The service of the Lord is difficult and requires manly courage (1 Cor. 16:13). Too few are ready to stand by their convictions.

It was by the Holy Spirit that Ezekiel was enabled to hear and interpret the words which the Lord spoke. The true prophet must listen carefully for the message which he is to receive from the Lord, and then convey it to the people (1 Sam. 3:10; Psa. 85:8; Ezek. 3:10, 27; Hab. 2:1).

Ezekiel was not sent to a far-away nation, but to his own people, the children of Israel (Matt. 13:57). Moreover, they were not eager to hear the message of the Lord (Acts 10:33), but they were ready to scorn, reject and disobey the word of the Lord in the future, as they had done in the past. They were "impudent children" (verse 4, marginal reading, "hard of face") and hard of heart. Ezekiel was to deliver his message, irrespective of the antagonistic attitude of the hearers. It is no easy task to speak the truth to those whose hearts are set as flint in their opposition (Jer. 1:7), but the man of God must be faithful.

Although the Jews might not be willing to accept the testimony of Ezekiel, the Lord would so uphold His messenger that they would be obliged to admit that there had been a prophet among them (Ezek. 33:33; Acts 4:13; 1 Tim. 4:12).

### II. The Prophet Encouraged; 2:6-8.

Ezekiel would naturally shrink from the unpleasant prospect of a heart-breaking duty, but the Lord reminded him that as the Lord's representative he was to count himself

superior to their scorn and unbelief (Ezek. 3:9). He must not fear them; even though he should be hurt and pricked by their stinging words. One cannot engage the foe without suffering pain. Even our Saviour, who bruised the serpent's head, endured pain when Satan bruised His heel (Gen. 3:15; Heb. 2:9, 10).

Evil communications corrupt good manners (1 Cor. 15:33), and Ezekiel, ministering in the midst of rebellious people, might be tempted to become rebellious himself. The Lord in mercy warned him of this danger and counselled for an antidote that he should take and digest the word of God (Psa. 119:11; Jer. 15:16; Rev. 10:9). The word of God will strengthen us that we may not yield to the prevalent doubt and unbelief (2 Tim. 3:13-17).

### III. The Prophet Empowered; 2-9:3:3.

Ezekiel saw a vision of a hand held out to him (Jer. 1:9; Ezek. 8:3; Dan. 10:10; Rev. 10:2). It is with the hand that we do things; it is the symbol of activity, of power, of energy in action (Numb. 11:23; Isa. 50:2; 59:1). The power of the Lord would be at the disposal of the prophet as he went forth (Matt. 28:18-20).

In the hand was a roll, a scroll, which represents the written word of God (Jer. 36:2). Ancient books were written in scroll form, not in sheet form, as they are to-day. There was writing on both sides of the roll, the inside and the outside ((Rev. 5:1), possibly suggesting the completeness of the message).

The scroll was unfolded before the eyes of the prophet. The word of God is a mystery to us until the Lord Himself by His Spirit reveals its significance. The message of the scroll was unfolded to Ezekiel as being one of sorrow, lamentations and woe (Rev. 10:10). Like Jeremiah, Ezekiel was to prophesy the complete overthrow of Jerusalem and the captivity of the people (Ezek. 5:8-11; 6:1-7; 7:3). And yet, he was also given a message of hope, of light and of life (Ezek. 3:21; 11:16-20; 16:60-63).

The messenger must first receive the message for himself, ere he gives it out to others, as Ezekiel realized when he was required to eat the roll. The word of God will be sweet and wholesome to the taste (Psa. 19:10; 119:103; 1 Pet. 2:2, 3), even though it may seem bitter later, because of the painful nature of the prophecies therein contained (Rev. 10:9).

### Daily Bible Readings

Sept. 30—Isaiah Sent Forth	Isa. 6
Oct. 1—Jeremiah Sent Forth	Jer. 1:1-10
Oct. 2—The Disciples Sent Forth	Matt. 10:16-23
Oct. 3—The Vision of Living Creatures	Ezek. 1:1-14
Oct. 4—The Vision of Wheels	Ezek. 1:15-25
Oct. 5—The Vision of the Throne	Ezek. 1:26-28
Oct. 6—Ezekiel Sent Forth	Ezek. 3:10-27

### Suggested Hymns

Hushed was the evening hymn.  
Jesus calls us o'er the tumult.  
To the work! to the work!  
In the harvest field there is work to do.  
Dismiss me not Thy service, Lord.

### PROMPTED BY COMPASSION

The story goes that Henry the Eighth, wandering one night in the streets of London in disguise, was met at the bridgefoot by some of the watch; and not giving a good account of himself was carried off to the prison, and shut up for the night without fire or candle. On his liberation, he made a grant of thirty measures of coals and a quantity of bread for the solace of night prisoners. Experience brings brotherly love. Those who have felt sharp afflictions, terrible convictions, racking doubts and violent temptations will be zealous in helping those of a similar condition. It were well if the great Head of the church would put unsympathetic Christians into the prison of trouble for a season till they can weep with those that weep.

—SPURGEON

## Comfort for Christians

261 pages — 14 messages — laden with it in:

# OTHER LITTLE SHIPS

By

Dr. T. T. SHIELDS

Here is a sample of its contents:

"A mother was standing dumb with grief beside a little coffin in which her only child lay cold in death. Her friends came in and they brought flowers and piled them around the casket in a well-meant effort to disguise death. But it was still death! (I remember myself standing, in a similar case, beside the form of a little boy. His mother stood with me — and I expect she is listening in as I speak this evening. She laid her hand upon his cold little hand, and said, 'Pastor, that is death'. I had nothing to say.) Many friends came in, and they brought their flowers. Others came and told her she should not weep; that after all God had taken her darling child home, and that she must be resigned. She listened to it all, but made no response, and was un comforted. Then a little woman came in and stood with her for a long time in silence. Presently she put her arms gently and lovingly around the stricken mother — she was an intimate friend — and she said, 'Mary, in a drawer at home I have two pairs of little shoes, and the little feet that used to wear them are walking the golden streets to-day'. That was all! But the stricken mother seemed to shade her eyes with her hand as she looked out over the raging waters, until she saw that there were other little ships at sea. There was a bond of sympathy between her and another suffering soul; and she was comforted".

Another gem:

"It was asked at Bethany, 'Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?' Have you ever asked that question, 'Could He not have done otherwise? Why did He wait? Why was He so long in coming? Had they known it, He was even then using this human clay which men called Lazarus to open the eyes of the blind. 'I am glad for your sakes that I was not there, to the intent that ye may believe. I am glad that I was absent, that I might give Lazarus time to die.' Think of it! 'To the intent ye may believe.' In principle He says, 'The most important thing in the universe is that you should believe. The essential thing is that there should be some fixed centre; that there should be Someone Who from everlasting to everlasting is the same. There can be no peace; there can be no rest; there can be no order; there can be no good, unless there be Someone Who can be believed. I am dealing with you; if you only knew it, so that you may believe. I am leading you step by step, from one experience to another; that I may bring you to the place where you can believe Me for everything.' And when you come to the place where you can believe God absolutely, you will be in heaven!"

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