

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 35, No. 52

130 Gerrard St. E., TORONTO, APRIL 11, 1957

Whole Number 1820

ARE YOU A VOICE OR AN ECHO?

"SAYEST THOU THIS THING OF THYSELF, OR DID OTHERS TELL IT THEE OF ME?"

THIS was the answer of Jesus to Pilate's question, "Art thou the King of the Jews?" The question implied that Pilate was seeking confirmation or denial of something he had heard about Jesus; and the Lord Jesus, in turn, inquired whether the underlying assumption was his own, or was he echoing what someone else had said.

Wrapped up in this there is a great principle. Courts of law will not admit hearsay evidence. The Courts recognize that the single repetition of an original statement may be so different from the original as to render it valueless. That principle is wrapped up in the divine commission given to us all: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This principle gives authority, or the opposite, to all Christian testimony. What we have to say about Jesus, we must say for ourselves, and of our own personal knowledge: we shall accomplish nothing if we can tell no more than other people have told us.

There are many ways in which this consideration has weight. Suppose we ask whether Jesus is the Son of God, and God the Son? Why do we ask it? Are we echoing other people's inquiry, or are we, desirous of knowing the truth, like the man whose eyes were opened at the Pool of Siloam, of whom Jesus later inquired in the temple, "Dost thou believe on the Son of God", and who answered, "Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him."

Are we like Thomas, who was absent from the meeting when Jesus appeared to His disciples, who, when the disciples said, "We have seen the Lord," replied, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Or are we like Thomas a week later, after he had seen the Lord for Himself, and said unto Him: "My Lord, and my God!" We must have first-hand knowledge of the Lord Jesus Christ; and

what we say of Him, we must say of ourselves because we know it to be true.

But what, if you are asked, "Is Jesus Christ a great Saviour", would be your answer? You have heard many say that He is. You may echo their testimony, and say that you also so believe, but that will not carry conviction. Do you know from your own experience that He is a great Saviour? Has He saved you? Are you now walking in the Spirit with Him? Are you abiding in Him? Does Christ dwell within you? Can you boldly say, "I speak for myself, not out of a book, nor in repetition of what others have said, but from what I know of Christ personally, I am able to say, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'"

Or what if we take this question which Pilate asked of Him, "Art thou a King," what must your answer be? Have you been, like the disciples on Tabor, "eye-witnesses of His Majesty"? Have you, by faith, seen Him, as did Isaiah, "high and lifted up", His "train" filling the temple? Do you know that He is a King because you are one of His faithful subjects? How do you treat the Scriptures? As a cross-word puzzle, as a subject of discussion; or are they, to you, the very word of the King? Are they supremely authoritative in your life?

Or, what if you are asked a question, "Is Jesus a Counsellor, a Guide?" Will you answer that He is so called; or can you reply that you turn to Holy Scripture as to the divine Oracle? That its precepts and principles, and promises are, to you, the last word on any subject? Is the Kingship, the sovereign and universal authority of Jesus Christ a mere theory to you; or do you know it as a fact, experimentally?

Not what others say, but what you know to be true, yourself, in respect to Jesus Christ, will constitute your witness.

But there are other questions. Does Jesus really love the souls of men? Is that question based upon a reported

assumption; or do you know Him to be the Lover of your soul? Do you so regard Him? Do you know Him to be such because of His constant companionship? because of the affectionate communications that invariably pass between two lovers? What do you really know of the love of God? Are you sure of the love of the divine Bridegroom? Are you positive that you are loved with an everlasting love? Does Christ so dwell in your heart, by faith, that, being rooted and grounded in love, you are able to comprehend with all the saints what is "the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

If these questions cannot be answered in the affirmative, if our faith and hope are matters of hearsay only; and we are without certitude in respect to these supremely important concerns, let us not rest until we have a personal testimony grounded in an ever-deepening experience of the grace of God in Christ. Never rest until you are able, like the people of Samaria, to "believe because of his own word", and thereafter to say, as they said to the woman of Samaria, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

—DR. T. T. SHIELDS

THE WEEK-END IN JARVIS STREET

The services on the Lord's Day, April 7th, marked the beginning of a new church year. The spirit of thankfulness pervaded both services, as hearts were uplifted to God in gratitude for His goodness and grace shown in the gifts to His cause which made it possible to close the church books without a deficit. The Church Operating Account, the Seminary, THE GOSPEL WITNESS, the Missionary and Sunday School Accounts all showed a balance. We are grateful to all the friends near and far who have had fellowship with us in this matter throughout the year.

The morning message by Dr. Slade on the subject "No Condemnation" (Rom. 8:1) was a powerful one. The true Christian's Position is "in Christ Jesus". The sinner can flee to Christ and find refuge in Him. He is our Head, our Substitute, our Representative. We who believe have become one with Christ in His death, resurrection and exaltation. The true Christian's character is expressed in the words "who walk not after the flesh but after the Spirit". Although hampered by the old corrupt nature, the Christian's conversation is from heaven. He battles much against the flesh and can be satisfied only by that which pertains to God's kingdom. The true Christian's security is in the fact that there is now for him "no condemnation". Without Christ souls are "condemned already", but being in Christ there is for them "no condemnation".

Two persons responded to the Gospel call, one desiring to be saved, the other to obey Christ in baptism. Altogether it was a memorable service.

The whole evening service was a service of heart-searching and solemn dedication, culminating in the observance of the Lord's Supper, with a large congregation in attendance. Four believers were baptized. The sermon by Dr. Slade on the theme "Building Instructions" (1 Cor. 3:10) was most appropriate to this special church gathering. The church is God's building, and every

The Gospel Witness and Protestant Advocate

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

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

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

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child of God, as every member of the local church, has his own peculiar responsibilities. We are to build upon Christ as our Salvation, and we are then to care for the young, help the fallen and cultivate our-own souls. Some build upon a foundation of good works, their own merits or self-righteousness. Some build upon Abraham, Moses or David. There is only one foundation upon which to build, even the Lord Jesus Christ, the tried foundation. "Take heed how you build." Every man's work shall in the end be manifest, and some who have built upon wood, hay and stubble, will suffer loss. Some, on the other hand, who have built with gold, silver and precious stones will receive rewards. "Do not build to burn." All members of the church were earnestly and faithfully exhorted to examine themselves and to take heed how they were building. Those out of Christ were warned that there is only one sure and tried foundation for their lives, even the Lord Jesus Christ.

Earnest prayer is ascending to the Lord that He will bless the word as it goes forth next Sunday evening, April 14th, when the regular Sunday evening broadcasts commence over station C H W O, Oakville, dial 1250, from 7.30 - 8.30. We invite the co-operation of all our friends in this new venture for the spread of the Gospel.

OPPORTUNITY IS EVERYWHERE

Is there a reading room or a hospital where you may leave a copy of *THE GOSPEL WITNESS*?

Why not investigate this possibility?

Spread the truth.

The Jarvis Street Pulpit

The Grave in the Garden

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 27th, 1932

(Stenographically Reported)

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

"There laid they Jesus therefore because of the Jews' Preparation day; for the sepulchre was nigh at hand."—John 19:41, 42.

TO THE record of the life and death and resurrection of Christ we should come clearly understanding that the letter of the record is written by divine inspiration, and that no detail of the record is without special significance. Here we are reminded that the cross was reared in a garden, and that in the garden there was a grave; but it was a new one wherein no body had ever yet been laid; and because the Jews' Passover was at hand they buried Jesus there.

We shall examine that simple statement this morning, that we may learn therefrom something of its spiritual suggestiveness. The Bible opens with the story of a garden, and very early in the record it appears as a garden producing thorns. Our race began its career in a garden. God did not intend that man, made in His image and likeness, should live in squalor, should live sordidly: He intended that we should live among the birds and blossoms, surrounded by beautiful things, breathing a pure atmosphere, laden with the fragrance of flowers, and amid such ideal conditions that the Lord God Himself might walk in the garden with the creatures whom He had made.

Many people blame God for conditions now obtaining. God did not make the slums of any city. God is not responsible for the sin and misery which everywhere abound. He is not the author of this world's darkness. When the Lord had made man in His image and likeness, He planted a garden and there He put the man whom He had made, to dress and to keep it.

I.

The Bible opens with a scene of surpassing beauty, and man begins his career in a garden, amid conditions that are perfectly ideal. Our Socialistic friends are inclined to blame man's environment for his condition, and to say that if every man had plenty to eat, and plenty to wear, a good house in which to live, and ample time in which to enjoy himself, everybody would be better — we should have better men and better women. But no human power can create a condition of life superior to that in which, without any inheritance of guilt or natural tendency toward evil, man began his career. If environment could not preserve man it cannot regenerate him.

Very soon *the garden produced thorns*: "Thorns also and thistles shall it bring forth to thee." From then until now man has corrupted everything he has touched. There is no path which little children may walk without danger of hurting their little feet. There is no path

through life anywhere which is free from thorn and thistle, literally or metaphorically. The earth is full of danger everywhere.

Not always do we see it as they do in some countries. A friend told me of a lady missionary's going out one beautiful morning in a tropical country where she laboured. Attached to the mission home there was a beautiful garden where flowers were blooming. She walked among the flowers while the dew was still upon them, and the birds were singing, and the sun was shining. As she walked among the flower-beds in light slippers she felt something sting her foot, like a thorn. That was all. But in a few hours she was dead. She had been bitten by a poisonous snake coiled among the flowers: thus her sun went down while it was yet day.

Other things hurt the feet of children — and of their elders, for the garden is infested with thorns and thistles. That is why we are concerned about the children. That is why everybody in whose heart the love of God is planted ought to be a lover of little children. I delight to hear them sing, as we heard some sing in prayer-meeting last night. This world, in spite of all the care that loving parents may exercise, and all the safeguards men can devise, is not a very safe place for little children for there is danger even in the garden.

II.

BUT THE GARDEN OF OUR TEXT WAS UNLIKE ANY OTHER GARDEN. There were thorns in this garden too, but they were plaited into a crown, and were put upon the head of Him Who hung upon a cross. The cross in the garden like a great magnet gathered to itself the thorns and the thistles; and all the sin, all the trouble and suffering and sorrow of the world, was made to meet upon that one Man in this garden of which my text speaks.

There was something else in the garden: *there was a grave*. And there is no garden — there can be no garden — without a grave. Some of you boys and girls have gardens, some little plot of ground perhaps set apart for you in which to sow your flower seeds. When I was a boy I, too, had a little garden. It was not a very big one, but I tried to grow flowers and something good to eat. But I fear I produced more weeds than flowers, because I did not care for my garden as I ought to have done.

But you cannot have a garden without a grave. These flowers on the platform came from a grave. Did you know that? It is true of everything that grows into

beauty, that it grows out of death. The crown of God's harvest is life out of death: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Look at those tulips yonder. But a little while ago they were dry, unattractive, ugly bulbs, and had you seen them then they had no beauty that you should desire them. But they were buried in a grave, and the life that was in them began to germinate, until by and by a part of those bulbs died, and out of them, if I may so say, came these beautiful souls, or this soul of beauty.

Every garden, everywhere, must have a grave, or it could not be a garden. But this garden of the text was different from all others, for it had in it a grave that was an entirely new grave. It was new in every particular, "wherein was never man yet laid". And there laid they Jesus, for nobody else was ever laid in the grave as Jesus was.

He was the first Man who ever went into the grave owing nothing to divine justice. Everybody else who ever died, died in debt, and under the curse of the law he had broken. His very death was the result of his sin, for "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". But before Jesus Christ died, He paid the debt of all sinners, and He Himself knew no sin. When they laid Him in the grave, they buried One Who owed nothing to the law of God which He had not paid to the utmost farthing. Hence that was a new condition entirely. No one else was ever laid in the grave who had the key to the grave. What if you were locked in your own house and had no key to let yourself out in the morning? What if your house should become a prison-house from which you could not escape by your own will? Every man up to this time who had ever been laid in a grave entered the grave as a prisoner, having no power to release himself; but when Jesus Christ went into the grave he carried with Him the keys of death and the grave.

You will recall He said of Himself later: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." He went into the grave under conditions that were entirely new in human history. He was able to roll back the stone. We sang it but a moment ago, —

"Up from the grave He arose,
With a mighty triumph o'er His foes."

The Bible says that He rose because "it was not possible that he should be holden" of death. On the third day He wakened as Lord of the grave, and rolled back the stone, and came forth into newness of life, with the very keys of death and the grave swinging at His girdle. Thus He "brought life and immortality to light through the gospel." He has become the First-fruits of them that slept. He fell into the ground and died, and He came forth in His resurrection body. I do not know what sort of body He had. In some respects it was different from the body of the flesh in which we dwell. He came through the shut door into the midst of His disciples. He appeared to the disciples many times. Of one appearance we read, "In another form." But it was the same body as to its identity. The marks of the nails were there, and of the spear-thrust in His side. He said to His disciples, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed

them his hands and his feet." He was no longer subject to death — indeed, His body never was subject to death, for said He, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He entered voluntarily into the grave that He might rob the grave of its victory, and death of its sting. But He became the Federal Head of a new race: "As in Adam all die, even so in Christ shall all be made alive"; "The first man Adam was made a living soul; the last Adam was made a quickening spirit."

III.

Now what happened? There is AN EMPTY GRAVE IN A GARDEN, a place where *you and I may bury our sins*. Do you not wish you could get rid of the past? I read a story years ago of a missionary preaching to a cannibal tribe. He preached the gospel of the resurrection. The chief of the tribe was among his auditors. Stopping the minister, he said, "You must not say that the dead shall rise again." "But," said the missionary, "they shall — they must". "But they must not," said he, lifting his black arm and continuing, "this arm has slain its thousands; and will you tell me they shall all rise again?" The missionary said, "Yes." "But," he said, "they must not."

We have a proverb to the effect that dead men tell no tales. But they do! There is no grave in which a man may bury his sin without prospect of a resurrection, save in the grave of Jesus Christ. You remember how Bunyan's pilgrim came up to the cross, and as he did so the burden loosed from off his back and fell from off his shoulders. He turned around and saw it roll down the hill, until it rolled into the empty sepulchre, and he saw it no more.

That is what the ordinance of baptism means. We are buried with Christ by baptism. Baptism does not take away sin: it is only a figure representative of the work of grace wrought in the soul by the power of the Holy Ghost, when our sins are taken away and buried in the grave of Jesus Christ.

Yes, *you can bury your doubts there, too*. The gospel of the resurrection, as a matter of fact, is the most credible thing in the world. "Why should it be thought a thing incredible with you, that God should raise the dead?" Once the truth of the resurrection, the literal resurrection of Jesus Christ is established, once that is accepted, there can be no miracle in the Bible that is difficult to believe. That is the most stupendous of all miracles. But He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God.

Jesus Christ is risen. He is alive. The last enemy is death. The thing we most of us fear has come to pass. Hell has done its utmost, and Jesus Christ has triumphed over principalities and powers, and the rulers of the darkness of this world. He has trodden them all under His conquering feet, — witness the empty grave. Bury your doubts there. They said to Pilate, "We remember that that deceiver said, while he was yet alive, After three days I will rise again." Said they, "If His disciples should come and take His body away, and circulate the report that He is risen, our last state would be worse than the first. Command therefore that the sepulchre be made sure." And the governor, with fine irony, said to them, "Ye have a watch: go your way, make it as sure as ye

can. Go on. You have killed Him. I know that for envy you delivered Him up; you forced my hand. You have crucified Him. He is in the grave. Follow Him if you like, and make it as sure as you can." So they sealed the stone, and set a watch — they made it as sure as they could.

The Roman soldiers were not the only guardians of the grave in the garden. They were the only visible guardians, but all hell kept guard at the sepulchre of Jesus Christ. Yet you remember that neither the power of man, nor of devils, availed to seal that sepulchre. He came forth a Conqueror.

There is nothing for us to do now, dear friends, but believe. Nothing! What else can you do but simply trust Him? Our Jesus Who rose from the garden-grave is the greatest of all conquerors. If you have any doubts, bury them in His empty grave. Trust a living Saviour Who is superior to all your foes.

Have you any sorrow? Were you ever forced to dig a grave for one of your own? Who of us has not done so? And of course the grave you dug was the deepest and darkest that ever man did dig, was it not? What a cruel thing Death is! What a horrible thing is the grave in which we bury some loved form! How hopeless it is! — until we see that there is one grave that was opened by the One Who was laid there, and now we jubilantly cry, "He is not here; He is risen, the Firstfruits of them that slept." That is the meaning of that scripture which says, "He has brought life and immortality to light through the gospel." He has shed the light of hope upon the tomb.

I once heard Dr. A. T. Pierson preach, and I shall never forget the sermon. His text was, "We are saved by hope." He said that once when he was in London he received a telegram from a friend in Scotland asking him if he could come to be present at a funeral. He said he had often been the guest of the gentleman who wired him. He was a man in middle life, well-to-do, with a lovely family, a beautiful wife and children about him. Dr. Pierson said, "Never anywhere had he seen anything more lovely than that family. It was a bit of heaven just to be there. They were all Christians: father, mother, and the children."

Dr. Pierson said, "I received a wire from my friend telling me that his wife was dead, and asking me to come to the funeral. I went. It was a dreary day. A heavy Scotch mist was falling — it was not raining, only a heavy Scotch mist. As we drove into the cemetery all the trees were bowed down with the weight of moisture, and as we drove along the trees brushed the sides of the carriages; it seemed as though the whole world were in tears — a most appropriate day for such a funeral. At last we came to the grave, and the casket was lowered. My heart ached as I looked at that splendid man and his little children standing around that grave. There was not a ray of light anywhere. The clouds were low, there was no wind, everything was dull, sullen, silent. But just as the casket touched the bottom of the grave there was a rift in the clouds, and a sunbeam shone down into the grave, and at that moment a lark from the long moisture-laden grass beside the grave flew out into the sunbeam, spread its wings, and, singing a song of cheer, flew up that path of light toward heaven. That is hope."

It was a dark day when they laid Jesus Christ in the grave but His grave was a garden! He rose again, and, ascending into heaven, He has left a path of light lead-

ing up to the gates of pearl. In that grave in the garden we may bury our sorrows, with our doubts and our sins, for those who sleep in Jesus will God bring with Him.

Are you a Christian? Is your trust in the crucified and risen Saviour? Have you left everything with Him? Do you anticipate the future with gladness and rejoicing? Then let this resurrection day be one of abounding hope to you.

I thought, as we were singing these glorious hymns this morning, of the many places where they deny the resurrection of Jesus Christ. And yet I suppose they will celebrate Easter; I suppose they will sing Easter hymns, although many of them apparently do not believe the truth of them. Do you believe it? That is my question. Do you believe it?

Do you believe that Jesus of Nazareth is not dead but alive? Do you believe that He actually lives, and that some day He will come again, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"? If we believe that, what else matters? Let us dry our tears, and banish our sorrows. I read that the use of the word "depression" was forbidden in certain circles. It ought to be. Let us show a shining face to the world. If these things be really true, we ought to be of all men and women not the most miserable, but the happiest in the world because we have a living Saviour.

For our closing hymn we shall cheer our hearts as we praise Him for the promise of His reappearing:

"Lo! He comes with clouds descending,
Once for favoured sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train;
Hallelujah!
Jesus comes, and comes to reign!

"Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

"When the solemn trump has sounded,
Heaven and earth shall flee away;
All who hate Him must, confounded,
Hear the summons of that day —
Come to Judgment!
Come to Judgment, come away!

"Now redemption, long expected,
See in solemn pomp appear!
All His saints, by men rejected,
Now shall meet Him in the air;
Hallelujah!
See the day of God appear!

"Yea, Amen! let all adore Thee,
High on Thine eternal throne;
Saviour, take the power and glory,
Claim the kingdom for Thine own!
Oh, come quickly!
Hallelujah! come, Lord, come!"

BOOK REVIEWS

EXPOSITORY DISCOURSES ON FIRST PETER, by John Brown, in three volumes of 1,350 pages. Published by and obtained from The Sovereign Grace Book Club, 1124 First Street, Evansville, Ind., U.S.A. Price \$11.95 in U.S.A.

The writings of John Brown (1784-1858) have long been a favourite with the writer of this review. We have regarded his work on Hebrews as among the best on this particular portion of Holy Writ. And we have recently been feeding our soul on his exposition of First Peter. Any Christian will have his heart warmed, his faith strengthened, and his conscience searched by reading this superb commentary on First Peter.

Mr. John Green, Publisher, has this to say in his preface to this late edition: "This exposition is at once exegetical, doctrinal, and practical. The author was a scholar with the soundest doctrinal background, and was gifted with a Pauline practicality in reducing doctrine to every day living. He starts with the idea that the Holy Ghost through Peter intends to convey to you and me some practical helps toward living a holy life. He ends with the same conviction, and all that goes between will be eternally a source of thankful satisfaction."

These volumes are well bound in cloth and the type is large and clear, making for easy reading. This reviewer recommends this work as conducive to holy living.

DR. C. D. COLE

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SECOND THOUGHTS ON THE DEAD SEA SCROLLS, by F. F. Bruce, M.A., published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan, U.S.A.; 140 pages; \$2.50 in U.S.A.

Beyond question the archaeological discoveries since 1947 in the vicinity of Qumran around the northern shores of the Dead Sea are the most important of recent finds. Ever since a shepherd lad shattered a pottery vessel when he carelessly threw a stone into a crevice of the rocky shore, and thus led the way to the famous scrolls, scholars have been busy unearthing, preparing and examining the scrolls. As each new cave was examined, the scholars piled up evidence as to the nature of the scrolls, their age and significance. Books on the subject began to appear in great numbers, the authors differing widely from one another in their estimate as to the value of the scrolls in the study of the Old Testament, the New Testament and the early Christian world.

Mr. F. F. Bruce, M.A., Professor of Biblical History and Literature in the University of Sheffield, England, has written a concise but valuable account of the scrolls. With painstaking care he has examined and sifted all the evidence at present available; has set forth his findings clearly but modestly, showing a due reverence for the Scriptures and a becoming intellectual honesty. He has set forth the historical data in detail, having regard to the earnest student of the Bible, and yet stating the facts with such clearness that the ordinary reader can follow his arguments without difficulty. Within the brief compass of 140 pages Professor Bruce has included a discussion of all the important issues involved in the finding of the Dead Sea Scrolls, so that although his book is not at all cumbersome, it is very satisfying.

The plan of the Book is logical. The first discoveries are carefully portrayed as Mr. Bruce indicates each step

in the history of the finds, sets forth the list of documents, the examination of the scrolls by eminent scholars, the claims made and the preservation of the scrolls. Of the scrolls, the most interesting and the most important are those containing Scripture portions, especially the rolls of Isaiah in Hebrew and the commentary on Habakkuk. The scroll called "The Rule of the Community" sheds much light on the life of an early Jewish community, related to the Essenes. About ten other caves in the vicinity have yielded manuscripts, literary treasures, jars, lamps, bowls and other objects of value in dating the finds.

The Dead Sea Scrolls undoubtedly throw new light upon the Old Testament, its language, text and times. It is interesting to note, however, that the ancient scroll of Isaiah, written about 175-125 B.C., and hence about 1,000 years earlier than copies previously known, is not regarded as being as accurate as the standard Hebrew text of the Massoretes.

Professor Bruce has written in a fascinating manner concerning Biblical Interpretation and the Messianic hope, as revealed in the commentary on Habakkuk. This chapter is perhaps the most enlightening of the whole book. He discusses also in full the theories concerning the identity of the Teacher of Righteousness, and this question leads naturally to the problem of the history and character of the Qumran Community and their relationship to the Essenes.

The Dead Sea Scrolls are significant, also, as affording background material for the understanding of the times of our Lord. Although the members of the Qumran Community held some views which outwardly resemble some of the teachings of our Lord, Christianity is far superior in every way to the religion of the Essenes, for Christianity is of divine origin. "The Qumran covenanters set themselves to fulfil the role of the Servant, but they do not appear to have thought of any of their messianic figures as fulfilling it: Jesus, on the other hand, took the fulfilment of the Servant's role upon Himself as the very essence of His messianic mission. He combines in His one person the functions of Prophet, Priest and King; Servant of the Lord, Son of Man, and Teacher of Righteousness. In Him the hope of Israel greets its consummation, but in a way which exceeds all expectation" (p. 136). Essenism soon disappeared, but Christianity succeeded and advanced: "Christianity owes not only its survival but its very being and character to Jesus. The community of Qumran owed much to the enigmatic figure of the Teacher of Righteousness and his original and inspiring interpretation of prophecy. But Jesus not only interpreted Old Testament prophecy; He carried His interpretation into effect and so became Himself the living fulfilment of Old Testament prophecy. Nor does this fulfilment come to a full stop with His death and resurrection: it goes on in His abiding ministry through His followers, so long as they carry out in His Spirit the charge laid upon the Servant long ago (Isa. 49:6):

"I will give you as a light to the nations,
That my salvation may reach to the end of the earth."
(p. 137).

SECOND THOUGHTS ON THE DEAD SEA SCROLLS is scholarly in its approach and is in every way worthy of the high commendation it is receiving at the hands of Christian scholars and the Christian public.

DR. O. L. CLARK

Sinners in the Hands of An Angry God

By Jonathan Edwards

(Note: This famous sermon was delivered at Enfield, Conn., on July 8, 1741, during a season of revival blessing, and it was used by the Holy Spirit to bring strong conviction to the hearts of many in the large congregation. The sermon may be obtained in tract form from The Faith Publishers, I. W. Rogers, Manager, Hickory, Kentucky, U.S.A. Price: 6 copies for \$1.00, 25 copies for \$3.75).

Text: "Their foot shall slide in due time."—Deut. 32:35.

THERE is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty any more than if nothing else but God's mere will had, in the last degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations:

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong, when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands.

He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty in subduing a rebel, who has found means to fortify himself, and has made himself strong by the number of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way; it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground."—Luke 13:7. The sword of divine justice is every moment brandished over their heads and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

3. They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them so that they are bound over already to hell. John 3:18 — "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is. John 8:23 — "Ye are from beneath," and thither he is bound; it is the place that justice, and God's word, and sentence of his unchangeable law, assign to him.

4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell: and the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not at present very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea doubtless with some who may read this book, who, it may be are at ease, then he is with many of those that are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let loose his hand, and cut them off. God is not altogether such a one as themselves, though they may imagine him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whetted, and held over them, and the pit hath opened its mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods.—Luke 11:21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions, that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. The principles are active and powerful, exceedingly violent in their nature; and if it were not for the restraining hand of God upon them, they would soon break out; they would flame out after the same manner as the same corruption, the same enmity, does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in Scripture compared to the troubled sea. — Isa. 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying "Hitherto shalt thou come, and no further," but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is

destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of the man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints; whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand! It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger, in any respect, in his circumstances. The manifold and continual experience of the world, in all ages, shows this is no evidence that a man is not on the very brink of eternity and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight can not discern them. God has so many different unsearchable ways of taking wicked men out of the world, and sending them to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or to go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to his power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that, if it were otherwise, we should see some difference between the wise and foolish men of the world and others, with regard to their liability to early and unexpected death: but how is it in fact? "How dieth the wise man? as the fool."—Eccles. 2:16.

9. All wicked men's pains and contrivances which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it: he depends upon himself for his own security he flatters himself in what he has done, in what he is now doing, or what he intends to do; every one lays out matters in his own mind, how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore, are gone to hell: but each one imagines that he forms plans to effect his escape better than others have done. He does not intend to go to that place of torment; he says within himself, that he intends

to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive, it was not because they did not lay out matters as well for themselves to secure their own escape. If we could come to speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of that misery, we, doubtless, should hear one and another reply, "No; I never intended to come here: I had arranged matters otherwise in my mind; I thought I should contrive well for myself; I thought my scheme good. I intended to take effectual care; but it came upon me unexpectedly; I did not look for it at that time, and in that manner; it came as a thief. Death outwitted me: God's wrath was too quick for me. O my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying peace and safety, then sudden destruction came upon me."

10. God has laid himself under no obligation, by any promise, to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of my deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promise of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that thus it is that natural men are held in the hand of God over the pit of hell: they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked: his anger is as great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell; and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment. The devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up: the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator: there are no means within reach that can be any security to them. In short they have no refuge, nothing to take hold of: all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

APPLICATION

The use of this awful subject may be for awakening unconverted persons to a conviction of their danger. This that you have heard is the case of every one out of

Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor anything to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this: you find you are kept out of hell, but do not see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person who is suspended in it.

Your wickedness makes you, as it were, heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf; and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you, and keep you out of hell, than a spider's web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment, for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you, to give you light to serve sin and Satan; the earth does not willingly yield her increase, to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with; and do not willingly subserve any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of Him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God they would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind, otherwise it would come with fury; and your destruction would come like a whirlwind, and would be like the chaff of the summer threshing-floor.

The wrath of God is like great waters that are restrained for the present; but they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped the more rapid and mighty is its course when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand

times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string; and justice directs the arrow to your heart, and strains the bow: and it is nothing but the mere pleasure of God, and that of any angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of any angry God. However you may have reformed your life in many things and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety. Now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much in the same way as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire: he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet, it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night: that you were suffered to awake again in this world, after you closed your eyes to sleep; and there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given, while you have been reading this address, but his mercy; yea, no other reason can be given why you do not this very moment drop down into hell.

O sinner, consider the fearful danger you are in! It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own: nothing that you have done, nothing that you can do, to induce God to spare you one moment.

And consider here more particularly.

1. Whose wrath it is. It is the wrath of the infinite

God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Prov. 20:2—"The fear of a king is as the roaring of a lion; whoso provoketh him to anger, sinneth against his own soul." The subject who very much enrages an arbitrary prince, is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength, and when clothed in their greatest terrors are but feeble, despicable worms of the dust, in comparison with the great and almighty Creator and King of heaven and earth. It is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred are to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear; Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—Luke 12:4, 5.

2. It is the fierceness of his wrath that you are exposed to. We often read of the fury of God; as in Isaiah 59:18—"According to their deeds, accordingly he will repay, fury to his adversaries." So Isaiah 66:15—"For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire." And so also in many other places. Thus we read of "the wine-press of the fierceness and wrath of Almighty God."—Rev. 19:15. The words are exceedingly terrible. If it had only been said, "the wrath of God," the words would have implied that which is unspeakably dreadful; but it is said, "the fierceness and wrath of God;" the fury of God! the fierceness of Jehovah! O how dreadful must that be! Who can utter or conceive what such expressions carry in them? But it is also, "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict; as though Omnipotence should be, as it were, enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. O! then, what will be the consequence? what will become of the poor worm that shall suffer it? whose hands can be strong; and whose heart can endure? To what a dreadful inexpressible, inconceivable depth of misery must the poor creature be sunk, who shall be the subject of this!

Consider this, you that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies, that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so vastly dis-proportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the execution of his wrath, or in the least lighten his hand: there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall not

suffer beyond what strict justice requires: nothing shall be withheld, because it is so hard for you to bear. "Therefore, will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."—Ezek. 8:12. Now, God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But when once the day of mercy is passed, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you may be continued in being to no other end! for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but only to be filled full of wrath. God will be so far from pitying you when you cry to him, that it is said he will only "laugh and mock." "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."—Prov. 1:24-32.

How awful are those words of the great God, "I will tread them in mine anger, and will trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."—Isa. 63:3. It is, perhaps, impossible to conceive of words that carry in them greater manifestations of these three things, namely, contempt, hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least reward or favor, that instead of that, he will only tread you under foot: and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you, but under his feet, to be trodden down as the mire of the streets.

3. The misery you are exposed to is that which God will inflict, to the end that he might show what the wrath of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath, when enraged with Shadrach, Meshach, and Abednego; and accordingly gave order that the burning, fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it. But the great God is also willing to show his wrath, and magnify his

awful majesty and mighty power in the extreme sufferings of his enemies. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"—Rom. 9:22. And seeing this is his design, and what he has determined, even to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold the awful majesty and mighty power that is to be seen in it. "And the people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire. Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isa. 33:12-14.

Thus it will be with you that are in an uncovered state, if you continue in it; the infinite might, and majesty, and terribleness, of the omnipotent God, shall be magnified upon you in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66:23, 24.

4. It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward, you shall see a long forever, a boundless duration, before you, which will swallow up your thoughts, and amaze your souls; and you will absolutely despair of ever having any deliverances, and end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless, vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. O, who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: for, "Who knoweth the power of God's anger?"

How dreadful is the state of those who are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul that has not been born again, however moral and strict, sober and religious, they may otherwise be. Of that you would consider it, whether you be young or old! There is reason

to fear that there are many who will read this book, or who have heard the gospel, who will actually be the subjects of this very misery to all eternity. We know not who they are, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, of those that we know, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might every Christian lift up a lamentable and bitter cry over him! But alas! instead of one, how many is it likely will remember these solemn reflections in hell! And some may be in hell in a very short time, before this year is out. And it would be no wonder if some readers, who are now in health, and quiet and secure, may be there before tomorrow morning. Those of you who finally continue in a natural condition who may keep out of hell longest, will be there in a little time! your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly, upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope. They are crying in extreme misery and perfect despair; but here you are in the land of the living, blessed with Bibles and sabbaths, and ministers, and have an opportunity to obtain salvation. What would not those poor damned, hopeless souls give for one day's opportunity such as you now enjoy?

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands calling, and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God; many are daily coming from the east, west, north, and south; many that were very lately in the same miserable condition that you are in are now in a happy state with their hearts filled with love to Him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day to see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and to howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of those who are flocking from day to day to Christ?

Are there not many who have lived long in the world, who are not to this day born again; and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? O sirs! your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart are extremely great. Do not you see how generally persons of your years are passed over and left, in the dispensations of God's mercy? You had need to consider yourselves, and wake thoroughly out of sleep: you cannot bear the fierceness and wrath of the infinite God.

And you, young men, and young women, will you neglect this precious season which you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now

an opportunity, but if you neglect it, it will soon be with you as it is with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness.

And you children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many of the children of the land are converted, and are becoming the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of great mercy to some will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls. Never was there a period when so many means were employed for the salvation of souls, and if you entirely neglect them, you will eternally curse the day of your birth. Now, undoubtedly it is, as it was in the days of John the Baptist, the axe is laid at the root of the trees, and every tree which brings not forth good fruit, may be hewn down, and cast into the fire.

Therefore, let every one that is out of Christ, now awake and flee from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over every unregenerate sinner. Let every one flee out of Sodom: "Escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

THE SOURCE OF GRACE

If it is interesting to trace a Nile or Amazon to its source, how much more interesting to a Christian to explore the stream of eternal life, and trace it upward till we have reached the fountain. Bruce discovered — or thought he had discovered — the springs of Egypt's river: he found them away among cloudcapped mountains, at an elevation of many thousand feet above the plains they watered. Great men have been born in humble circumstances; but all great rivers boast of their lofty descent. It is when the traveller has left smiling valleys far beneath him, and toiling along rugged glens, and, pressing through deep mountain gorges, he at length reaches the chill shores of an icy sea, that he stands at the source of the Alpine river, which, cold as the snows that feed it, and a full stream at its birth, rushes out from the caverns of the hollowed glacier. But with that lofty birthplace it is only a humble image of salvation. How high its source! "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The stream of mercy flows from the throne of the Eternal; and here we seem to stand by its mysterious fountain: in contemplating the words of the text, we look upon its spring. — "I do this for mine holy name's sake."

—THOMAS ADAMS, 1859

HOW TO SET THE WORLD ON FIRE

John Wesley once said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire."

For Younger Readers

PAO-ME STANDS ALONE

A True Story

By Amelia O. Stott (late of China)

THE children in True Faith School were singing at the top of their voices:

"Dare to follow Jesus,
Dare to stand alone,
He will be beside you,
Watching o'er His own."

Pao-Me, a little Chinese girl, could sing the words more thoughtfully than the others, for conditions were not at all easy in her home. Granny was very earnest in worshipping the idols, and Mother never dared to oppose her in any way. As for Father, he was seldom at home, being a boatman on the distant canals.

Pao-Me went to the Christian school because the teacher, Mrs. Ling, was a relative, and had persuaded Grandmother to let her learn books.

The neighbours were willing to send their children to the school, although most of them worshipped at the Temple while others were indifferent to religion.

Pao-Me loved the school, and her teacher especially, for she had brought her to know Jesus Christ, her Saviour, and the little girl prayed to Him in secret. Still thinking about the words she had just sung at the end of the day's lessons, Pao-Me went home to find her mother and Granny on the veranda busily sewing, with all the family's best clothes around.

"The day after tomorrow is the Great Dragon Festival at the Temple of Prosperity," her Grandmother said. "We must all go to worship the Dragon, lest evil luck fall upon us like rain. We have lately had our share, and must try to escape more calamity."

Pao-Me listened with great fear in her heart. She knew this was a very special festival, and everyone in the village would be there. As well as play-acting, there would be a fair and all sorts of "shows" to entertain the Dragon. This fearsome creature would be portrayed by yards and yards of painted material, shaped as a dragon, with a tremendous head fashioned most cleverly by the idol makers. The creature rolled about, propelled by twelve little actor boys from the temple, who were hidden underneath. The Beast made the most realistic movements, darting here and there, as if it were alive.

The children greatly enjoyed all this entertainment, with the clashing of gongs and the deafening noise.

Pao-Me knew that she, as the first-born of her family, would be expected to go and take an active share in the temple worship. Remembering the words she had sung at school, she felt very worried. She knew none of the other children would dream of being absent from the festival they so loved, but she dreaded having to go. Could she possibly persuade Granny to let her go to school instead? It was most unlikely. However, she dared to make her request, though in fear and trembling.

"Honorable Great Mother of all, could I go as usual to read books with Teacher Ling? I don't want to go to the Dragon Festival."

Her grandmother could hardly believe her ears, and when she did, her anger blazed out as she shouted: "I never heard such words in my life! Of course you must

go! I'll have no one in this house absent. If Me-Ling has put this folly into your head, she shall feel the lash of my tongue."

Pao-Me could not let her beloved teacher be blamed. "Not so, Honorable Great Mother, it is myself who would rather not go."

"Be silent, you stupid little toad," said her grandmother. "I'll have no one in this house offending the Dragon Spirit. If Me-Ling teaches you to neglect such time-honored worship, I will not let you ever go again to her school."

"Honorable Great Mother, it is I myself who would like so much better to read books tomorrow. Teacher has said nothing about it."

"Silence!" shouted the old lady, threatening Pao-Me with the heavy red lacquer stick.

The little girl knew there was only one thing she could do, and that was to pray to God, which she did that night.

Next morning she was up early and took tea to her grandmother and mother, before she crept noiselessly out of the house. Quickly she ran away to a little hillock outside the school where she sat down to think about it all.

"I dare to stand alone. I did mean it when I sang it, and the Lord Jesus must have heard me. I dare not tell Him a lie, and then take part in the Dragon worship. I will be brave, like that good man Da-ye-lee (Daniel)."

When she saw the school door open she slipped in unseen, and sat down in her place. The room was, of course, empty, but later, Mrs. Ling came in for a book. Her surprise was great at seeing one of the pupils sitting there.

"Pao-Me!" she exclaimed, "Why aren't you with your family at the festival? I expected no one to come to school to-day."

Pao-Me did not reply, but bent her head over her book. "I don't understand," said her teacher. "Did they not insist on your going with them?"

"Yes, Teacher, when I told Honorable Great Mother I wanted to come to school instead, she was very angry. I knew she would force me to go, so I slipped out very early, before anyone was up, to come here."

"But, Pao-Me, why did you do so? Your Great Mother will be *ky'i-s* (angry unto death), and will make you eat great bitterness for opposing her."

The little girl was silent before saying very softly, "Oh, Teacher, I felt that the Lord Jesus would be sorry to see me taking part in the Dragon Festival Worship."

The teacher's face lighted up with joy, as she replied:

"Thank God, Pao-Me, you felt you must stand up for Jesus Christ our Saviour-God. I fear, however, you will have to suffer much, dear child, and only God can give you strength to bear it: You will stay with me all day now, and we will have a happy time together on the hills. It will be late before your family returns."

Next morning, Pao-Me's grandmother said, "You shall not go and read books any more. I see I must teach you lessons instead." So began for the poor child a hard time of trial and suffering. Not only was she kept at work all the day long, but she was cruelly punished, half starved, and abused for no cause at all.

Her grandmother allowed her to have just enough food to keep her alive, and as Pao-Me remained firm in refusing to worship at the household shrine, she was often severely beaten.

She was forced to light the incense sticks, but she refused to bow. This so enraged her grandmother that one

evening she struck her to the ground with a heavy stick. Pao-Me remained still, without moving, even when her mother tried to raise her after some time. She looked so like death, they sent at last for Mrs. Ling who had been, for a time, a nurse in the mission hospital. She came at once, and found Pao-Me in a dead faint, and it took quite a time to bring her out of it.

Mrs. Ling was anxious because Pao-Me was so very weak. She managed to persuade them to let her take Pao-Me for a time, to nurse her back to health, and give her all the care she needed.

Meantime her father returned, and was extremely angry when he heard everything. For once, he spoke his mind to his mother, and told her to allow Pao-Me to follow her "Jesus religion." He told her: "Things are all changed now. All these superstitions, and our old-fashioned religion, are no longer being believed by our people outside. I have, myself, always found the foreign outsiders good, just, and kind whenever they have hired my boat. Recently I had a very painful sore on my foot, which one of them noticed. She washed it clean with her own hands, and covered it with wonderful healing medicine, and bound it up. I tell you, that foreign woman was as good as a mother with her only son. I can never forget it, nor what we owe to Me-Ling, for we might have lost the child, had she not prayed to her powerful God for wisdom and help. I tell you, Pao-Me must be allowed to worship her God; it will do her good, and not harm."

So it was that Pao-Me, because of her brave stand for her Saviour, won her battle, and was made a blessing not only to her own family but to all the neighbours in that village.

—The Sunday School Times

Reserve This Date

GOOD FRIDAY, APRIL 19th
8 p.m.

"THE GLORY OF THE CROSS"

A service of devotion and praise for choir and congregation, led by

SENIOR AND JUNIOR CHOIRS — 150 VOICES

in

JARVIS STREET BAPTIST CHURCH
(cor. Jarvis and Gerrard Sts.)

GUEST SOLOISTS:

CAROL KNIGHTS KERR (Toronto)
Contralto

MARY JEFFERY BAUMAN (London, Ont.)
Solo Violinist

Mr. C. L. Penney, Church Organist
Miss Jean Ibbotson, Pianist

Programme arranged and directed
by Mr. W. J. Hutchinson, Choir Leader

THE SUNDAY NEWSPAPER

A local newspaper has the unenviable record of being the first to publish a Sunday edition. Such an innovation seems entirely unnecessary, as late news is available in printed form on Saturday evening and early Monday morning. It will mean that many more individuals will have to engage in business during the day.

This is evidently a commercial undertaking, with a prospect of making additional sales and increasing the revenue of the paper. But, to offset any monetary gain, the nature of the court proceedings launched against the newspapers and other news-gathering facilities indicates that the Sunday newspaper is another step, and a large step at that, toward the undesirable and worldly goal of an "Open Sunday" such as is practised in many places. "Righteousness exalteth a nation," and an individual or city or nation cannot expect to prosper if it ignores the divine command, which is based upon eternal principles, "Remember the sabbath day to keep it holy."

The youth of our land, as well as the adults, need every encouragement to walk in the paths of righteousness. On Sunday mornings boys are now delivering papers from door to door, spending their time on the streets instead of in the church of God. Moreover, the reading of the Sunday paper with its sport pages, comics and other departments will now occupy the people throughout the day, one more pre-occupation to induce them to waste the precious hours of the Lord's Day and stay away from His House. Unfortunately many do not desire to attend church, and both they and our country are the worse. The problem of juvenile delinquency is becoming very acute, and we must do all in our power to direct the minds of our youth toward goodness and God, rather than to cause their time and interest to be absorbed in the pursuit of gain or worldly pleasures on the Lord's Day.

The godly pioneers of this country with their wholesome respect for the Lord's House, the Lord's Day and the Lord's Book were staunch in character. The modern trend of society with its looseness of morality will be still further advanced by this removal of wholesome restraint with regard to the activities of Sunday. The introduction of Sunday commercial sports was a tragedy in more ways than one, and it opened the way for further violations of those principles of righteousness which make a nation great.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 3 April 21, 1957

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

A SALVATION THAT ENDURES

Lesson Text: 1 Peter 1:1-12.

Golden Text: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Peter 1:7.

Introduction:

The Epistles of Peter, two priceless gems of Scripture, were written by the devoted Apostle Peter, who was one of the first to become a disciple of Jesus Christ (John 1:40-42). Warm-hearted, impulsive and energetic, Peter accomplished much for the Lord and glorified Him in death, as in life. Tradition affirms that he was martyred for his faith in Christ (John 21:18). The fervor and earnestness of this courageous servant of the Lord are reflected in the style of the Epistle with its quick movement and vivid, forceful language.

The First Epistle was addressed primarily to Jews scattered in other lands, to the exiles of the dispersion in Pontus, Cappadocia, Asia and Bithynia (verse 1; compare Jas. 1:1). But Gentile Christians are also included (1 Pet. 2:9, 10; 3:6), inasmuch as in Christ national, racial and religious barriers are dissolved: spiritually, that is, all are one in Christ (Gal. 3:28).

At the time of the writing of this Epistle, the Christians were enduring intense persecution. The Apostle Peter strives to encourage them by reminding them of the Saviour's sufferings on their behalf, and by expounding the character, value and reward of Christian suffering. He also warns them of future trials, which are inevitable for the believer until the Coming of the Lord, when sorrow shall be turned into joy, tragedy becomes triumph and trial gives place to glorious perfection. They must live godly lives in order to maintain a testimony among their persecutors.

Outline of First Peter:

- I. Christian Suffering and Our Full Salvation: chap. 1.
- II. Christian Suffering and our Loving Saviour: chap. 2.
- III. Christian Suffering and the Unbelieving World: chap. 3.
- IV. Christian Suffering and Future Glory: chap. 4, 5.

Exposition:

I. The Character of Our Salvation: verses 1-5.

Our salvation is one which endures, since it is not the achievement of a mortal man, but is rather the result of the eternal purpose of the living God. Each one who is saved has been elected or chosen by the Lord before the foundation of the world (Eph. 1:3-11); we did not choose the Saviour, but He chose us (John 15:16). This choice on the part of our Sovereign Lord was made according to His divine foreknowledge, for He knows beforehand all that will ever take place (Acts 15:18; Rom. 8:28-30).

Our God is not only omniscient, but He is also almighty. He is able to bring to pass that which He has purposed to perform (Rom. 4:21), and having determined to redeem man from sin, all three Persons of the Trinity united to fulfil that glorious design. The Father in His wisdom planned our redemption (Acts 2:23; 1 Pet. 1:20); the Son in His sacrificial love procured it; and the Holy Spirit makes it real in the experience of the individual believer by regenerating him and making him holy (verse 22). As a result of God's choice and the work of the Holy Spirit in the heart, the believer obeys the Gospel. According to the symbolism of the Old Testament, the sprinkling of the blood of Christ suggests that the covenant between God and Christ has been ratified

(Exod. 24:8; Heb. 9:18-20; 12:24), that we are being purified from day to day (Heb. 9:21-23; 1 John 1:7), and that we have been set apart unto the service of the Lord (Lev. 8:15, 22-24).

Because of the abounding grace and mercy of God through faith in Christ, we have been born again, so that we now have eternal life (John 3:3; 1 Pet. 1:23). Because Christ rose again from the dead, we too shall live eternally with Him (Rom. 8:11; 1 Cor. 15:20). As children of God we become heirs of God (Rom. 8:16, 17; Gal. 4:7; Col. 3:24; Heb. 9:15). Our inheritance is not like earthly inheritances, which are liable to decay, which are usually marred by blot or stain of corruption and sin, and which flourish but for a time (1 Pet. 1:24, 25; Jas. 1:10). Our inheritance is eternal, unchanging and unfading in its glory (Eph. 1:14, 18; 5:5; Rev. 21:27).

Our treasure is deposited in heaven, where it is secure from all that destroys (Matt. 6:20), and the same Lord Who keeps the inheritance for us preserves us safely for the inheritance (John 10:28, 29; Jude 24). We are garrisoned by the power of God (Eph. 1:19, 20). In the purpose of God our salvation is already complete. In the language of earth, the stage is already set, and when in the Lord's time the curtain rises, our salvation will be revealed in all its perfection and glory (1 Pet. 5:1).

II. The Cost of Our Salvation: verses 6-12.

In one sense salvation is free. We cannot earn it by good works, but it is bestowed without money and without price upon all who will believe (Isa. 55:1; Rev. 22:17). However, it was purchased for us at infinite cost, even with the precious blood of God's beloved Son (verses 18, 19; Acts 20:28). An elevator in a mine may provide free transportation to visitors, although it cost the company thousands of dollars. There is a sense, too, in which it costs to be a Christian; since Jesus paid it all, then we owe all that we are and have to Him. Privileges bring responsibilities and obligations (Luke 14:26, 27, 33). The Apostle Peter reminds his readers that suffering is a necessary accompaniment to the blessing of being a Christian. Joy must sometimes be mingled with sorrow (2 Cor. 4:17; Jas. 1:2; 1 Pet. 4:12; 5:10). Manifold temptations must be expected, but manifold grace will help us to overcome (1 Pet. 4:10); there is grace to match every trial (1 Cor. 10:13).

Faith is more precious than gold, since it abides although gold perishes, and since spiritual gain surpasses in value material wealth. Therefore, the trial of our faith is more necessary, and of greater value than the testing of gold. The fire will not hurt true gold, but will refine it, causing the impurities to rise to the surface, so that they may more easily be removed (Prov. 17:3; Zech. 13:9; Mal. 3:3; 1 Cor. 3:13). It is said that in the refining of silver, a man must watch the molten mass very carefully, and at the instant that he can see his face reflected in the silver he must remove the metal from the fire. Our Lord sits as the refiner of silver, and when He sees His own image reflected in the suffering saint, knows that the refining fire has performed its proper ministry. We are not to fear trials, but we must fear lest they depart from us with their sacred mission unaccomplished. The trials of life may be painful and severe, but when the Lord comes, the period of testing will be over, and we shall appear blameless before Him, bringing honour and glory to His great Name (Deut. 8:16; Job 23:10; 1 Cor. 4:15; 1 Thess. 5:23; 2 Thess. 1:10). Our joy will then be complete. How great is the salvation which has been purchased for us by our Saviour!

So great, indeed, is our salvation that it has been the subject of earnest enquiry on the part of the Old Testament prophets. They were inspired by the Holy Spirit to write concerning the suffering of the Lord's Messiah (for example, Psa. 22; Isa. 53) and concerning the glory which should afterward follow, but they could not understand the full significance of their own writings. They desired to identify the time to which their prophecies referred, but it was revealed to them that these prophecies did not apply directly to the people of their own day, but rather to those of a future generation. The Christians of Peter's day had heard the Gospel preached unto them in the power of the Holy Spirit, Who had been sent from heaven on the Day of Pentecost (Acts 2:2-4), and they could understand, as we Christians now understand, the references made by the proph-

ets to the suffering and the glory of Christ (Luke 24:26; Heb. 2:9, 10).

So great is our salvation that the holy angels of God desire more fully to comprehend its grandeur. They do not know by experience the wondrous grace of God, for they have not sinned. It remains for redeemed mortals to become, as it were, exhibitors of the boundless wisdom, mercy and power of the Lord (Eph. 3:10).

Daily Bible Readings

- April 15—Born again by the Enduring Word... 1 Pet. 1:13-25
- April 16—Built upon the Enduring Rock 1 Pet. 2:1-10
- April 17—Led by the Eternal Shepherd 1 Pet. 2:11-25
- April 18—Adorned with Incorruptible Beauty 1 Pet. 3:1-12
- April 19—Encouraged by the Eternal Christ ... 1 Pet. 3:13-22
- April 20—Warned by Eternal Judgment 1 Pet. 4
- April 21—Rewarded by Eternal Glory 1 Pet. 5

Suggested Hymns

- How firm a foundation.
- Like a river glorious.
- I am not skilled.
- Yield not to temptation.
- God make my life a little light.
- Fade, fade each earthly joy.

CREED AND CONDUCT

We want not merely a high and full theology, but we want that theology acted out in life; embodied nobly in daily doings, without anything of what the world calls "cant" and "simper". The higher the theology, the higher and manlier should be the life resulting from it. It should give to the Christian character and bearing a divine erectness and simplicity; true dignity and demeanor, without pride, or stiffness, or coolness; true strength of will, without obstinacy, or caprice, or waywardness. The higher the doctrine is, the more ought it to bring us into contact with the mind of God, which is "the truth", and with the will of God, which is "the law". He who concludes that, because he has reached the region of the "higher doctrines", he may soar above the law, or above creeds, or above churches, or above the petty details of common duty, would need to be on his guard against a blunted conscience, a self-made religion, and a wayward life.

—HORATIUS BONAR

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Prayer Service in Greenway Chapel.
- 7.00 Regular evening service.

TUESDAY

- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

THURSDAY

- 2.30 Senior Dorcas Sewing Meeting.
- 5.30 Junior Dorcas Sewing Meeting.
- 8.00 Bible Lecture by Dr. H. C. Slade.

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.
- 7.00 Friday Night Round-Up for boys and girls.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

Jarvis Street Sunday Evening Broadcast

Over CHWO (dial 1250)
7.30 to 8.30

JARVIS STREET will broadcast its first service over Radio Station CHWO, Oakville, next Sunday evening, April 14th, at 7.30.

Arrangements have been made for a weekly broadcast of the Sunday evening services of Jarvis Street Baptist Church over Radio Station CHWO. The time will be from 7.30 to 8.30 every Sunday evening.

CHWO is a new Radio Station located in Oakville, covering the most thickly populated area in Ontario. It has been heard on occasions in Quebec, Boston, New York, and as far away as Texas. Of course such a wide coverage is by no means guaranteed; but when exceptional atmospheric conditions obtain, as in the case of all radio stations, it may be heard many miles beyond its usual range. Through this medium we shall doubtless have the opportunity of ministering God's Word every Sunday evening to vast multitudes of unconverted people. There are also many of the Lord's saints who through particular circumstances are deprived on Sunday evening of gospel privileges. We think especially of the shut-ins, the aged, and the sick, as well as those who must remain at home, or in hospitals, to attend the sick.

In view of the few radio broadcasts to be heard on Sunday evening, we consider this a rare opportunity.

REQUEST FOR LETTERS

We should be greatly obliged if every GOSPEL WITNESS reader who hears this first broadcast would send us a letter. Naturally, we are deeply concerned, especially at the beginning of our broadcasting over this new station, to know whether or not the service has been heard distinctly.

Some may desire to help us extend the radio ministry by inviting their neighbours, who do not attend any evangelical church, to listen in. Invitation cards with an attractive picture of Jarvis Street Baptist Church on one side, will be sent upon request to any who care to use them.

RADIO FUND

The radio ministry is distinctly a missionary undertaking, and entirely a venture of faith. Our one and only object is to make known on a wider scale salvation through the blood of Christ. Our readers will readily recognize that in order to maintain this vitally needed testimony much money will be required. We therefore ask those who have some money for the propagation of the gospel, to send us gifts. For the convenience of any who care to contribute, special envelopes have been prepared for this purpose.

Address all correspondence to:

JARVIS STREET BAPTIST CHURCH
130 Gerrard Street East, Toronto 2, Canada.