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“HE GIVETH HIS BELOVED SLEEP”

THE caption of this article is a lovely word. Apart from the gift of salvation, there is scarcely a greater gift that God Himself can bestow than the blessing of sleep. Mrs. Browning wrote:

“Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist’s music deep,
Now tell me if that any is,
For gift or grace, surpassing this —
‘He giveth His beloved, sleep’?”

“What would we give to our beloved?
The hero’s heart to be unmoved,
The poet’s star-tuned harp to sweep,
The patriot’s voice to teach and rouse,
The monarch’s crown to light the brows? —
‘He giveth His beloved, sleep’.”

“What do we give to our beloved?
A little faith all undisproved,
A little dust to overweep,
And bitter memories to make
The whole earth blasted for our sake:
‘He giveth His beloved, sleep’.”

“‘Sleep soft, beloved!’ we sometimes say,
Who have no tune to charm away
Sad dreams that through the eyelids creep:
But never doleful dream again
Shall break the happy slumber when
‘He giveth His beloved, sleep’.”

“Ay, men may wonder while they scan
A living, thinking, feeling man
Confirmed in such a rest to keep;
But angels say, and through the word
I think their happy smile is heard —
‘He giveth His beloved, sleep’.”

But notwithstanding the soothing loveliness of such a word, we doubt if that is really what that text means. Here is the context: “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep”.

What is the significance of that line? The Psalmist speaks of attempting to build a house, unless the Lord keep the city; he says it is vain to rise up early, and

sit up late, and to eat the bread of toil, “for so He giveth unto His beloved in sleep.” Does it not mean that while we sleep our Lord is looking after our interests? While we sleep is it not written: “Behold, he that keepeth Israel shall neither slumber nor sleep.”

Why should we spend sleepless, anxious nights, worrying about our affairs, when our sleepless Lord is attending to our interests? We think that is what it means, that while His beloved are sleeping, He giveth to His beloved in sleep. The Revised Version has it: “It is vain for you that ye rise up early, and so late take rest.” We have known, in the case of sickness, when the patient needs constant watching, and someone is delegated to sit up and keep the patient under observation, another volunteers to share the night’s vigil; but the watcher wisely says, “No, no; you go to bed, and take your rest, so that you will be ready for the duty of to-morrow. It were useless for both of us to lose our rest by watching.”

While our Lord is keeping watch, and in the assurance that He Who keepeth us will neither slumber nor sleep, let us take our rest, for of this we may be sure He will give unto His beloved in sleep.

After all is not that law written in nature? The seed is cast into the ground, and buried, but while it lies there, the Lord of the harvest is giving the increase. While the seed sleeps the whole world with verdure clad is a testimony to the divine sleeplessness.

“For from of old men have not heard, neither perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him.”

Is it not part of the function of faith to enable us to cast all our cares upon Him, and rest in the assurance that He careth for us? We must sleep sometimes, or sleep altogether. There is a limit to the endurance of the flesh, and we must learn, for a while, how to leave our unfinished tasks to Him Who neither slumbers nor sleeps. Then may we say:

“Come, gentle sleep! attend thy votary’s prayer,
And, though death’s image, to my couch repair;
How sweet, though lifeless, yet with life to lie,
And, without dying, O how sweet to die!”

Thus the white snows of Winter fall, to wrap the tired

earth about as with robes of ermine, and nature sleeps; but the tireless Worker of the skies works on; and in the beauties of the Spring, and the golden glories of the Summer, we are able to see something of what He, the great Giver of all, has given to the world in sleep.

—DR. T. T. SHIELDS

AMONG OURSELVES

Rev. G. A. Adams and Mrs. Adams are rejoicing in the gift of a second son, Ronald Thomas, on Monday, April 8th.

* * * *

Rev. Joseph McCaba of the Evangelical Baptist Mission, which has fields in French Africa, Syria, Martinique and New Brunswick, was a welcome visitor on Thursday, April 11th. In the afternoon he lectured in the Seminary and in the evening gave an informative missionary message.

* * * *

The sympathy of THE GOSPEL WITNESS family is extended to Dr. Slade and the family in the recent passing of his beloved aunt, Miss Anna Hunter of Pugwash, Nova Scotia. Miss Hunter lived an unselfish and devoted life, serving the Lord and others with her whole heart. Sainly in character, she was a Baptist of the old school, a firm and loyal friend of Dr. Shields, and she had been a subscriber of THE GOSPEL WITNESS for many years. She rejoiced in our testimony, and is now with her Lord. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE SUNDAY SERVICES IN JARVIS STREET

"Be sober, be vigilant; for your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: Whom resist stedfast in the faith" (1 Peter 5:8, 9). This was the text upon which Dr. Slade based his message on Sunday morning, April 14th, in Jarvis Street Church. The adversary against whom Peter warns is a formidable foe, mighty but not almighty. He is crafty and cunning. He is a person, being referred to as such in the Bible about 174 times. His designs are malicious; like a strong energetic lion he walks about to devour, to swallow up, to destroy. Satan came to destroy, but Christ came to set us at liberty. At the cross Satan was utterly defeated; Christ was the Victor over the evil one, over sin and over death. We, too, may defeat him in the power of the Lord, but we must be sober, be vigilant, be armed, watch and pray. We are to resist him, stedfast in the faith. Are we on the Lord's side? Are we overcoming Satan, or do we yield to temptation?

At the close of this impressive service, two girls responded to the Gospel invitation, one desiring to be saved, the other to be baptized.

In keeping with the season when we commemorate in a special way the Passion and Resurrection of our Lord, Dr. Slade has been preaching a series of sermons on the Death of Christ. On Sunday evening he dealt with another aspect of this vital theme, speaking of "The Wonder of the Cross" (Luke 23:33). There was a large congregation. In thought the preacher and the congregation, by the help of the Holy Spirit, again visited Calvary, where Christ took upon Himself our guilt, becoming a sin-offering for us, the curse of our iniquity upon Him.

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The cross of Christ reveals the wonder of human nature. Men's hearts are wicked, deceitful, hating the light. At the cross we see sin at flood tide, men crying out in intense hatred, "Let him be crucified," while the criminal Barabbas is released. The new birth is necessary to change men's wicked hearts. At the cross, too, the wonder of our Lord's suffering is revealed. He died an ignominious death, death by crucifixion, the punishment meted out to the lowest criminals. But the prophecy was fulfilled which said, "He was numbered with the transgressors". The apex of His suffering was reached when He cried aloud in agony, "My God, my God, why hast thou forsaken me?" When we think of Christ's suffering on our behalf, let us think of the punishment for sin in store for those who reject Him.

Finally, at the cross we see the wonder of our Lord's achievements through the crucifixion. He could say, "It is finished." The work of redemption was finished. Although with wicked hands they had crucified Christ, yet even through them the sovereign God was working out His own eternal purpose for the redemption of mankind. The rent veil signified that access into His presence was now possible, and when He rose again, the whole fabric of redemption was woven. The hope of all God's people is found in this glorious truth:

"Jesus paid it all,
All to Him I owe.
Sin had left a crimson stain,
He washed it white as snow."

This great service closed with a tender invitation and a solemn warning to those who are still outside Christ.

Jarvis Street on the Air! — Page 16

The Jarvis Street Pulpit

Were It Possible to Find the Body of Jesus Still Wrapped in Grave Clothes, What Would Happen to the World?

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 12th, 1926

(Stenographically Reported)

"Now is Christ risen from the dead, and become the firstfruits of them that slept."
—1 Cor. 15:20.

FOR many years it was the habit of Christian preachers to assume the resurrection of Jesus Christ, to take it for granted that that is a truth so overwhelmingly established that it is no longer a debatable subject; but in these days every element of gospel truth is being reinvestigated, and every doctrine of the gospel is by somebody denied. I suppose it would have been thought to be impossible that a man who denies the fundamentals of the faith should occupy a Christian pulpit — that a Christian assembly would suffer the teaching of a man who says, "I do not believe in the resurrection of the dead." Yet thus Harry Emerson Fosdick speaks, and he is approved by multitudes of people called Christians; even within our own ranks there are not wanting men who highly commend him. One of our own outstanding educators again and again has expressed his admiration for Dr. Fosdick's "spirit", a spirit that denies the resurrection of Christ; and, as I shall try to show you, the denial of that involves the denial of everything.

The Scripture teaches us that Christ "shewed himself alive after his passion by many infallible proofs"; He actually appealed to the senses. There are truths which are not apprehended by the senses, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." There are things which are revealed by the Spirit which cannot be seen by the eye, nor heard by the ear, nor received through any of the organs of sense. But it was a wonderful condescension of grace that the Infinite God Who is Himself a Spirit, appeared in human form, manifest in the flesh, and actually appealed to the senses. He was seen of them forty days; and John speaks of that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." This cardinal truth of the Christian revelation has been brought within the comprehension of the senses, and the infallible proofs were given in the material realm.

No fact of history is more abundantly demonstrated than the fact of the resurrection of Jesus Christ from the dead. Why should we endeavour to create difficulties where Jesus Himself has sought to simplify the matter? What are the facts? A little child can understand them.

You do not need to take a course in philosophy to understand what the Scripture teaches about the resurrection

of Christ from the dead: it teaches us that no one was ever convinced by the negative testimony of the empty grave. The disciples saw the empty grave — and went to their own homes. They knew He was not there, but whether He was risen they did not know.

Many knew Him by the sound of His voice. First, His personality expressed itself in the tones of His voice: as soon as He called, "Mary," she said, "Rabboni; which is to say, Master." He appeared also to the women as they went to tell His disciples, and they "held him by the feet" — why do you suppose the evangelist put in that line? Because these gospels were written by divine inspiration — "and they came and held him by the feet"; He had a real body. He came into the presence of His disciples, and He showed unto them His hands and His side; and when they were affrighted he said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have — here I am, touch Me." I wonder if any one responded to His invitation? Was John so close to Him — he who leaned on His breast at supper, did he dare to put out his hand and touch Incarnate Deity? Did he remember the thrill of it when years later he said, "That which our hands have handled of the Word of life . . . declare we unto you"?

And there was poor Thomas — you remember the story — "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." And when he met the next time with the disciples, and Jesus Christ appeared again, Jesus said to him — if I may paraphrase His saying — "Thomas, I know what you said during the week. When the disciples said, 'We have seen the Lord,' you said, 'I don't believe it, and I never will believe it until I can touch Him.' Now here I am, come and touch me, come and touch me, reach hither thy finger." But Thomas did not do it — he heard His voice, he saw Him, the evidences of his senses told him it was the Lord; and he fell on his face and said, "My Lord and my God."

On another occasion He took a piece of a broiled fish, and of an honeycomb, and He ate it before them — just the same kind of fish they were eating, just the same sort of honey which was sweet to their taste, and that they might know He was the real Christ, He ate in their presence. *Jesus Christ did actually rise from the dead.*

I.

I wondered where I should begin in a discussion of this subject this evening, and whenever I am at a loss where to begin, I always come to the Book itself. I said to myself, "How did the Apostle Paul begin his argument?" And I found that he began with a strong affirmation of the fact. There it is, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also." Then he goes on to say that there are some people who say that there is no resurrection of the dead; and he faces the alternative, he dares to contemplate what would happen, what the condition would be, IF JESUS CHRIST DID NOT RISE FROM THE DEAD. So I want you to think of that for a few moments with me this evening, to follow in a very simple fashion the line of the Book itself.

In the first place, the Apostle Paul tells us that the disproof of the resurrection would *invalidate the entire apostolic testimony*. Paul says, "If Christ be not risen . . . we are found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Paul said that if Christ did not rise, then all the apostles were false witnesses, and cannot be believed on any subject at all.

There are some who think this is an interesting subject of speculation. Well, I want to show you that it is so serious that it stands at the very centre; and if it be not true that Jesus is raised from the dead, then we are absolutely without a revelation from God at all. "We," said the apostle, "are found false witnesses of God." What does that mean? It means this, that there is not one single New Testament writer who does not either explicitly or implicitly affirm the truth of the resurrection: the Evangelists, Paul in all his epistles, Peter, James, Jude, John in his epistles and the Revelation — all through. Now Paul says this in effect, "If you can show me that Jesus Christ did not rise from the dead, then we throw up our hands, we are false witnesses, and not a solitary word that we have ever written is worth reading." It means — what does it mean? It means that if Jesus Christ did not literally rise from the dead, the New Testament is utterly, absolutely, untrue, and is a fabrication.

Well, that would be a serious thing, because if the New Testament is untrue, then the Old Testament is untrue; if Christ be not raised, not only are the apostles false witnesses, but also the prophets who spoke of the coming of Christ; and it means that we have to close our Bibles, and throw them aside, and admit that we are absolutely in the dark with no voice from heaven, no revelation from the skies.

What would that mean? Let us view the thing historically for a moment. What of the world's literature? Go into the libraries of Toronto, or of any city, or all cities in the world, and you can scarcely find a book which does not somewhere or another postulate the resurrection of Christ. The very dates of your letters recognize His coming — but if Christ be not raised, then the

world's literature is based upon a fallacy, and you cannot teach anything in your high schools, or anywhere else, you would have to recast nearly every book that was ever written, our poetry; everything.

What of our music? What of the world of art? That all belongs to the realm of fiction.

What of history? The history of the church, and the history of nations as affected by the church? I will tell you what conclusion you will inevitably arrive at: if Christ be not raised, the history of the last two thousand years is the history of a world gone mad, that is what it is. If that central fact of the gospel is not true, then the whole world has gone mad, and has been mad for two thousand years — and the world did not know it until some modern professors arrived to tell us! I would rather believe in the sanity of the sages of the past than in the superior intellectuality of these modern professors who prate so much about their scholarship! Is that not a logical and inevitable conclusion, that if Christ be not raised, there is not a page of history that is reliable?

Very well then, if Christ be not raised, *the Christian faith is a failure*, "Your faith is vain." "Oh, but," said Shailer Mathews of Chicago, "if it could be demonstrated that the Jesus of history as we know Him really had no historic existence, if it could be shown that Jesus Christ never really lived" — Shailer Mathews does not subscribe to that, he does not deny the historicity of the Person of Jesus, but he says that if it could be shown that He never really lived, to his mind, conceivably, but tragically, Christianity might survive Jesus. Let me tell you something: notwithstanding his great reputation, the man who wrote that sentence has never seen my Lord Jesus Christ. I do not care if he is a thousand times a Doctor of Divinity, he is utterly, absolutely, in the dark when he says that Christianity might survive Jesus Christ.

Paul was right when he said that if you take the risen living Christ out of the gospel you have no gospel left, "your faith is vain". "Oh," someone says, "we should still have His teaching, we should have His moral precepts; and we could bow to them, wherever they come from, even if they were never uttered by the lips of the Jesus of the gospel"! We should still have His teaching! Should we? Should we? Take the sermon on the mount that some of the moderns talk so much about. They say, "We do not like the eschatological teaching of Jesus. Why talk about the future? We do not pretend to understand that, but we are prepared to take the sermon on the mount"! Well, was it not in the sermon on the mount that He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? Did He not say that "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." With what authority He speaks! — "Verily, verily, I say unto you." And later on, in His ministry He talks of His resurrection, of His having come from the Father, and going back to the Father; and He said, "Destroy this temple, and in three days I will raise it up." And they say He did not know what He was talking about! He thought He was going to rise from the

dead, but He did not rise! He said He was going back to the Father, but He did not know anything more about that life beyond the grave than I do! In respect to the great matters about which we need a revelation above all other things, He was utterly mistaken, and has proved to be a false teacher, because He said He would rise again from the dead; for if the dead rise not, and He is not raised, then He too is a false witness as much as the apostles! Then don't talk to me about anything He said: there is no word of the Lord Jesus that is reliable at all if He be not raised from the dead!

"Oh, but we have His example, the example of His blameless life," the modernists say. What did He accomplish? It led Him to the cross, He died a martyr to His faith. He was miserably mistaken! He said He would rise and He did not rise, and He set before the world merely the example of a man who was passionately devoted to a false ideal, and who perished in His attempt at its realization! He is no example for me, "if the dead rise not," and He did not rise.

"But then we have the record of His healing" — and I don't believe a word of it. If you tell me that the record of the supernatural resurrection of Jesus Christ is not true, that is the one great miracle that makes belief in all other miracles possible. If I believe in the resurrection of Christ, I can believe in anything; and if I don't believe in the resurrection, of course I cannot believe anything He says. No! the record of His healing is of no value from beginning to end; He is a false witness; He did not come from God; and He cannot tell me anything about God. I do not know anything about God; none of us can know anything about God, the night is dark, there is not a star in the sky — "your faith is vain."

And then Paul takes us a step further and says, "That means if your faith is vain, that there is *no deliverance from sin*, ye are yet in your sins." And have you noticed this, that the fact of sin is not made in this argument to depend upon the resurrection? Whether Christ be raised or not raised, sin remains. Who will dispute it? What is that thing — oh, what is that thing that defiles and corrupts, that destroys everything that is beautiful in life? I do not ask you to study theology: I ask you to survey the whole field of human experience, and explain to me the evil of the world for you cannot deny it, it is here. If you doubt it, go and talk to any mother about her children, and ask her if she has any anxiety about their future. Look out on the world, and the one thing that stands out as predominant in human life is that moral evil, that something that is at war with humankind, and is antagonistic to the highest interests of men, even in this life, to say nothing of the life that is to come. No one has ever found a remedy for it. There are physical diseases for which medical science cannot help us: when the doctor whispers that terrible word, "cancer", then the shadow falls; everybody knows that death is in full cry after him. But oh, there is that other thing that is worse than cancer, that is worse than tuberculosis, it is worse than all the physical ills — that thing that destroys the peace of the individual, and of the home, and ruins the happiness of families, destroys society, and the state, and produces war, until death holds high carnival.

Where did it come from? What shall we do with it? Where shall poor broken humanity find a deliverer? "If Christ be not raised," Paul said, "remember, sin is here;

and ye are yet in your sins." Paul is not talking about the immortality of the soul, he is not talking about the persistence of personality after death, not that: he is talking about the physical resurrection, and all these great principles of the spiritual realm he makes to depend upon this physical fact.

There is a tremendous responsibility resting upon us when the Lord has brought the secrets of the spiritual within the realm of the physical, and says, "In that realm I have given you many infallible proofs, and by that I will judge you in the judgment day." You will not be able to say, my dear friends, that you never studied theology, that you never went here or there: it has been brought within the comprehension of every one of us, if we will heed, by the Spirit of God. "Ye are yet in your sins." And if that be so — did you ever notice this, that men don't grow out of their evil tendencies? A man who has a bad temper, for instance: it grows upon him unless grace intervenes, unless some divine power enters his life, and the man who has been quick tempered and irritable as a young man, is almost impossible to live with when he becomes an old man. All his weaknesses are accentuated as he grows older, in the nature of the case.

Well now, just think of personality persisting after death — whether there be a resurrection of the body or not for the moment — in the spirit world when all these dispositions are carried forward into the other realm, and a man dies in his sins. What a hopeless prospect before us! "If Christ be not raised . . . ye are yet in your sins" — and all this talk about the "fountain filled with blood" is nonsense, there is nothing in it, nothing in it at all; this promise of forgiveness at the mercy-seat, there is no truth in it, no mercy-seat, — "ye are yet in your sins." Is that not a message of despair? Can you conceive of anything more hopeless than that?

And then another thing: Paul says, "I will tell you more than that, if Christ be not raised . . . *they also which are fallen asleep in Christ are perished.*" They pillowed their heads upon His promise, but behind the promise there was no power; they went out into the other life believing they were saved, and that some day there would be a re-union with their loved ones; but it says, "If Christ be not raised . . . then they also which are fallen asleep in Christ are perished." How often I have stood at the graveside, and on such occasions there is a passage I nearly always read: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Where did you get it, Paul? — where did you get it? Who dreamed this dream? Paul said, in effect, "It is no dream — This we say unto you by the word of the Lord." But they are not true, my friends; if Christ be not raised, there is no use reading that at the graveside any more, it is a false hope, nothing beyond, no re-union.

And then once more: "We are of all men most miserable." Is there anything in the world that disappoints you like discovering that *you have misplaced your trust*? I don't think there is any greater test of a man's faith, any greater trial of a man's faith, than when he reposes his faith in some one whom he believes trustworthy, and finds that that trust is betrayed. That is a heart-breaking experience — but to have trusted Christ, to have believed that He died for me, and that He rose again, and that He is praying for me, and that He is coming again to receive me, and then to learn that it is not true, that the hope of the world is a lie — that is hell! There is no misery greater than that.

II.

But I will not leave you with that passage. I wish I could give you two words — I wish I could read just two words to you and make you hear them as my heart hears them: When Paul has gone over that melancholy prospect, suddenly, as swift as lightning, he turns away from that dark picture — and listen to the argument. The great word in the other passage is "if" — if — if — if — if — if Christ be not raised! If the dead rise not! If! But from that "if" he turns triumphantly to cry, "But — but — but — BUT NOW is Christ risen from the dead, and become the firstfruits of them that slept." Ah, my brethren, the hope of the world is no lie, it is gloriously true: CHRIST IS RISEN FROM THE DEAD ("Hallelujah!"). Then if that be so, He died for me, because that is what He said on the other side of the grave: He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; He declared that all the prophecies were to find their fulfilment in Him; He said, "I am going to the cross, and" — in veiled speech He said it, I know, — "I am going to die for you" — and I am interested in what He said. It is a tremendous programme, it is a startling, a staggering statement. And then suddenly the sun goes into eclipse, and a great darkness covers the face of the earth — but in three days He rises again, and He says to His disciples, "Did I not tell you so? O fools, and slow of heart to believe all that the prophets have spoken." Then He says, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." And when I see Him in His resurrection glory, and know that He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," it gives *authority to every word He uttered*; and I will put the Word — the unsupported Word — of my Lord Jesus Christ before all the scholars in the world, because He is the Lord from heaven, and I don't care if ten million scholars deny it, I will say to them, "Let God be true, but every man a liar," for He went into the grave, and into the glory, and He is my risen Saviour, and I know His blood availed for the cleansing of my sins. I know it by His resurrection.

Someone came to see me this afternoon, a dear young girl who was seeking after a fuller life in Christ, and she said, "You know, Mr. Shields, I am so wayward, yet I love the Lord, and I want to be His wholly. She was a fine young high school girl — by wayward, she meant that even her mind was not always upon Christ; she wanted to be more fully consecrated to Him, and she said, "Where can I get help? I believe that He blotted out my sin." You cannot get help if Christ be not raised!

But if Christ be raised, what then? "I cease not to give thanks for you, making mention of you in my prayers," said Paul to the Ephesians, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" — the spirit that discerns, the spirit that penetrates, the spirit that sees the heart of the truth in the personal knowledge of Him — "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" — and what else? Oh, hear me; nay, hear the Word of the Lord — "and what is the exceeding greatness of his power to usward who believe" — there is the power house. What is the measure of it — "according to the working of his mighty power (according to the knowledge of the grasp of His might), which he wrought in Christ, when he raised him from the dead" — can you see it? What power do we need? Paul said this is available, the power that is measured by the energy of the grasp of His might when He raised Jesus Christ from the dead. What did He do with Him? Did He just roll the stone away and leave Him on earth? Oh no! — "and set him at his own right hand in the heavenly places" — where is that? I do not know except this — "far above all principality, and power, and might, and dominion" — is that all? No! — "and every name that is named, not only in this world, but also in that which is to come" — and oh, hear it — "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Seeing that He is risen, then *all the power that was manifested in the resurrection of Christ is to usward who believe*, there is hope that I will not only triumph over all evil tendencies, but over "principality, and power, and might, and dominion, and every name that is named" — even the name of Fosdick and a few of the rest of them — "every name that is named." Blessed be God! we have got a risen Saviour, and there He is at the right hand of God interceding for us.

And if that is so, *He is coming back again*. How many of you believe that some day the Lord Jesus is really coming back again, put up your hands. (The entire congregation responded). What would it be if He did not come? But do you know His second coming depends upon His resurrection? Seeing He is raised, He is the firstfruits of them that sleep; but by and by the harvest will come when He will return, and the dead in Christ shall rise first.

May I dare to ask this, How many have loved ones — how many here to-night have some loved ones who have fallen asleep in Jesus, will you put up your hands? Oh yes! I am glad we are going to see them again, and I am glad we shall know them again. You heard of the dear old minister to whom his wife said once, "My dear, do you think we shall know each other in heaven?" "Well," he said, "don't I know you pretty well now?" "Yes," she said meekly. "I think you do." "Well, I ought to! And do you think I will be any bigger fool there than I am here?"

I love to remember — and I am sure it was written for a purpose — that while there was something different about his resurrection body, while it was a glorified body, yet it was a body of flesh and bones — whether flesh and blood I do not know, but flesh and bones. Mary did

not know Him until He called her by name; but the moment He said, "Mary," she remembered His voice. I think I will tell you a story Professor Kierstead told me one day (I count it one of the greatest privileges of my life to have known that mighty man of God). He said that about two or three o'clock one morning his telephone rang. When he went to the telephone the operator said, "Vancouver is calling you" — that is a long way, is it not? — and so he listened, and someone said, "Are you ready?" And he said, "Yes." "Well, Vancouver will speak to you." He said that across the three thousand miles of space he heard a voice saying, "Is that you, Father?" and he talked to his daughter. He said, "It was a strange sensation, for the years of her married life all passed away, and she was just a little girl sitting on her father's knee. I remembered how she used to talk to me, and how I talked to her; and across three thousand miles of separation that voice annihilated time and distance as I heard her again call me, 'Father.'" And he said, "Do you know, I think it will be something like that in the resurrection, when we meet our loved ones who have gone before and they call us by name and we answer, we will forget everything that has come between, we shall be back in the days when we loved, and best of all *we shall be re-united and one in Christ.*"

I give this as my testimony: it is worth more to me than ten thousand worlds to know that Jesus died for me a sinner, and that He was buried, and that He rose again; it is my only hope that He intercedes for me to-night, for I know my prayers would never reach the ears of God if they did not go by the way of His infinite merit; and it is the joy of my life to contemplate the day when He shall come down the sky. I tell you this truth of the gospel is worth something: it is worth living for, it is worth fighting for — if fight we must — and it is worth dying for; for it is the only thing that is worth anything at all.

I gather it all up in this, as I bring to you in His name, *the living Saviour*. Once I went to hear a great preacher when I was a young man. I understood He was a great preacher, a wonderful preacher, and so I prepared for some great deliverance. I did not know how great he was then; but the fact that I have never been able to forget it, has showed me that He was a great preacher. And He talked as though he were talking to a lot of boys and girls that night. He spoke from this text, "The grace of God that bringeth salvation hath appeared to all men." He said, "Sometimes you hear preachers say there is only one way to heaven — but I am going to tell you of several ways to heaven to-night." And I wondered what he was going to say. "Now," he said, "the first way to heaven is the innocent way, the way of innocence! 'I never did any harm,' says someone" — and in about ten or fifteen minutes he made everyone feel that that road led nowhere, for there was not any one of us who could truthfully say he had never done any wrong. "Well," he said, "we cannot get through that road, let us try another one. Another way is the legal way, the way of self-righteousness! 'I pay my debts; I never defraud anyone', you hear some people say." He talked about that for a while, and in a few minutes he made everyone feel that they ought to go to jail! that if the way to get to heaven was the legal way, there was no way through. "Well," he said, "it does not seem as though we can get through that way, let us try another." And he said, "Another way is the 'do-the-best-you-can way.' A great many people say, 'I

do the best I can.' Well," he said, "you might get to heaven that way" — but he had not been speaking five minutes longer before everyone knew that they were not doing the best they could, he showed us a hundred particulars in which everyone could do better; and he said, "Well, that seems to be a cul-de-sac, there is no way through there. Oh, but there is another way I know, and it is the way of grace." Then he showed us how that road led right through to the Celestial City, and in the simplest language possible he preached the gospel of the blood: the crucifixion, the resurrection, the ascension, the intercession of the High Priest, and the glorious coming again.

And then he said, as if he were talking to someone in a little parlour, "I think I will tell you a story," and he told this story. He said, "There was a father who had three boys, and he called them to him one day and gave them each a luscious peach. They thanked him, and ran away. In a few days he called them back again and said to the first, 'John, what did you do with that peach that I gave to you?' 'What did I do with it! Why, Dad, what did you think I would do with it? What was it for? I ate it, of course.' 'That is all right,' the father replied; and he called the next boy, 'George, what did you do with that peach I gave you?' 'Well,' he said, 'I ate it; and it was so good I wished I had a basket of them, so I took the stone and planted it in the garden, and I am going to have a tree some day.' His father commended him for that; and called the third boy and said, 'What did you do with your peach?' 'I would rather not tell you, Dad.' 'Oh, come now, I should like to know.' 'Well, you know little Jimmy So-and-So' — and he named a little cripple boy who was bedridden, always in bed — 'I knew he had not many friends, so I went down to see him. I sat by his bedside and talked with him a little while, and I took out my peach and I said, 'Jimmy, I brought you this, I want you to have it.' 'Why,' he said, 'that is good of you, but is that all you have?' I said, 'Yes.' 'Well,' he said, 'I don't want to take the only one you have, Charlie.' 'But it is for you, I want you to have it.' 'No, if you had others I might take one, but if it is the only one you have, I would not take that.' 'I argued with him, and he would not take it.' His father said, 'What did you do?' 'Oh, I just changed the subject and talked about some other things, then said good-by to Jimmy, and I put the peach on the chair at his bedside, and I left it with him.' "So," said the great preacher, "I cannot tell you why God so loved the world as to give His only begotten Son, but I know He did it. I have brought Him to you, and in His name I leave Him with you."

Shall we bow in prayer:

We thank Thee, Lord, for Thy unspeakable gift, the gift of Thine infinite love to poor lost sinners. O help us to receive Jesus Christ to-night —

"We cannot do without Thee,
Thou Saviour of the lost,
Whose precious blood redeemed us
At such tremendous cost.

Come to us now, —

"Break down every idol,
Cast out every foe —
Now wash us, and we shall be
Whiter than snow."

Let this be a time when many shall turn to the Lord. We ask it for Jesus' sake, Amen.

AFTER THIRTY-FIVE YEARS.

THIS issue of THE GOSPEL WITNESS is the first number of Volume 36, which means that for thirty-five years THE GOSPEL WITNESS has been regularly and weekly prepared, published and distributed throughout Toronto, Ontario, Canada, U.S.A., British Isles, Australia and New Zealand, Europe, Africa, Asia and the Islands of the Sea. Week by week it has gone forth in the interests of evangelical truth, a messenger of light and liberty in the midst of the darkness of unbelief, sin and ignorance.

This weekly visitor began in a humble way as a messenger from Jarvis Street Church, designed to convey to the aged, infirm, afflicted and occasional "shut-in" something of the blessing which was accompanying the preaching of the Word within the walls of the sanctuary. Gradually the sphere of influence widened until now it has found its way to most parts of the world.

Countless numbers have been saved through the Gospel as set forth in these printed pages. Countless others have been instructed in the faith and led into deeper experience of God's grace. THE GOSPEL WITNESS has also acted as a trumpet, calling to many young men and women, impressing upon them the obligation to devote their all to the Master as He should lead, train for the ministry or full-time service and then go forth in His name. Since Toronto Baptist Seminary was founded by Dr. Shields in January, 1927, this periodical has been its chief recruiting agent.

This paper has been of inspiration to preachers, teachers and Christian workers all over the world, supplying them often with germ thoughts from which they can develop messages to pass on to others, strengthening many of them as they labour in distant parts far removed from the opportunity of Christian fellowship, and encouraging them to hold fast the word of truth. THE GOSPEL WITNESS has enlightened many as to the hidden dangers of Modernism and Modern Cults, and it has exposed the perils of Roman Catholic aggression.

This periodical has been the medium of communicating to the people the needs of the many missionary causes which from time to time have been sponsored by Jarvis Street Church. Large amounts of money have been forwarded to individuals, groups, churches or missionary societies because THE GOSPEL WITNESS has made the need known and solicited help.

With gratitude we acknowledge the great goodness of our God in laying upon the heart of the late Dr. T. T. Shields, its Founder and First Editor, the burden of disseminating the truth by means of the printed page, in sustaining him physically, mentally and spiritually to continue this ministry personally for about 32 years, and for touching the hearts of God's people to enable the paper to be published regularly for this long period of 35 years. THE GOSPEL WITNESS commenced as a small, modest little paper of 8 pages, about 8½ inches by 5½ inches. To-day it carries 16 large pages of material, written and selected with a view to promoting the interests of the kingdom of our Lord and Saviour.

The President, Board of Directors and Editorial Staff earnestly solicit your hearty co-operation in maintaining the high standard and advancing the usefulness of this printed missionary. Please pray for us, give as you can toward the cost of publication, speak well of us and do your part in distributing copies where the message will do good.

THE HABIT OF DILATORINESS

IT SEEMS natural for most people to postpone the doing of a duty as long as they may do it respectably. This is especially true where the duty is an unpleasant one. The habit of dilatoriness is easily acquired, and rapidly developed, and all but impossible to cure.

We remember years ago a Deacon who had a slight lisp, and, speaking of the tardiness of certain people, he said, "Once we had a service which was held on the last day of the year, and the last hour of the day, and some people were late even then."

We have known some preachers who were always late. There are some people who never arrive at church short of five or ten minutes late. Of course the plain, simple reason is, they do not start in time.

There is a great difference between legitimate caution, and dilatoriness. It is always well that we should ponder the path of our feet; that we should not act without due consideration. But the habit of postponement cannot be justified by calling it caution. Even the most dilatory person manages to get to the railway station in time to take the train. He arrives also at the place of employment at the time appointed; the reason, of course, being that the train will not wait; and unless the clock is punched on time there will be a reduction in the pay; which is to say, that even the most dilatory may be punctual when he must be.

This habit intrudes into the religious life. There are people who were converted years ago. They are "going to" be baptized. They are "going to" join the church. But it has become second nature with them to postpone everything that may be postponed.

Such action, religiously, means positive disobedience. God is from everlasting to everlasting, God. Infinite time is at His command; but He created this world to be an orderly world, and therefore He made great lights, the one to rule by day, and the other by night. Thus He gave us time standards. They were to be for signs, and for seasons, and for days and years. Thus we are able to number our days, and to redeem the time.

In the realm of nature God is always on time. So regular and precise is the clock of the universe that astronomers say that they can predict an eclipse, the movements of the planets, a hundred years in advance, and make their predictions true to a second.

It is of the very essence of Providence that events should be properly timed. All things work together for good only as they are properly timed. In grace ours is a punctual God. It was "when the fulness of the time was come, God sent forth his Son". Our Lord fulfilled prophecy to the letter, even in respect to the time and manner of His death.

The habit of dilatoriness is very expensive:

"Old Time, in whose banks we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years."

How much we all lose when we squander time! What opportunities we miss for want of immediate action! How much life would be simplified and enriched if we could all learn the value of the little word NOW!

—DR. T. T. SHIELDS

The Absolute Justice and Absolute Truth of Sovereign Grace

David Otis Fuller, D.D.

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(It is acknowledged with gratitude that many of the thoughts herein contained are taken from the writings of the "Last of the Puritans" C. H. Spurgeon.)

I BELIEVE one of the greatest and most powerful hymns that has ever been written is the one entitled, "Wonderful Grace of Jesus." When it is sung by a group of born again, blood bought children of God there is nothing that thrills me quite so much. Every one of the three verses and the chorus have just about the *whole Gospel* in them. I wouldn't know which to choose for the best. Take the second verse for instance, "Wonderful grace of Jesus, Reaching to all the lost . . . By it I have been pardoned, Saved to the uttermost . . . Chains have been torn asunder, Giving me liberty, For the wonderful grace of Jesus reaches me . . . Wonderful the matchless grace of Jesus, Deeper than the mighty rolling sea, Higher than the mountain, sparkling like a fountain, All sufficient grace for even me . . . Broader than the scope of my transgressions, Greater far than all my sin and shame, Oh magnify the precious Name of Jesus, Praise His Name." The doctrine of sovereign Grace as so clearly taught in Scripture is one of the most comforting, most glorious truths the mortal mind of man can ever think upon. *Despite* the distortions and wilful perversions of this transcendent truth it still *shines* through the night as a beacon from the Lighthouse of God's Word pointing guilty, perishing sinners to the Lamb of God.

Sometime ago I was reading a biography of John Knox the great reformer who shook Scotland by the grace of God and whose epitaph on his grave reads, "He never feared the face of man". In this biography the author quotes *John Calvin* on the question of predestination or election which is another name for sovereign grace. He said "Predestination is a labyrinth from which the mind of man can never extricate itself." And this — from the greatest exponent of the doctrine of sovereign grace the world has ever known.

I am fully persuaded there is but one reason for the many distortions and grotesque perversions of this truth, and that is the *pride* of man. Men are so infernally proud that they must concoct all kinds of crazy theories in attempts to explain to their satisfaction this *mystery* which is taught so plainly in Scripture and which God never meant for us to fully understand but, like all other Scripture, to believe with our hearts. Again I quote "It is easier to understand the Bible by believing it, than to believe the Bible by trying to understand it." I am a Calvinist, a Scriptural Calvinist. I subscribe whole heartedly to every one of the five doctrines ordinarily termed "TULIP", each of the letters of that word standing for one of the doctrines of Calvinism.

I believe in total *depravity*; anyone with any sense ought to even apart from Scripture. One glimpse of man in his godlessness and the depths to which he has sunk in sin ought to convince any fair minded, sane thinker. I believe in *Undeserved* mercy; every bit of mercy that God has ever shown to the rebel sons of men from Adam

down to this hour is all undeserved and shown through sheer grace. I believe in a *Limited* atonement. Clearly in Scripture is the atonement of Jesus Christ limited, limited to "Whosoever".

I believe in *Irresistible* grace; that God's grace working in and through a depraved human heart is irresistible. I refer of course to *special* grace; common grace *can* be and *is* resisted daily, but special grace, never. I believe in the *Perseverance* of the saints. Once God has saved a sinner He will keep that sinner and at last bring him to glory. I prefer to think of it as the perseverance of the Saviour. *He* does the keeping and the holding; you and I would have been in hell long before now if He hadn't.

Whether in your mind or not the foregoing statements which I have made concerning my own faith as a Calvinist, meet with your standards I do not know. One thing I do know — I believe with all my heart in Scriptural Calvinism. I have been called an Arminian by many, and in fact there is hardly a name I recall that I haven't been called by somebody here in Grand Rapids! I almost wish I had a dollar for every name people have called me; I could easily retire by this time!

Our *subject* we have chosen is "The Absolute Justice and the Absolute Truth of Sovereign Grace." There is such a thing as *both* you know, *despite* devilish tactics of cheap politicians and international gangsters on the one hand to do away with all justice, and the dialectics of the Barthians on the other to abolish truth in any form. Absolute justice and absolute truth are *both found* set forth in this blessed Book and one day when He Who is the TRUTH shall sit in majesty to judge the world, nay the universe in righteousness, men will learn *then* that truth indeed is absolute and so is justice.

Let's first of all think for a moment on the *justice of election*. I say a *moment* advisedly. We have only a brief time to discuss this deepest and profoundest of all subjects. I do not pretend to be a theologian but I do know a little of what the Bible teaches. We will not use *Hodge* or *Strong* or *Warfield* or *Machen* or *VanTil* or *Kuyper*, fine as these men have proved to be in establishing the truth of Scripture. I would remind you they are all fallible, everyone of them. Turn will you from fallible men to the Infallible Book, God's Word. I shall defend this great fact that *God has chosen men to Himself* and that the Scriptures clearly teach it.

Let's look at it this way a moment. There are those — and doubtless some of them are listening — who plainly state that IF God has chosen *some* men to eternal life that He has been *unjust*. I turn around and ask you to prove that; the burden of proof rests with you, remember. You have *stated* something that you believe to be a fact — prove it! I would have you remember that not one single soul whom God has ever chosen from all

Eternity has ever *merited* this matchless grace shown them. Is there one man in the whole world — apart from a rank infidelic modernist — who would have the *impertinence* to say that he merits *anything* of his Maker?

God is *in debt* to no man, and at the last great day every man shall have as much love, as much pity, and as much goodness as he deserves. Even the lost in hell shall have all they deserve; ay, and woe worth the day for them when they shall have the wrath of God which will be the summit of their deservings. IF God gives to every man as much as he merits, is HE therefore to be accused of injustice because He gives to *some infinitely more* than they merit? Where is the injustice of a man doing as he wills with his own? Has he not a right to give what he pleases? If God is in debt to any, then would there be injustice. But God is indebted to none; if God is indebted to you listening, step forth sir if you dare and present your case for all to hear!

What *God challenged Job* with, that man who eschewed evil and those ways were perfect before God, I would challenge every last listening sinner with, this morning. Hear it! Job 38:1: "Then the Lord answered Job out of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee and answer thou Me." And when God finished with Job all Job could say he said in these words Job 42:5-6, "I have heard of Thee by the hearing of the ear; but now mine eye seeth The. Wherefore I abhor myself and repent in dust and ashes." And that is what every last one of us this morning now listening will say when we come face to face with the terrible majesty and holiness of this eternal God manifested so finally and completely in His Son Jesus Christ.

In the words of another, "O man, God hast not wronged thee; thou hast not been injured. Bring up thy *claims* and God will fulfil them to the last jot. If you are righteous and can claim something of your Maker, stand up and plead your virtues and He will answer thee." But if you but knew it, your righteousness is but a lie and your best performance but filthy rags. That is according to the Book and where else can you turn to find higher, greater, more final authority? Hear it from the prophet's inspired writings Isa. 64:6, "But we are ALL as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities like the wind have taken us away."

But I defend the justice, the absolute justice of election on yet another ground. To which of you has *God ever refused* His mercy and love, when you have sought His face? Come on, now give an honest answer! Has He not freely proclaimed the Gospel to you all, every last lost son of Adam's race listening to this broadcast? Does not God's Holy Word bid you come to Jesus? and does not He solemnly declare, "Whosoever will, let him come?" Are you not every Lord's day invited to come and put your trust in Christ, from this pulpit and many others in this city? Yes you are and you know you are. If you will not do it, but destroy your own souls — *who is to blame?* If you put your trust in Christ you shall be saved: God will not run back from His promise. Prove Him, try Him. The moment you renounce sin, and trust in Christ, that moment you may know yourself to be one of His chosen ones; *but* if you will wickedly put from you the Gospel which is preached unto you — *as many*, many of you have done up until this moment — and if you will not be saved, then on your own head be your blood! The

only reason why you can be lost is because you would continue in sin and would not cry to be saved from it. You have rejected Christ, you have put Him far from you, and left to yourselves, you will not receive Him.

"Well," but somebody says—and it could easily be YOU now listening for there are so many of these birds (speckled) in Grand Rapids — "I cannot come to God." Your helplessness to come lies in the fact that you have no will to come. Our Lord Jesus Christ testifies to that Jn. 5:39, "Ye WILL NOT come to Me that ye might have life." *If you were but once willing* you would lack no power. You cannot come because you are so *wedded* to your lusts, so *fond* of your sin. That is why you cannot come. That very *inability* of yours is your *crime*, your guilt. You *could* come if your love to evil and self were broken. The inability lies *not* in your physical nature but in your depraved moral nature.

Oh, if you were *willing* to be saved — that's the whole point. You are not willing now and you will never be willing *till Grace* makes you willing. But who is to blame, because you are not willing to be saved? None but yourself; you have the whole blame. If you refuse eternal life; if you will not look to Christ, if you will not trust in Him, remember — your own *will damns* you forever in hell. Was there ever a man who had a sincere will to be saved in God's way who was denied salvation? No, no, a thousand times NO!

Let's ask another question; ask YOU as you listen. You say it is unjust that some should be lost while others are saved. *Who makes those to be lost that are lost?* Did *God cause* you to sin? Has the Spirit of God ever persuaded you to do a wrong thing? Answer me. Has the Word of God ever bolstered you up in your own self-righteousness? No, God has never exercised any influence upon you to make you go the wrong way. The whole *tendency* of His Word this blessed Book, the whole tendency of the preaching of the Gospel, is to persuade you to turn from sin unto righteousness, from your wicked ways to God.

I say again, God is just. IF — you reject the Saviour proclaimed to you, if you refuse to trust Him, if you will not come to Him and be saved, if you are lost, God is *supremely just* in your being lost; but if He chooses to exert the supernatural influence of His Holy Spirit upon some of you, He is surely just in giving the mercy *which no man can claim* and so just that through eternal ages there shall never be found a flaw in His acts, but the thrice-holy God shall be hymned by the redeemed, and by cherubim and seraphim, and even the lost in hell shall be compelled to utter an involuntary note of praise to that dread song "Holy, Holy, Holy, Lord God Almighty."

But now notice for a moment, *the truth of Election*. I may be possibly talking to some Godly souls who cannot receive this doctrine. And here may I stop and repeat something; I am confident that there will be just as many *Arminians* in heaven as there will be Calvinists, for you and I will never be in heaven *because* we were Arminians or Calvinists but simply and only because we trusted ALONE in Jesus Christ to save our souls.

But now my friend, you say you don't believe in election? And you are *ready* even to come to this platform to argue with me about it. All right come along and I will allow you to argue with yourself and before five minutes have passed you will, out of your own mouth, *prove my point*. Come, my friend, you don't believe that God can justly give to some men more grace than to others? Very

well. Let's kneel down here together and pray. You pray first. You no sooner begin to pray than you say, "O Lord be pleased in Thy infinite mercy, to send Thy Holy Spirit to save sinners in this congregation and be pleased to bless my relatives according to the flesh."

Stop! Stop! You *are asking God* to do something which according to *your theory* is not right. You are asking Him to give them more grace than they have got; you are asking Him to do something *special*. You are pleading with God aren't you? that He would give grace to your relatives and friends and to this congregation? How do you make that right in your theory? *If it would be unjust in God to give more grace to one man than to another, how very unjust of you to ask Him to do it!* If it is *all left to man's free will, why do you beg the Lord to interfere?* You cry — and rightly so — "Lord draw them, Lord break their hearts, renew their spirits." I pray the same way constantly but how can *YOU* do it my friend if you think it unrighteous in the Lord to endow this people with more grace than He does the rest of the human race? "Oh," but you say, "I feel that it is right, and I will ask Him." Very well; then, if it is right in *you to ask*, it must be right in *Him to give*; it must be right in God to give mercy to men, and to some men such mercy that they may be constrained to be saved.

I am sure any born again Christian in this room or listening in radio land whether he or she be Calvinist or Arminian would gladly open their hymn book and *sing heartily* together "Oh how I love Jesus . . . because He first loved me." There it is — that's Calvinism pure and simple. You have let it out again. You love Jesus because He first loved you. Well, how is it *you come to love Him* while others are left not loving Him? Is that to your honor or to *His honor*? You say, "It is to the praise of grace; let grace have the praise." Yes, and you and *I agree perfectly*.

What I have always contended for, that Grand Rapids needs so desperately, is a fervent *evangelistic Calvinism*. We have a lot — barrels of it — of a cold, icebox, frigid Calvinism that repels people, that is not Scriptural. When Scriptural Calvinism gets hold of your HEART it will cause your heart and your whole life to glow and grow and flame in white hot evangelism. God grant that this may come soon to this city. That's my earnest *prayer* and the prayer of many others listening I know.

Some years ago such a minister, one who was a strong Calvinist and yet fervent in winning souls, was preaching to a large congregation of *Methodists* who were all Arminians. And this minister was preaching the gospel in power and there were "Amens" and "Hallelujahs" from the audience frequently. At last a part of his text led him to speak on the doctrine of election. He wasn't going to dodge it just because he was in a group of Arminians. Everyone in his audience drew a deep breath. The minister said, "Now my friends you believe this glorious doctrine, I know you do." They all seemed to say, "No, we don't." "But you do," went on the minister, "and I will make you sing Hallelujah over it, too."

So the minister put it this way, "Is there *no difference* between you and other men?" "Oh yes, yes; glory be to God." "There is a difference between what you *were* and what you *are now?*" "Oh yes, oh yes!" There is sitting by your side a man who has been to the same church as you have, heard the same Gospel, he is unconverted and *you are converted*. Who has *made the difference*, yourself or God?" "The Lord, glory, hallelujah, the Lord." Yes, and

that is the doctrine of election; that is all I contend for," the minister said.

And so say I to you. If there be a difference, the Lord made the difference. That is enough for me. I don't care about the words or the phraseology, or the form of creed. I don't want you to subscribe to *my creed* but I do want you to subscribe to a creed that gives God the glory of His salvation. Every saint in heaven sings, "Grace has done it." And I would have every saint on *earth* sing the same song, "Unto Him who loved and washed us from our sins in His blood, to Him be the glory forever and ever." The prayers, the praises, the experience of those who do not believe this doctrine prove the doctrine better than anything I can say. May God help you listener, if He has not done so already, to believe and proclaim this glorious truth unto your whole heart!

(Copies of this pamphlet may be secured by writing the Book Table, Wealthy St. Baptist Church, Grand Rapids, Michigan. No charge for as many as you can prayerfully use. We do need funds and would appreciate any contribution to pay for the printing for as wide a distribution as possible.)

DATES TO REMEMBER

April 21—

Easter Sunday special services. Appropriate messages and music. Evening service to be broadcast: 7.30 - 8.30 over CHWO, Oakville: wave length—1250.

May 2—

Toronto Baptist Seminary Graduation Exercises with Dr. C. D. Cole as speaker.

May 5—4.30-5 p.m.

Jarvis Street Church with Dr. Slade, choir and congregation in coast to coast broadcast in the Church of the Air series Dominion network.

November 3—

Mr. James Armstrong, Irish evangelist, will conduct evangelistic services in Jarvis Street Church for two weeks.

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.

KEPT

"Kept by the power of God through faith unto salvation."
—1 Peter 1:5.

By Dr. John Wilmot

THE Lord has charged Himself with responsibility for His people's security, even as He is the Author of their salvation. Initial salvation is variously represented in Scripture: here it is a begetting (verse 3). Sinners become *children* of God in the only way possible; they are begotten. Thus their title to the heavenly inheritance is the most valid: they are born unto it, for involved in this relationship, effected "according to His abundant mercy" and "through the resurrection of Jesus Christ", is heirship; the inheritance is our birthright, and it is "reserved in heaven", changeless, spotless, timeless. No element of deterioration within can accomplish its decay — it is "incorruptible"; no evils of environment can contaminate it — it is "undefiled"; consequently it endureth forever — "it fadeth not away".

In human affairs the security of the inheritance does not necessarily carry with it the security of the heir. Calamity, death, may ensue ere the time to possess arrives though the title to possession be established. The estate may in every way be most excellent: it is so here; but what is there to ensure that the rightful heirs shall succeed to it? Here is an inspired assurance written to encourage us to "hold fast the confidence of the hope steadfast unto the end".

"For you who are kept." Salvation was obtained by the Lord Jesus Christ; by Him alone and exclusively; there is no other saving name (Acts 4:12). It is of grace through faith (Eph. 2:8). But grace produces graces, and faith brings forth her fruits. And the evidential language of Scripture conditions salvation accordingly, as, for example, by our endurance (Matt. 10:22), our continuance (Col. 1:23), our holding fast (1 Cor. 15:2). There are "things which accompany salvation" and prove genuine our claim to it (Heb. 6:9). The righteous, it is said in this epistle, are saved with difficulty because of the forces of evil ranged against them (4:18).

What provision is made for all this? The answer is, they endure and continue and hold fast and grow and bear fruit, who are "kept". The epistle views faith tried in fire, the saints buffeted by the world, suffering on the behalf of Christ. And the fruit of the Spirit becomes the more apparent by reason of the barren environment. The word itself supposes assault and peril. It is a military term: "kept", that is, as in a garrison town besieged by the enemy. The inheritance is in heaven, reserved; but the heirs are on earth in a hostile situation; but they are guarded by God's power.

The epistle warns us against our several foes, foes which, should they finally conquer, must deprive us of the inheritance. "Your adversary, *the devil*, goeth about like a roaring lion" (5:8). By his subtlety, strategy, strength, he would overcome the saints, for before their emancipation they were his captives, his servants. Every soul begotten of God is translated out of the authority of darkness. Can we wonder that we henceforward become the chief and special objects of attack? God would, therefore, have us beware of our foe who is here described in his true character and intent. We must not underestimate his power from whom we have been so mercifully delivered, for that deliverance necessitated "abundant mercy" (3); nor may we regard him with

levity as though we may presume now that we are no longer in his power, for even Michael the archangel could but refer the devil to the Lord for rebuke (Jude 9). Notwithstanding, we have no cause to fear, for, we are "kept".

The Evil One has two accomplices, within and without, the flesh and the world. He has intelligence within the citadel, so to speak, a quisling within! Therefore it is written, "Abstain from fleshly lusts which war against the soul" — the enemy within. Again, "the time past of our life may suffice to have wrought the will of the Gentiles" — the world without (4:3). The *flesh* and the *world* also are described in their true colours. Satan would deceive us and allure us from Christ by sin's pleasures and fashions and follies, so that we should lose our pilgrim character, so that we should become "short-sighted, and not see afar off and forget that we were purged from our old sins" (2 Peter 1:9). Therefore must we keep ourselves unspotted from the world if we would gain possession of the spotless inheritance. And that is impossible except we are "kept"; hence this blessed assurance. But how are we "kept"?

"By the power of God through faith". Our inherent weakness, and evil environment, and the strength of the enemy, demand a power superior to this triple combination, the world, the flesh and the devil, and such is the power of God. The power by which we were quickened is the power which keeps: "By" may well be "within", signifying the sphere in which we are kept. That is to say, sinners, when begotten of the Spirit and believing, are brought within the sphere of the effective and protective operation of the very power of God. Who can estimate the might of that power which raises the dead so that the soul, on believing the gospel, is given a spiritual resurrection, a quickening into the life of God, a translation into the kingdom of His dear Son, which, except a man be born from above, he can neither see nor enter? (Col. 1:13; John 3:3-5). Into the realm of the operation of such power believers are introduced, and thus it is they are kept.

Further, this is the power which raised up Christ from the dead (3) which Paul describes as the "mighty power which God wrought in Christ when He raised Him from the dead" with its objective "to usward who believe" (Eph. 1:19, 20). His enemies had said, "This is the Heir, come, let us kill Him and the inheritance shall be ours". So they killed the Lord Jesus. And the joint-heirs would have perished with Him. The fortunes of their heirs presumptive are bound up with those of the Heir apparent. But that was their hour, the world's, and the power of darkness, soon to be superseded and vanquished by God's hour and the power which raised Christ again. What power is greater than death? All is impotent in its presence. Death is the issue of the trinity of evil against which we are kept. For sin within, the flesh, brings forth death (Jas. 1:15). The sorrow and pleasure of the world worketh death (2 Cor. 7:10; 1 Tim. 5:6), and Satan held authority over death, that king of terrors (Heb. 2:14). But God's people are kept by a power which has demonstrated its superiority over the utmost that the combination of their foes can accomplish.

No power can overcome Him Who is Himself the Overcomer of death, and within His power believers are kept. Yes, believers, for God combines the operation of this power on His part with the exercise of faith on ours. It is "through faith"; faith which is the instrumental

means of our salvation and of our security. What comfort is in this word. The *strongest* saint does not keep himself; God's power keeps him through faith as its instrument in operation. So also "the *feeblest* saint shall win the day though death and hell obstruct the way". A child, it is said, was observed to continue long in prayer, for she had heard and sung the words, "Satan trembles when he sees the weakest saint upon his knees", and desired to make the Devil tremble a long time! To what end are we kept?

"Unto salvation ready to be revealed in the last time." The preposition is related both to purpose and time. God will keep His people unto their salvation's completeness. Then all danger will be past. But there is more than immunity from danger in this word; it corresponds to the hope and inheritance (3 and 4) and is ready awaiting the time of unveiling. When is that time? It is said to be "the last time". Not till then will the salvation be revealed. The last, that is, the most extreme or remote, that which concludes the duration of this present evil world. God, then, will keep His people unto the very consummation, of which the Saviour spoke when He, the risen One, charged His apostles with the evangelization of all nations. Right through the predetermined course of the Church militant, through Satan's "short time", through the final insurrection to the extreme point, until the glorious and victorious unveiling of the Saviour from heaven for whom we look (Phil. 3:20). "The last time"

will see the last sinner saved, the last enemy destroyed, and all the saints kept inviolate from the first to the last. Yea, when surrounded by the "manifold trials" (1:6) or passing through "the fiery trial" therein partaking of Christ's sufferings, even then shall they be kept, "that when His glory shall be revealed they may be glad also with exceeding joy" (4:12-13).

Let not Christ's people sing rapturous songs about His coming, and vow in consecration hymns to suffer, live and die for their Lord crucified, when the lines are fallen unto them in pleasant places, and yet fail in true witness to Him in the perilous times of apostasy. Let us be willing to suffer reproach for His name, not deceiving ourselves by any erroneous persuasion that escape may be had from the severest testing, but finding incentive unto patient-endurance in the prospect that salvation shall be revealed in the last time when "grace shall be brought unto us at the revelation of Jesus Christ" (13). Let us not forget the gracious and sufficient assurance that *unto* that time, *unto* the uttermost, and therefore through the severest trial-times, the Church shall be guarded in His almighty power, a power superior to the combination of the principalities and powers of the great adversary, and she shall prove how grandly God can keep. Let us then be strong in the faith of Christ Who triumphed over every foe of His and ours, and through His guardianship until the very final moment, we shall triumph too.

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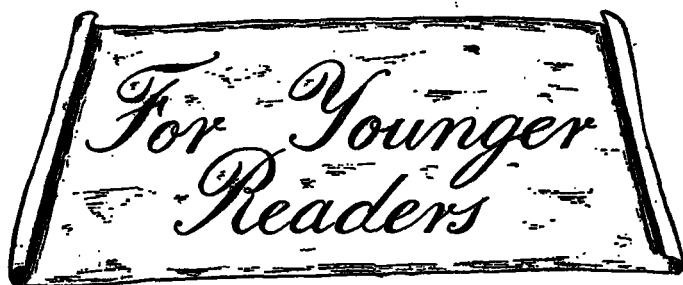
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Please send me _____ copies of *The Doctrines of Grace*. Enclosed you will find \$2.50 for each copy ordered.

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"BE PREPARED"

By A. Norman McMillian

"First Aid is O.K.," said Jack, flinging his well-filled haversack over his shoulder, "but it seems to me we get lectures on it all the time."

"Yes, I know," agreed Don, "but it's little use unless you learn it pretty thoroughly."

"Look at the Second Troop!" argued Jack. "They've got a brass band and everything. They don't spend all their time tying reef knots and bandaging broken legs. I asked Scouter why we couldn't have a band."

"And what did he say?" queried his companion.

"Said bands don't make for the best Scouting. Scouts should keep to the outdoors. . . . Jumpin' catfish, we spend most of our time indoors studying musty old first aid."

Don picked up a stout stick and began whittling the end with his Scout knife. "Scouter wants the Troop to win the First Aid Shield at the Spring Rally . . . that's why he's cramming first aid just now. We get lots of outdoor Scouting in the Spring, Summer and Fall, now, don't we?"

Jack assented cheerfully enough. "Yep. And we get enough by ourselves on these Saturday afternoon hikes. Too bad the rest of the chaps would rather go to the show."

They climbed the fence by MacDonald's bush and headed for the creek.

"I'm going to make another stab at baking today," Jack announced. "Last time the dough was so hard we played duck-on-the-rock with it!"

"If at once you don't succeed," admonished Don. "Remember my first try? The blamed thing tasted like wall-paper paste."

Jack laughed heartily at the thought and pointed to a plane that circled overhead. It was not an uncommon sight, for both boys lived within six miles of one of the Commonwealth Air Training schools.

"It's a Harvard, isn't it?" speculated Don. "Boy what I'd give to be able to fly one of those things."

Jack seized his chum's arm.

"There's something funny about that plane, Don,—," he hesitated, as the plane took a sudden dive earthwards. "If you ask me, I think that pilot's in trouble."

"Great Caesar!" exclaimed Donald, "I think he's going to land in this field!"

"You're right there," cried Jack. "But not from choice. That plane's going to crash. Something's wrong."

Hardly had Jack finished his sentence before his prophecy was fulfilled. Like a wounded bird, the plane slid to the earth not two hundred yards from where the amazed Scouts were standing. A burst of flame shot from the engine, and before the two boys could find words, the entire body was a flaming mass. "Come on!" yelled Jack, "We've got to get help."

"No time for that," replied Don. "We've got to get the pilot out."

Both Scouts raced towards the wreck. Desperately, their faces covered with hastily dampened handkerchiefs, they worked to release the trapped, unconscious pilot. Somehow, — they could never quite remember how, they succeeded in lifting him from the cockpit, and removing him to a safe distance from the inferno. There they laid him on the ground and set about making him as comfortable as they could.

"Good thing we brought that first aid kit, Jack," shouted Don.

"I'm scared . . . this chap's bleeding to death."

He took a deep breath. "We've got to apply a tourniquet. Give me your neckerchief, and pass me that stick over there. Fast, man, fast!"

They worked nervously over the tourniquet, and were relieved when the flow of blood ceased. Suddenly the air was rent by the weird scream of a siren. Jack and Don glanced at the gate at the far end of the field. The ambulance from the Camp was bearing towards them.

"Thank goodness, they've come," muttered Jack, "Believe me, I was scared."

"Me, too!" said his companion, in a subdued voice. "Boy, what I could do with more knowledge in first aid."

The Medical Officer approached them; after attending to the injured pilot. "Boys, you've done a dandy job on this chap. He owes his life to you. There's no doubt about that!"

The Scouts exclaimed in chorus: "Will he be all right, sir?"

"I think he will. Can't say for sure. He's lucky to be alive," replied the Officer, picking up his kit and mopping his brow.

Word of the accident had spread through the town before the Scouts reached their homes. The part that the Lynx Patrol Leader and his Second had played in the rescue was the talk at every supper table that night. Scouter dropped around at Don's house just after supper.

"Don, we're mighty proud of what you and Jack did this afternoon," he enthused.

Don shook his head.

"We owe it all to you, sir. I know now what you meant when you said we must be thorough in our first aid. I guess the Chief Scout knew what he was doing when he chose 'Be Prepared' for the Scout motto."

—The Evangelical Christian

HE KNOWS

This day belongs to Jesus;
He orders every hour;
I will not fear the world's alarms,
For He is my strong tower.

The Lord knows every moment
Ahead of me today,
And only what His will permits
May enter in my way.

And every care or problem
His love for me has planned,
I'll meet with trust and confidence;
My times are in His hand.

—J. E. R.

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 4 April 28, 1957

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

THE GOAL OF KNOWLEDGE

Lesson Text: 2 Peter 1:1-11.

Golden Text: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:8.

Introduction:

This Second Epistle of Peter was written about 66 or 67 A.D., shortly before the death of the Apostle (2 Pet. 1:14), and before the fall of Jerusalem in 70 A.D., the event which was a foregleam of future judgment. The Epistle was written to warn the believers of the errors of false teachers; and to exhort the believers to continue steadfastly in the truth, so that they would grow in grace and in the knowledge of our Lord and Saviour (2 Pet. 3:17, 18).

Outline of Second Peter:

- I. Knowledge and True Christian Growth: chap. 1.
- II. Knowledge and False Teachers: chap. 2.
- III. Knowledge and the Return of Christ: chap. 3.

Exposition:

Simon Peter addressed this Epistle, not to any particular church or individual but to Christians in general, described as those who "have obtained like precious faith with us" (v. 1). At the very outset he would emphasize the fact that we are not saved by our own efforts or works, for "all our righteousnesses are as filthy rags" in the sight of the Lord (Isa. 64:6), but we are saved through believing in the atoning death of Christ, who is our Righteousness (Jer. 23:6; Rom. 3:21-26; 4:3-6; Gal. 5:5). Our very faith is the gift of God whereby we are enabled to lay hold of the promise of eternal life, available for all who will put their trust in the Saviour (Eph. 2:8-10; Tit. 1:1, 2).

The Apostle Peter uses his full name, Simon Peter, as he addresses his message. His testimony is to be believed, inasmuch as he was an eye-witness of the ministry of the Lord Jesus Christ (verses 16-18). He had been with the Saviour from the beginning of His public ministry upon the earth, being a witness of His glory, as well as His suffering (1 Pet. 5:1).

The benediction, which follows the address in most Epistles, is most significant. The Apostle Peter is exhorting the Christians to grow in grace and hence he prays that grace and peace might be multiplied unto them (Rom. 1:7; Phil. 1:2; Col. 1:2; 1 Pet. 1:2). Grace and peace would come to them through an experimental knowledge of God and of Christ. In fact, all the Christian virtues become ours through the Lord Himself, who has given us not merely eternal life itself, but all things which are necessary for our spiritual welfare (Matt. 6:33; 1 Tim. 4:8). God is our wise Heavenly Father, who makes all provision for the needs of His children (Matt. 6:7-11; Phil. 4:19). He has called us to be His "by his own glory and virtue" (1 Pet. 2:9).

The Word of God is the instrument of the Holy Spirit by which we are born again from above (John 3:3; Tit. 3:5-7; Jas. 1:18; 1 Pet. 1:3, 23). On the human side, we lay hold of the precious promises in the word, which tells us that if we believe in Christ we have eternal life (John 3:16), becoming partakers of a new nature, even the very nature of God (John 1:12; 1 John 3:2). At the same time, we are delivered from the corruption and death of this world because of sin (2 Cor. 1:9, 10; 1 Thess. 1:10), for we shall never perish (John 3:36).

But salvation is much more than deliverance from the penalty of sin, great as is that blessing. Salvation, in the full sense of that word, includes daily cleansing from the defilement of sin and the final attainment of perfection through Christ (1 Pet. 1:9). The Lord would have those who are saved make progress in the Christian life. We are

not to remain in the kindergarten of Christian experience, but we are to advance into the higher grades of knowledge. Many who have been truly saved have remained in a state of spiritual infancy (1 Cor. 3:1, 2; Heb. 5:12, 6:1). The Lord has made provision whereby we may grow to maturity, becoming more and more conformed to the image of our Saviour (Rom. 8:28-32; Eph. 4:11-15). He would have us become diligent students in the school of the Master.

Faith in Christ is the first essential. But in our faith we are to supply virtue, moral excellence, manly strength (Phil. 4:8). In the exercise of virtue we shall need knowledge, the ability to discern. As we know in increasing measure the will of God for us, we shall exercise self-control (Acts 24:25; Rom. 9:27), and inasmuch as we learn through experience that the will of God is perfect (Rom. 12:1, 2), we shall more patiently endure the trials and sufferings which are necessary to Christian growth and holiness.

Patient endurance of sorrow, suffering and trial will lead to godliness (Rom. 5:1-5; 2 Pet. 3:11-13), and as we become more like our Saviour in character, we shall become more like Him in kindness and loving compassion towards others. Love is the most lasting virtue of all (1 Cor. 13:13; 1 John 4:16).

The expression "these things" is repeated a number of times in this chapter (verses 8, 9, 10, 12). If these Christian virtues are present and hold sway in the life of the believer, he will not be a barren Christian, but one who yields fruit; that is, his is not a dead faith but a living faith, manifesting itself in practical conduct (Jas. 2:14-26). Even in the physical sphere, growth is the sign of life. All these graces tend toward the goal of knowledge, an experimental knowledge of our Saviour Himself (Phil. 3:7-14).

On the other hand, one who has not grown in grace is described as blind, since he does not possess spiritual discernment. He is short-sighted, and with impaired vision he cannot clearly see the truths of God's word; sacred truth is veiled, as far as his understanding is concerned. There is such a thing as holding down or choking the truth by evil living (Rom. 1:18-22, 28, 32).

As failing eyesight and faulty memory are signs of increase in physical age, so the lack of spiritual vision and the failure to remember and to consider the experience of being saved from sin are marks of declension, signs of the ascendancy of "the old man" in the life of the believer (Judg. 16:15-20; Hos. 7:9; Rom. 6:6; Eph. 4:22; Col. 3:9). A young man who had been away from home and at college had become formal and cold, was asked to lead in prayer in his home church. As he boasted of his own virtues, and like the Pharisee prayed "within himself" (Luke 18:11), his pastor quietly whispered, "Remember where the Lord found you." As the young man remembered the life of sin from which he had been delivered, he was humbled.

Wherefore, we are exhorted to make our calling and election sure. We must work out our own salvation, for it is God who worketh in us (Phil. 2:12). We do not work for our salvation, but rather work because we are saved. We are saved that we may glorify God by holy living. If these Christian graces are ours, we shall not stumble or fall (1 John 2:10; Jude 24), and God will give us not merely an entrance, but an abundant entrance into His everlasting kingdom (Col. 1:18).

Daily Bible Readings

April 22—The Steps Which Follow Justification	Rom. 5:1-11
April 23—Walking in Newness of Life	Rom. 6:1-14
April 24—Justified and Glorified	Rom. 8:28-39
April 25—Think on These Things	Phil. 4:1-8
April 26—Spiritual Babies	1 Cor. 3:1-15
April 27—Spiritual Maturity	Heb. 5:12 - 6:1
April 28—Spiritual Perfection	Eph. 4:1-16

Suggested Hymns

More holiness give me.
Take time to be holy.
Nearer, my God, to Thee.
I am Thine, O Lord.
Nearer the cross, my heart can say.
O Jesus Christ, grow Thou in me.

Easter Sunday Evening Broadcast

from

JARVIS STREET BAPTIST CHURCH

Over CHWO (dial 1250)

7.30 to 8.30

We regret that owing to technical difficulties last Sunday evening's service of JARVIS STREET did not, as announced, go over the air.

The Radio Company have assured us that the necessary correction will be made and without fail everything will be in order for next Sunday evening.

We are sorry for the many who were tuned in with the hope of sharing last Sunday evening's service with us, but in the church there was a fine congregation, and we had a truly great service. The broadcast rehearsal last Sunday evening will, we hope, help to make all future broadcasts more enjoyable:

"All things work together for good."

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:

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130 Gerrard Street East, Toronto 2, Canada.