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The Jarvis Street Pulpit

If Any Kind of Bombs in Human Hands Can Depopulate the Earth as Science Predicts, All History is a Lie — and We Have No Bible and No God!

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 1st, 1954
(Stenographically Reported)

"And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man."
—2 Sam. 24:14.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:9.

I.

MODERN Science, as well as Science "falsely so-called", for a generation or more, has been exercising itself to drive God, and, in some cases, even the very idea of God, out of the thought of men; and now in our day it seems equally bent on driving the people of the world out of their minds. I do not impugn the motives of the nuclear scientists. I do not suggest that the motives of their painstaking investigations and accomplishments are anything but praiseworthy, inspired as they are by a legitimate fear of the growing destructive potentials of the enemies of human liberties.

The late President Franklin D. Roosevelt spoke wisely of Four Freedoms, one of which was deliverance from the fear of fear. Whatever else may have resulted from the Second World War, it certainly did not deliver us

from fear; but has left the world, at least that part of the world called "free", wrapped in the ever-deepening darkness of a hemispherically somnambulant nightmare which loses nothing of the hideousness of its aspect with the rising of the sun.

But what is this universal terror which has filled the world with fear? We cannot deny the reality of the varying degrees of atomic destructiveness. Hiroshima, Nagasaki, the Pacific, and other Tests, forbid our doing so; the thing we fear is real enough. The ultimate destructive potential, however, we are thankful to say, is as yet unknown and unknowable. One Scientist tells us it is within human ability to make a single bomb that would completely destroy the whole of the United States. Another, still bolder, speaks of the possibility of the production of a bomb that could completely destroy all life

upon the earth, and leave the whole earth a lifeless waste. Another speaks of the hydrogen and nitrogen bomb as so polluting the whole atmosphere for miles above the earth as to make any kind of life upon this Planet an impossibility for thousands of years to come! As there are no Methuselahs among us, I suppose, this generation need not be concerned about the thousands of years to come.

But setting the established facts in one column, and the possibility of exaggeration in the Scientists' predictions in another, the balance, whatever it be, is sufficiently terrible to fill the world with fear.

Every thoughtful person must be filled with concern and with sympathy for the statesmen of the nations, who feel the responsibility of developing such defence of the people they lead and govern, as may, in the truly awful circumstances, be possible.

And here, perhaps, I had better offer my apology for presuming to speak upon a subject involving the complexities of nuclear science, and which yet is of universal importance. Of what value can the opinion of "only a preacher" be upon a subject so vital and vast?

The circulation of THE GOSPEL WITNESS in over fifty countries brings me into communication with many men of high position, and of undoubted intellectual strength and discernment. From some of these in different parts of the world I have received words of encouragement respecting the comfort some messages have brought them. Some time ago I received a letter from one of the most famous, if indeed, not the most famous and influential Protestant religious leader in the world.

Dear Dr. Shields:

Your vitally important paper, THE GOSPEL WITNESS and PROTESTANT ADVOCATE reaches me regularly and commands my sympathetic attention. The last number, notably the one containing your sermon on "The King of Glory Shall Come in", has moved me more profoundly than any of the many vital numbers. With all my heart I thank you and thank God for this highly important and deeply moving message. Never was your faithful witness more needed, near and far, than in the period through which we are now passing.

With highest regard,

Yours sincerely,

DR. JOHN MOTT

Being laid aside for six months, only spasmodically able to get abreast of the news of the world, I have been tortured with the necessity of silence, until, though still supposed to be disabled, I have at last had to say within myself, like Jeremiah: "HIS WORD WAS IN MY HEART AS A BURNING FIRE SHUT UP IN MY BONES, AND I WAS WEARY WITH FORBEARING, AND I COULD NOT STAY."

So I am here to do what I can to fulfil, as I may be able, my commission: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

Greatly daring, therefore, and apparently trespassing far beyond the bounds of modesty, I essay the task of trying to bring some comfort to as many in high places as my words may reach. And I beg of you who listen, as I would beg of you who later read, to hear me in what

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I have to say. For, as a child may find a diamond which even the richest could ill-afford to lose; and as Josiah found the law which had been long neglected and forgotten, in the temple, and by bringing it to light saved his nation from destruction, so may the humblest preacher be directed either to an unknown, or obscured, or forgotten mine of truth, which, could it be wisely and appropriately used, might save not only a nation, but a world from catastrophe.

I would minimize none of the dark predictions which have been made. I would not say a word to lessen the endeavours of the nations to protect themselves against possible unparalleled disasters, so far as it is humanly possible; but in view of all these dire predictions, what defence is there? It is imperative therefore first to secure the utmost supply of these destructives; and an insurance of our equality with potential foes; and then the ability first to use the power we have.

But who can be equal to these things? and who can be sure? and being unsure, who, even among the most discerning and the mightiest, can be at peace? If such unimaginable dangers are imminent, I approve of the British Government's action in compelling Coventry to attend to her defences. On the other hand I can understand the authorities of Coventry's asking, "What is the use? Where can there be any defence?"

In Canada they speak of evacuating cities of perhaps a hundred thousand, experimentally, within an hour or so. What a futile suggestion in these days of motorized traffic, and the almost impossibility of disentangling "traffic jams" even in small cities in the rush hours of the day! And what should be said of a city like Toronto, with its one and one-quarter millions? And to go still higher, of Chicago, and New York, and London! Even could the unending lines of vehicles proceed uninterruptedly, and without some vehicular accident that would jam

a single artery for miles behind it, whither could the fugitives flee? Perhaps, in part, from the centre of destruction, but only to be cut down a few miles farther on by radio activity! Or, could they escape at all, how could they carry food for millions sufficient to preserve life? It seems to me that those who thus talk of such possible evacuations, whatever their organizing ability, must be almost devoid of imagination. And if this picture be even approximately true to the possible factual future, what can mankind do; and whither can it flee?

We seem to be living in an age of madness. The two world wars have compounded racial antipathies and war-bred hatreds into a deadly atmospheric virus, which seems to have paralyzed much of the conscience of mankind.

An ancient Book to which I shall later refer, but which is doubtfully regarded in many quarters, speaks of the whole world as "lying in the Wicked One". And it really looks as if there might be some malignant intelligence abroad, poisoning the minds of men. But whatever the explanation, the outlook for mankind upon this earth, by any natural estimate of future possibilities, is despairingly dark and desperate. The raven of Science is continuously striking our already terrified spirits with its croaking, while the vultures of pessimism hover above us polluting the atmosphere with their carrion-tainted breath, and seem by their raucous antiphonies to be saying, "Amen" to all the predictions of the prophets of woe. In an atmosphere of such educated madness the wonder is that mankind maintains its sanity at all.

II.

BUT SCIENCE IS NOT THE FIRST OF THE VOICES OF DARKNESS AND DOOM WHICH SOMETIMES HAVE FILLED THE HUMAN MIND WITH FEAR. There is a very ancient Book, not wholly forgotten, but looked upon as an archaic example of how the human mind in its infancy looked upon the world and its life. Even the most erudite scholar may laugh with his children at their nursery rhymes and pictures, and it may not be unprofitable for us to listen to some of the dark sayings of that ancient Book, for it claims to be a historic record.

It speaks of the "beginning" of everything, and recites a catalogue of origins. If so you choose to regard it, and to assume it to be a Book of legends — what then? Even legends may be interesting and suggestive. Perhaps even the most credulous and docile disciples of Science may listen with me to this most ancient competitor of Science in its modern predictions of woe.

This ancient Book confronts us as an *indisputable and indestructible fact of history*. For whatever it may be worth, there it stands. It tells an appalling story of the destruction of the whole earth by a flood, with all living things, save for a few who were saved by an ancient "shelter". It records the fate of several cities, whose inhabitants did not conform to a code that differentiated between right and wrong, and which, because of their wickedness, were consumed by some kind of fire falling from the skies. It speaks also of the destruction of the armies of the greatest of all world powers of that time, being overwhelmed by the sea; and there is another story of a great army of the greatest of all world powers of that later day, while besieging a city, by some strange visitation — perhaps we may not say any kind of radio-

activity — being apparently invincible at night, and without the unsheathing of a sword, early in the morning, as the record says, "Behold, they were all dead corpses"!

This ancient Book, this Surveyor of the woes of the world, looks upon a graveyard of nations, in the Thirty-second Chapter of Ezekiel, almost with apparent complacency, as it says:

"Wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty, go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company; his graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword."

But time would fail me to tell you how this Book speaks of human sorrow and suffering, of wrath and of judgment and woe upon woe.

AND THERE IS A SECOND SECTION OF THE BOOK, WHICH IS CALLED "NEW". That, too, has its own terrifying passages. It speaks of "wrath to come", of "the damnation of hell"—whatever that is. It paints a picture of a man in a place of punishment who exclaims, "I am tormented in this flame." It speaks, too, of some being sent into "everlasting fire", of "a lake burning with fire and brimstone". Its predictions are as terrible as those of any Scientist, when it predicts a day "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up".

And listen to these terrible words:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and

tongue, and people. Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:6-11.

"And I heard a great voice out of the temple saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

—Rev. 16:1-21

I shall not presume to attempt any interpretation of these terrible symbols, nor to give them any ordered or chronological place in the future history of mankind: I am content merely to call your attention to the fact that these terrible things are written in this ancient Book. (But let us leave these direful sayings to challenge the dread pronouncements of Science.

III.

LET US LISTEN FOR A MOMENT TO THE VOICE OF THIS ANCIENT BOOK IN CONTRAST WITH THE VOICE OF MODERN SCIENCE. This Book claims to be history. It goes back to the "beginning", and it introduces some Thing, some One, a Power, invested with all the attributes of personality. The Book tells us it is the voice of a Person: "In the beginning God created the heaven and the earth". Who, or what, that Person is, who is called "God" I shall not now attempt to say. Let it be sufficient that He claims to be the Author of this ancient Book. How do I know? It speaks of the "Beginning". Who was there in the beginning? Only this Person called God. The Bible meets you with a tremendous challenge to heart and intellect in its first verse.

This ancient Book, so far as its beginnings at least are concerned, must be the voice of God, or it has no message worthy of human credence. It could not go farther back than "the beginning". It presumes to speak of the creation of the heaven and the earth. Who was there to observe what occurred "in the beginning"? Only God! It is He Who speaks, or otherwise its testimony is but hearsay evidence, that even in our day would not be accepted in any Court of law. It has become fashionable to question all this, although men of intellectual integrity, even though they do not bow to its authority, yet hesitate to dispense with it altogether. They admit that Someone called "God" may have had something to do with its production and preservation. They will not deny that it has had a certain moral influence in the affairs of men. They acknowledge its uniqueness, and that, on the whole, it has never been equalled. It should be studied as "literature"! And in so far as it lays claim to historic acceptance, its records may be useful when confirmed by what they call "the consensus of scholarship"! But always its dicta must be subordinated to human rationalistic conclusions.

They say it is really "a lovely Book"! Its poetry, the sublimest in any literature! And not a few of its sayings, they say, are eloquent expressions of a wisdom, of a divine Element, to be found nowhere else. The Book, they say, may not wisely be discarded. It may yet in certain circumstances prove useful!

And so this doubtful admirer of the Old Book assumes the attitude of a modern long-distance tourist, who sets forth, with great confidence; notwithstanding, he unlocks the trunk of his car and puts in a jack, and a trouble-light. An observant friend inquires, "Are you expecting difficulty?" To whom he replies, "Oh, by no means! You see motoring is not what it once was. Our roads are so perfectly paved now that we have little to fear on that account. Tires are so well made! Science has discovered how to contain the air, the spirit — the *pneuma*, in such a way as to make them unpuncturable. And modern engineering has made the engines almost as dependable as the sun. I often take these long journeys in confidence and comfort, and return with everything about the machine working as perfectly as when I started." "Then," says his friend, "why the jack and the trouble-light?" He replies, "Well, one may be forced to make a detour. He may have to travel a bit of rough road with soft shoulders. I carry the jack for emergencies. I might need it, although it is not at all likely. And I might have some mishap far in the country on a dark night, where my trouble-light would be very useful."

So speak also our doubtful scholars about The Book: "Once it was said to be 'a lamp to the feet', and 'a light to the path', but Science has removed the stones from the way, and the path of life is very well paved to-day. And what, with our mastery of the practical Sciences, political, social, economic, and, broadly, the Science of human relationships in general, there is really not much danger of the individual or the State getting into the ditch. Of course, we might do so; hence I carry my religious 'Jack', and my religious 'Trouble-Light' in my trunk for help in unusual circumstances!"

May I ask you, my doubtful friend, whether in our day mankind has been forced off the main road on to what seems to be rather a dangerous detour? Is not the car of human interests just skirting a precipice, below which there are unfathomable depths of darkness? Would it not be wisdom to call a halt for a while, and see to the readiness of our old "Jack", and lay our hand upon our unused "Trouble-Light"? Surely if ever we needed superhuman help, we need it now!

Let us lay hold of our "Trouble-Light". It may help us a little, where Science can see nothing but doom.

WHERE SHALL WE BEGIN?

The "Trouble-Light" casts a glow behind the curtains of history, and says, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" — if God did that, the "Trouble-Light" says He can reserve others unto judgment.

When the whole earth was destroyed with a flood, and everything in whose nostrils was the breath of life, perished, save only such life, including eight human souls, as was preserved in a divinely-designed "shelter" — the "Trouble-Light" tells us GOD DID THAT!

When some mysterious fire fell from the skies, and destroyed the cities of the Plain, to make them an example to those that after should live ungodly, the "Trouble-Light" says, GOD DID THAT!

When the armies of the world's mightiest nation were overwhelmed in the sea, the "Trouble-Light" tells us GOD DID THAT!

And when Assyria's mighty army about Jerusalem melted like snow, the "Trouble-Light" says, GOD DID THAT!

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!"

Yes, the "Trouble-Light" says this Somebody called God, knew, and still knows, "how to reserve the ungodly unto the day of judgment, to be punished."

But that is not cheerful news. We are still in the Slough of Despond. Perhaps our unused and almost despised "Jack" will help us.

Ah, listen: if in the midst of that universal destruction God saved Noah, if from out the awful conflagration of the cities of the Plain, God delivered Lot — if He did that, then "The Lord knoweth how to deliver the godly out of temptations".

But can we not bring these matters into still more modern circumstances of history?

Had we time we might consider the reason for Britain's immunity from the horrors of the French Revolution.

Indeed, if Britain's modern history were written by the unerring pen of inspiration, might we not find many deliverances as supernatural as anything recorded in this Holy Book?

Were the much-talked-of "angels of Mons" altogether fiction? Was there not a divine Hand that made General French's "contemptible little army" an army invincible?

I can even now hear the warning voice of our great Prime Minister when on assuming office he expressed the fear that he might have to come to us with "heavy tidings". Instead, Dunkirk intervened! The waters of the usually turbulent Channel calm! The heroic behaviour of a multitude of people not trained for war! And then the cheering news of what seemed to be the miracle of Dunkirk! Was not that a miracle? Had not God something to do with that?

A man, who will set the type of this sermon, and who was converted at his linotype machine before the war while setting a sermon, told me of a visit at the close of the war of our great Field Marshal Lord Montgomery, who gave the order for the soldiers about him to stand at ease, and draw near to his jeep. Then addressing them, he said, "IT WAS NOT WE WHO WON THE WAR, BUT GOD!"

Can we so soon forget His works? Dare we so soon assume that the nations of men will be left to their own devices? Our "Trouble-Light" shows us a record of the division of the races, of the establishment of kingdoms, and empires, of the mighty powers exercised by dictators; but it gives us a philosophy of history; and tells us why nations rose and fell. And the principles which operated in their disintegration are still regnant and operative in human affairs — hydrogen and nitrogen bombs notwithstanding.

Therefore I say to my doubtful friend, who still thinks we may be able to extricate ourselves without the aid of our "Trouble-Light", Go into the British Museum, and to other museums as well, and observe the sculptured witnesses to the fall of great Empires, Assyria, Babylon, Medo-Persia, Greece, and Rome; and I venture to believe you will think it wise still to hold your "Trouble-Light" in your hand.

I HAVE SPOKEN OF CONTRASTING THE DARK SAYINGS OF THIS ANCIENT BOOK WITH THE DREADFUL PREDICTIONS OF SCIENCE.

Wherein lies the contrast? Certainly not that the predictions of this Book, taken alone, are any the less terrifying than the predictions of Science. But now we are viewing *this Book as an ancient Volume, with which God has something to do.* Let us so view it for a few moments.

I find this passage in the Book: "God hath spoken once: twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." When David had tried to measure his own strength and had numbered the people through the prophet Gad, he was given a choice of three things: seven days of famine, or to flee three months before his enemies; or three days of pestilence. To which David said, "I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man".

Thus we shall find always that in wrath God remembers mercy, for after the waters of the awful deluge had

subsided, the Lord said in His heart: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Noah was saved from the Deluge. Lot was delivered out of Sodom. And my second text says that is exactly what God knows how to do: "To reserve the unjust unto the day of judgment to be punished," and "to deliver the godly out of temptations."

NOR DOES HE ANYWHERE THREATEN THAT WITHOUT DISCRIMINATION HE WILL DROP ANY KIND OF DESTRUCTION FROM THE SKIES THAT WOULD DESTROY GOOD AND EVIL TOGETHER. All the way through the Book this principle finds exemplification again and again: in wrath He always remembers mercy.

I have not time to name the many examples of this principle with which scripture abounds. But this is the message of the Author of this ancient Book: "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isaiah 54:8-10). The fact is every page in the whole Bible is bedewed with the tears of Deity.

IV.

I turn now from these conjectural discussions of this ancient Book to **AFFIRM THAT TO ME THE BIBLE IS THE VERY WORD OF GOD THAT LIVETH AND ABIDETH FOR EVER.**

It is, as Gladstone called it, "The impregnable Rock of Holy Scripture". It claims full knowledge; and reaches to the end of time. *And who, even among the sons of the mighty, shall dispute its right to be heard in such a crisis of human history as we are now facing?* We are full of fear; but "the fear of the Lord is the beginning of wisdom"; and if we fear Him we shall have no one else to fear.

I speak therefore from this point of view for the encouragement of the terror-stricken people of the earth, or as many of them as I can reach. I speak for the comfort and inspiration of the hard-pressed statesmanship of the world, when the wisest of men are at their wits' end to know what to do. And all our fear is engendered by "the fear of man (that) bringeth a snare".

Science would tell us that God has laid His sceptre by, and that men have wrested Almightiness from the hands of God. Science claims to have discovered the combination of Nature's safe, and to be able to open the vault in which the hitherto undiscoverable secrets of Deity are stored; and to have found within a weapon sufficiently powerful to destroy the whole earth, and all the people who live thereon; and thus to leave it a barren waste for thousands of years to come — if so be it could continue so long!

Now if that be true, if such power can possibly be

exercised by men against themselves and their fellows, then I say all history is a lie! Biblical history is inseparably interwoven with the history of the world; and there is nothing in the history of the past that could possibly lend credence to such an outlook of impenetrable and hopeless darkness. But, blessed be God! Mercy's bow still arches the heavens!

If what Science now says, could be true, then the Bible, even in those hypothetical aspects which I have presented to you, is utterly without value; in fact, we have no Bible at all. And if what Science says be true, then the God in Whom countless generations have trusted, by Whom these same generations have been blessed, the God Who was wont to speak in righteousness, mighty to save — is no more!

If what Science says be true, God has abdicated His throne, and left this poor Planet to become the sport of devils. But, my brethren, that cannot be true. Looking at the Bible as the very Word of God, believing that the grass withereth and the flower thereof falleth away, that the word of the Lord abideth for ever, it is impossible to believe that God has handed His sceptre to the Devil. We are compelled rather to believe that His throne is established in the heavens, and "His kingdom ruleth over all".

And when thus we accept the Bible for what it really is, the Word of God, it must be the last and most authoritative word, which the fearful hearts of men may hear and to which they should give heed. For then its light will rise upon a darkening world, like the morning sun.

When we approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness and mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem; we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrdden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence? — "The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

And we have followed Him — through historical wildernesses, and biographical mountain solitudes, and

through genealogical deserts, only to find that the wilderness and solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the Form and Voice of our Beloved; until, at last, by way of the Cross, He has come to us from out the grave; and being declared to be the Son of God with power; according to the spirit of holiness, by the resurrection from the dead, with perfect knowledge of both worlds. He has joined us on the Emmaus road; and with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

And so by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction, that the Bible is the word of God that liveth and abideth for ever!

Therefore we may continue to sing:

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy.

"His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."

It is still true: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all"; "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all the things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee"; "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of His throne"; "For thou, Lord, art high above all the earth: thou art exalted far above all gods"; "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things"; "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear"; "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Our sovereign God declares, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

Holy Scripture on its every page from the first verse of Genesis to the last verse of Revelation utterly denies and repudiates the atheistic predictions of Science. Consider well, as you read these gloomy prognostications,

how clearly the men who made them rule out God. One supposedly learned professor says that to introduce religion into these discussions is only to add to the confusion! It is assumed that if there be any God, He is only an absentee, and inactive, Spectator in respect to this world of men. But the fact is, He upholdeth all things by the word of His power. Do as they will, godless men cannot escape God.

It is impossible to escape history. The most conspicuous event in all the history of the world was the coming of Christ to this Planet. By a virgin birth God wrapped Himself in human flesh, for Jesus Christ is not only the Son of God, but God the Son.

Why came He to this world? For an even profounder reason than that which calls the statesmen of the world together at Geneva. He came to save this sinful world from something worse than all the atomic bombs put together. His Godhead gave Him an infinite capacity, and by receiving in His own proper Person all the pains of the wrath to come, "He tasted death for every man." No amount of money can avail to defend us from the wrath to come: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious and it ceaseth for ever". From that awful conflagration which awaits a sinful world, the only possible defence is the Rock of Ages, which was cleft for us. That is the significance of the Cross. That is the significance of the open grave, and the path of life which leads thence upward to the skies.

Now let me make it clear, without for a moment disputing the terrible powers which the nuclear Scientists have discovered, *I yet affirm that it is not possible that a power to destroy the population of the earth shall ever rest in human hands; and if it did, a sovereign God would paralyze the hand that would let the lifted thunder drop.*

But very specifically *the Bible declares such universal destruction by human power, impossible.* The argument of my text is that "if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment", then He knows how to "reserve the unjust unto the day of judgment to be punished". He has appointed a day in the which He "will judge the secrets of men by Jesus Christ according to my gospel". He Who would now be our Saviour will be our Judge. Science would tell us, if indeed it believed in God at all, that the Judge of all the earth, when He shall come to judgment, may find an empty Courtroom, because the wicked world will have committed suicide. But that is an impossibility.

But let us remember **CHRIST WILL COME AGAIN.** I shall not discuss the accompaniments of His coming. I am concerned more with the fact that He will come again, and that when He comes He will come to judgment. But when He comes, what will He find, and what will He do? — "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." This wicked world will be doing "business as usual". When He comes He will not find a depopulated earth.

Moreover, when He comes, "before Him shall be gath-

ered all nations". When the Judge of all the earth shall come to the final Assize, there will be a very full docket. And it will be a time of terrible judgment. But what saith the Scripture: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men". And at that time "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

... *On whose day will that come to pass?* It will not be Malenkov's day, nor Molotoff's; but *the day of the Lord* will come as a thief in the night! All that is now predicted of the nitrogen bomb will be present on that day. The elements are all there: but *the hand that will light that fearful fire will be the Hand of God, and not the hand of men!*

WHAT THEN? In the light, not of probabilities but of these certainties, what shall we do? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heaven, being on fire shall be dissolved, and the elements shall melt with fervent heat?"

When the Scientists talk about the pollution of the atmosphere, and the impossibility of life's continuing, we answer them: "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And *account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*"

I have said that the teaching of this Book is that God always in wrath remembers mercy, and thus the Book closes:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"I heard the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.'
I came to Jesus as I was,
Weary and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

"I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live.'
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto Me, thy morn shall rise,
And all thy day be bright.'
I looked to Jesus, and I found
In Him my Star, my Sun,
And in that light of life I'll walk
Till travelling days are done."

Thus may we live in peace, notwithstanding the predicted ultimate doom of a wicked world. And still may we sing:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

(The foregoing great sermon, preached three years ago, is thoroughly up-to-date, and copies of this message should be widely distributed, that the people of God may remain calm in the midst of the panic and confusion of our day. Send for extra copies to-day).

RADIO MAIL

Bowmanville, Ont.

Dear Sir and Brother:

Thank you for the service from Jarvis Street Baptist Church which came over the air yesterday afternoon.

It is many years ago since Dr. Shields' evening services were broadcast over CKGW and we were able to hear them through the old-fashioned radio set with a loud speaker attached.

I am a member of the United Church here, but have never failed to receive a great blessing and inspiration in reading Dr. Shields' sermons and other helpful messages in THE GOSPEL WITNESS, to which I have subscribed for many years.

I was pleased to hear Dr. Slade's voice and his message: rest, which Jesus gives, not only to the sinner who is weary of his sins, but also to the believer, who is growing old in body, whose inner man can be renewed by the rest and comfort which our Lord is willing to give.

May God bless Dr. Slade and all the active workers in Jarvis Street. Again thanking you for the re-vitalizing, clear and Scriptural message in the radio service.

A CHILDREN'S HEAVEN

Heaven is greatly made up of little children — sweet buds that have never blown, or which death has plucked from a mother's bosom to lay on his cold breast, just when they were expanding flower-like from the sheath, and opening their engaging beauties in the budding time and spring of life. "Of such is the kingdom of heaven." Indeed it may be that God does with His heavenly garden as we do with our own gardens. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.—GUTHRIE.

The Gospel Witness Family

has the happy privilege of studying similar portions of the Bible together, and praying for common objectives together. **BUT WE MUST INCREASE.**

Send us NAMES - NAMES - NAMES

When you have finished reading this copy of **THE GOSPEL WITNESS**, pass it on to someone else. If you can use additional copies we should be glad to supply them. Spread the truth.

THE SUNDAY SERVICES IN JARVIS STREET

THE Sunday services commence with the Bible School gathering at 9.45 a.m., where there are classes for all ages. Very young children are well cared for in the nursery, leaving the parents free to enjoy the ministry of the Word in the adult classes. Two busses have been purchased to assist in the problem of transportation.

The morning message by Dr. Slade on "The Grace of Giving" was a practical and encouraging exhortation: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). In speaking to the elders from Ephesus as he tenderly bade them farewell at Miletus, ere he should depart for Jerusalem, the Apostle Paul reminded them of his own faithfulness in ministering and of their specific duties. One of these profitable duties was that of giving to the Lord, in the blessing of which every one may have a part. We can give of our money, sympathy, love, knowledge and prayers, becoming intercessors on behalf of others.

When we live a life of giving, we breathe the very atmosphere of heaven, for the angels give glory to God and minister to those who shall be heirs of salvation. God the Father gives the sun, the rain and all things that we require, and above all, He gave His only-begotten Son for the redemption of mankind. God the Son gave Himself, His very all for others, healing the sick, the blind, the lame and the deaf, and comforting the afflicted. There is great happiness in our giving, because by so doing we occupy our God-appointed position as stewards of God. We also recognize God's sovereignty; we are not our own and we are to occupy till He comes. There is happiness in giving because of the richness of the reward promised. "It is more blessed to give than to receive."

The evening service, broadcast as usual over station CHWO, Oakville (1250), was a powerful service. The Holy Spirit brooded over the people as Dr. Slade preached on the most important and solemn subject of "The First Transgression" (Gen. 3:1, 6; Rom. 5:12). In the temptation of Adam and Eve Satan approached in the form of a subtle serpent. Satan can appear in human form; he never wants for some instrument to accomplish his end. Subtle, sagacious and wise, Satan can get into churches, societies, governments and nations. He is cowardly, making his approach to individuals when they are least prepared to resist him, when they are alone, depressed or discouraged. Notice his methods: he casts doubt upon God's word, and then denies it. But the individual is left free to decide for himself whether he will listen to the temptations of the evil one or to the voice of God. Sin is no trivial thing. It is with us, as with Adam, who exhibited pride, desiring to be like God; unbelief, the damning sin; and rebellion against the Word of God. To all sinners, as to Adam and Eve, there will come the voice of God: "Adam, where art thou?" Nothing is hid from His view; all the sin of the human heart will be revealed. Friend, where art thou before heaven's eye to-night in relation to Jesus Christ, God's Son? After the first transgression there came the first evangelical promise of a Saviour (Gen. 3:15).

As sinners were tenderly exhorted to trust in the Lord Jesus Christ, one man under conviction of sin, at the close of the service expressed his deep concern in the matter of his soul's salvation.

An unusually large number of visitors were present at the evening service, some who had heard former broadcasts of Jarvis Street, and many who had been present

at the fine open air service in Allan Gardens at 6 p.m. In welcoming these and other visitors, Dr. Slade made special mention of Rev. John Byers, formerly Pastor of Bethel Baptist Church in Orillia and of Victoria Avenue Baptist Church in Hamilton, and at present a patient in Sunnybrook Hospital, where he is giving forth a radiant testimony to the grace of God by word and by his patience in this time of severe trial. Dr. Slade spoke of the rich ministry of Mr. Byers throughout the years and of his acceptable preaching of the Word in Jarvis Street pulpit from time to time. It was a joy and an honour to have Brother Byers present in the service.

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A Streamlined Christianity

By Rev. C. D. Cole, D.D., Dean Emeritus of Toronto Baptist Seminary

(Convocation Address Delivered at the Graduation Exercises of Toronto Baptist Seminary, May 2nd, 1957)

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

"Many seek the ruler's favour; but every man's judgment cometh from the Lord. "An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked."—Proverbs 29:25-27.

"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."—John 12:42, 43).

WE ARE living in a day of streamlining. In the physical realm we have streamlined trains, streamlined aeroplanes, streamlined automobiles, streamlined furniture, *et cetera*. Streamlining is in the interest of speed, comfort, and beauty. In the transportation world streamlining is primarily in the interest of speed; it is a scheme to escape opposition, or to cut down resistance from the wind. And what we have in the material world is a sort of parable of what we have in religion. We also have streamlining in religion, and here too it is for the sake of speed, comfort, and beauty. It is to cut down resistance from the world that hates God, provide ease and comfort for the Christian, and to make Christianity attractive to the natural man who is without spiritual discernment.

"Streamlining" is one of the new words in our dictionaries, but the principle of streamlining in religion is as old as Christianity itself. In the days of our Lord, by the miracles He performed, the chief rulers were convinced that He was the Messiah, but kept it to themselves because they were afraid of exclusion from the synagogue. They loved the praise of men more than the praise of God. How foolish, and yet how common! "The fear of man bringeth a snare." They streamlined their faith to escape opposition and persecution. A streamlined Christianity convinces the intellect, but does not reach the affections for God.

I.

TRUE CHRISTIANITY WILL ALWAYS MEET WITH OPPOSITION BOTH IN DOCTRINE AND PRACTICE. In teaching and living, the offence of the cross will never cease in this sinful world. Our Lord made it plain that His word and His people would meet with opposition from the devil, the flesh, and the world. "To be forewarned is to be forearmed." He would not have the world's hatred take His people unawares. He said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." And again, "If the world hate you, ye know that it hated me before it hated you." Christ told His disciples that He did not come to bring peace on earth but a sword. His doctrines would even divide families so that a man's foes would be members of his own household. And Paul's testimony was to the same effect: "All that will live godly in Christ Jesus shall suffer persecution."

II.

WHY IS THERE SO LITTLE PERSECUTION TODAY? How are we to account for the comparatively little opposition to Christianity today? It is a fact that in

most places there is a little persecution as compared to that of the first century and even later. How can we explain it? Is it because the world is better? Is it because human nature has improved? Is it because the carnal mind has ceased to be at enmity with God? Are the doctrines of the Bible more palatable to the natural man? Is God becoming popular with the world? Has Satan surrendered to God? The answer to these questions is so obvious that to ask them is to answer them. Both the Bible and observation, as well as experience, teach us that the world is no better today than when the Creator and Lord walked upon the earth. The answer must be that Christianity itself has changed. It has resorted to streamlining to escape opposition from the world. It is true that numbers give a certain amount of prestige to any cause. And numbers are very apt to be the result of streamlining. It is true that Christianity covers a large part of the earth, but it is spread very thin in many places.

III.

THERE ARE SEVERAL WAYS IN WHICH CHRISTIANITY IS BEING STREAMLINED. One way is by shunning to declare all the counsel of God. We may not be able to declare all the counsel of God in a lifetime, but we can shun to declare it in one sermon or on a single occasion. We can avoid Scripture that offends human nature; such as, the doctrines of Divine sovereignty and human depravity. The most hated Scriptures are those that exalt God and humble man. The Scriptures describe man as being totally and inherently depraved. This depravity consists of a mind that hates God, a heart that is deceitful and desperately wicked, and a will that clashes with the will of God. Man chooses freely, but this choice is but the exercise of a ruined nature, hence it cannot be a good choice. Human nature is insanely bad.

Dr. Ridpath, the renowned historian, once wrote an article in which he claimed that all men without exception are insane on some subject. The Bible goes further and tells us that every man in his natural state is insane on the subject of religion. In the story of the prodigal, the thing that started the boy back home was that he came to himself. And this prodigal is typical of all sinners. Paul says that in conversion God gives us a sound mind. Moreover, the command to repent is further proof that the sinner is insane, for repentance is a change of mind. Nothing short of insanity would lead puny man to oppose the Almighty God. It is a crazy mind that causes the sinner to reject Jesus Christ as the only name under heaven given among men whereby we must be saved.

Christianity is streamlined when the ministry of re-

buke is neglected. All Scripture is profitable for reproof, for teaching, for correction, for instruction in righteousness. Paul told Timothy to reprove, rebuke, and exhort. And to the Ephesians he wrote, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Failure to rebuke gives comfort to the sinner in his sins. It contributes to an easy conscience, and as long as the sinner's conscience is easy and undisturbed, he will not repent and turn to Christ. In Ezekiel 16:54 the prophet indicts backsliding Israel for giving comfort to Sodom. In her backslidings Israel was causing the wicked Sodomites to feel that they were not so bad after all. There is a ministry of comfort for the Godly in sorrow, but there should never be any ministry of comfort for people in sin, unless they repent.

God's man must avoid a "holier than thou" spirit which repels the penitent sinner on the one hand, and a spurious charity that will make the impenitent sinner feel easy on the other hand. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." The failure to reprove for sin will create what someone has called the climate of consent. Silence in the face of sin is to justify sin and injure the sinner. "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue."

B. H. Carroll was once riding in a stagecoach when a young man began to tell what would obviously be a smutty story. Dr. Carroll told the young man if he persisted in going on with the story he would be obliged to have the driver stop the horses and leave the coach. No climate of consent there!

Still another way Christianity is being streamlined is by shunning Christ's persecuted and suffering people. A man is known by the company he keeps. Our attitude towards Christ's suffering people reveals our attitude towards Christ. We identify ourselves with the truth when we succour those who are contending for it. The chief rulers of our text were streamliners. They knew Jesus was the Messiah, but they would not confess Him. They would rather keep their membership in the synagogue than to be identified with Him. They preferred the praise of men to the praise of God. It is a challenging question — it may be an embarrassing question — but we need to face up to it: whose company do we prefer? the popular crowd, or those who are suffering for the cause of truth?

Streamlining in religion is the refusal to take up our cross and follow Christ. It is an effort to be popular where Christ is hated. Popular Christianity has traded the cross for the cushion. Many a church has degenerated into a social club with a community of feeling in which the truth is ignored. A backsliding Christianity is producing a climate of consent, and thus giving comfort to the Sodomites of this world who are headed for judgment. The Billy Graham campaign in New York will either produce a climate of consent in favor of Modernism, or it will be a rebuke to those who deny vital and fundamental truths of the person and work of the Lord Jesus Christ.

"Bold shall I stand in that great day,
For who aught to my charge shall lay,
While through Thy blood absolved I am
From sin's tremendous guilt and shame."

For Younger Readers

THE SNAKE AND THE SPIDER

"Whosoever committeth sin is the servant (slave) of sin."
—John 8:34.

A black snake about a foot long lay sunning itself on a garden bed one summer's day. A spider had hung out his web on the branches of a bush above where the snake lay. He saw the huge monster lying there, for huge indeed he was, compared to the little spider, and he proceeded to take him prisoner. "But," you ask, "is not the snake a thousand times stronger than the spider?" "Certainly he is." "Then how can he take him prisoner?" "Well, let us see how he did it."

The spider spun out a fine slender thread. He slipped down and touched the snake with it. It stuck. He took another and touched him with that, and that stuck too. He went on industriously. The snake lay quiet. Another and another thread was fastened to him, till there were hundreds and thousands of them.

By and by, those feeble threads, not one of which was strong enough to hold the smallest fly, when greatly multiplied, were strong enough to make the snake a prisoner. The spider webbed him round and round, till at last, when the snake tried to move, he found it was impossible. The web had grown strong out of its weakness. By putting one strand here, and another there, and drawing first on one, and then on the other, the spider had the snake bound fast from head to tail, to be a supply of food for himself and family for a long while.

And so, if we give way even to little sins, they may make us their prisoner as the spider did the snake, and before we are aware of it, we may be bound hand and foot and be unable to help ourselves.

—*The Light of the World.*

DUTY VERSUS LOVE

I am tired of the word duty; tired of hearing duty, duty, duty. Men go to church because it is their duty. You can never reach a man's heart if you talk to him because it is your duty. Suppose I told my wife I love her because it is my duty—what would she say? Once every year I go up to Connecticut to visit my aged mother. Suppose when I go next time, I tell her I know she is old and living on borrowed time; that I knew she had done a great deal for me, and that I came to see her every year because it is my duty. Don't you think she would say, "Well, then, my son, you needn't take the trouble to come again"? Oh, let us strike for a higher plane than duty.—MOODY.

Will you help us to give wider circulation to this issue of *THE GOSPEL WITNESS*? Send for copies to distribute amongst your friends and others.

Special price for this issue:

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Please let us hear from you at once.

The Husbandry of Christian Education

By Rev. William McArthur, L.Th.,

Graduate of Toronto Baptist Seminary and President, Western Canadian Bible Institute, Regina, Sask.

CHRISTIAN education is like the oldest work of man's hand, the husbandry of the field. Jesus said that there are automatic phases — cycles of growth and progressive development. "First the blade, then the ear, after that the full corn" (Mark 4:28). These are the phases and processes in which we must exercise the utmost care to nurture the tender plant of human personality, until strong and stalwart it produces the full corn of realizing "that good, and acceptable, and perfect, will of God."

"First the blade." Following this Bible sequence and symbol of education, we would liken the blade to the seedling freshman. What an exciting period this is, when the young person in the full flush of consecration finds strange the surroundings of a new school life. With him he has brought personality traits, the culture of home training, the advantages of secular education and the spiritual development of home church influences. The young person can bring to school only what he is and that largely determines what he will become.

In agriculture, experimental specialists work long on seed qualities before accepted types are released for production. Let us not deal lightly with this matter of type in the freshman classes. Every such class reflects the spiritual state of the home and the church. Though there is no limiting the power of God by His Spirit to transform the humblest life, yet He is confined, at least to a degree, by the essential qualities of the young person. In the least likely individual there must be potentialities which, given a chance, will break forth into lively, productive growth.

Young people will be attracted to our Bible schools only if they have caught the vision for the service in the Master's vineyard and realize what preparation they must have to be effective. If in the home and church the vision is planted and nurtured, applications for admission to Bible school will not be lacking. We believe that when God grants revival, there will be many freshman seedlings for our 1957 classes.

Much prayer and spiritual concern should precede the sending of young people to Bible school, for they should be of selected type. Bible schools should never be expected to be institutions of reform. Nor can they be considered centers where angelic halos are assured at graduation, irrespective of the real worth of the student.

Very much prayer should follow the young person who leaves home for Bible school. This transplanting stage is hazardous, both in the uprooting and replanting. The shock is sometimes disastrous, even though the utmost care is given during this period of readjustment. Only the grace of God, the most painstaking efforts and the warmest prayer fellowship can carry young people through this period, so fraught with hazards and loss.

Following through with our symbolism, we reach that longer phase of growth and cultivation; the developing of "the ear". In the late spring the first leaf appears and then commences that long and tedious grind of care and cultivation.

Sympathetic and prayerful understanding by the church is sorely needed for the husbandmen of our schools. There is no easy ministry in this day of new demand. Constantly they are the objects of the enemy's special hate and opposition.

In this time of mechanization and mass production in education the old-fashioned hand methods of cultivation are not popular, but in the Bible college they are an absolute necessity and nothing can compensate for their loss.

Gardeners are usually fine-souled individuals. Their close contact with nature and the Creator refines and tempers them. Such should be the case with the husbandmen of our schools. Harsh methods, intolerant attitudes, impatient spirits, unsympathetic or selfish teachers can crush the tender growth and dash the most ardent spirit to the ground. Christian educators should be of outstanding spiritual experience — men and women of God, well-trained, competent craftsmen in their fields of specialization. Nevertheless, pure academic preparation cannot suffice for the Bible college. Though the teacher with only academic preparation might produce the money-making professional, it takes a Spirit-filled husbandman to train soul-winners. Theorists produce only their kind, but these are no match for the supernatural task that confronts our Society in these days.

The growth of the blade through the stalwart stalk to the ear stage is dependent upon soil, the medium of plant nutrition. The matter of soils requires the utmost of consideration, both in agriculture and in education. Such soils must be rich in a variety of subject materials. Yet for the Bible school there is one fundamental, the Bible itself. The Word with its multiple operations is the outstanding source of soul growth and development. To realize the mind and will of God, to pass it on to others both in this and other lands, are the aims of Christian education and service; so, other than the Book, every other soil ingredient, such as correlated subjects, must blend into this supreme objective.

Curricula are not the only environments. There is the spiritual atmosphere of the school in its prayer life, its God-consciousness. There are the disciplines and adversities of school life and the requirements of unselfish devotion to work schedules. Too, the apparent and real successes and failures in the functions of an active Christian service department test the worth of the student's growth and experience. These are the soils required to produce wholesome, robust and mature growth.

"The full corn." In our analogy this can only mean the graduate, matured and ready to begin Christian service. Faculty committees, education departments, foreign and home mission boards, through long and earnest discussions, attempt to describe this ideal graduate, this model candidate for Christian service.

"Full corn" is never grown for full corn's sake, so there should not be education for mere education's sake. There is far too much of this. There are only two reasons for the harvest — food and reproduction. Education with this

driving purpose requires academic standards, intellectual preparation, spiritual insight, competence and character and above all, the anointing of God.

For food the grain must be crushed and ground; so the life ready to be expended for God's glory, willingly through love's devotion, suffers under life's *tribulum*. For reproduction the mature seed must be willing to "fall into the ground and die." Otherwise "it abideth alone".

Only graduates with this knowledge of God, this abandon in consecration, this anointing of the Spirit, will meet the need of the dying, hungry masses of God's lost creation. Our schools can have no other mission.

—*The Alliance Weekly*

GROWING IN GRACE

By Dr. W. H. Wrighton

IF WE are to be used of God as channels of blessing we must be growing Christians: We must be bringing forth the fruits of righteousness. The first thing that is necessary is that we should be planted in grace. We do not grow into grace; we are planted in grace. Christ said, "Every plant which my Father has not planted shall be rooted up." There is need, then, for a divine planting of the soul in grace. We need to be brought into the economy of grace, into the spiritual organism of God's grace, before we can grow. There are many things in the Word of God that show us the need of a divine change, of a spiritual quickening.

We cannot grow until we are planted, and yet there are many who seem to have been planted and they are not growing. Some of you have knowledge of trees and flowers. You have been accustomed to seeing things grow, and when you have planted them in your garden and they do not grow, it gives you disappointment. You say, "It seems to me that there is no sign of development, of growth. I almost wish I had not planted them at all." I wonder whether the Divine Gardener thinks so about your life. Are you a growing Christian? Are you just where you were ten years ago or has there been a growth in your life that is pleasing to the Heavenly Father who planted you, to the Lord Jesus Christ who saved you? You are in grace, I trust; are you growing in grace?

One thing that is necessary besides being planted is to be watered. We need to have the fountains of Christ's deep love in the soul. We need to come to the place where there are pools of refreshment, and we may have that and we shall grow when the conditions are right. We have much to do with those conditions. There can be no growth unless there is the proper nutriment for the plant. There needs to be an enriching of the plant if it is to grow. You cannot grow strong plants without the proper soil. Sometimes Christians seem to be trying to grow in the Christian life but feeding their intellectual and spiritual appetites on the trash of life. If you are to grow in grace you need to have the Word of God supplying your spiritual needs, food for the soul, food for the heart, food for the spirit.

I remember going into a garden in Ontario one time, and the people said, "We have the largest pumpkin you have ever seen." They said that it was forty-eight inches in circumference. I looked rather incredulous because I had not seen one that size before, but when we went out to look at it they took a tape measure with them and

it was fifty-one inches instead of forty-eight. I said, "How does this enormous pumpkin grow in this little garden?" They showed me that they had fed that pumpkin on milk. They had a bottle of milk and a little tube and that pumpkin was taking up the milk all the time. The milk of the Word makes Christians grow. The Christian who is starving himself and prepares himself for the Lord's Day by spending his time on Saturday night at the picture show or the card table is obviously spiritually anaemic. No wonder that the winds of temptation can blow him away. He has not been obtaining the fulness of the blessing that is his. He has not been feeding on the Word of God. The wonder is that God does not take His Word away from the people. There is a story of Thomas Goodwin, who went to hear one of the greatest Puritans preach before he himself became a preacher. This preacher took his Bible, impersonating God, and said, "You people have refused to listen to My Word; you have treated it as though it were but the word of a man; now I shall take My Word away from you." That moved the heart of Thomas Goodwin so deeply that when he came to his horse to ride back home he wept for a long time on his horse's neck, so disturbed was his soul over that message. God might take away His Word, for we have not eaten it, we have not fed upon it. We have been neglecting the very factors that would make growth possible in our life.

In addition to food there must be an atmosphere as well. Have you noticed how different your garden is when a rain comes? When the rain comes it seems to bring the atmosphere with it, and when the atmosphere is right there is growth. There may be a rain and there may be moisture in the soil, and yet we may not be growing. It may be with you as it was one summer in Ontario when they had a wet spell and the land was soaked with water. The crops were dying; the potato crops, the tomato crops. The people said, "How can it be? It looks as if we had been passing through drought, and yet there has been an abundance of moisture." They called an expert, and he said that there had been so much rainfall that it had caused decay in the roots of the plants. When the roots rotted, that natural product of decomposition clogged up the sap channels of the plants and thus the plants suffered from lack of moisture. Yielding to sin is hindering spiritual growth in the same manner. While you yield to the world, while you let your life be given to the lusts of the flesh, how can there be any growth? How can you be a satisfaction of heart to the Divine Gardener who is caring for your life?

One word we sometimes use in connection with growth is development, and we think of growth as the development of resources. The need is that there should be a development of the resources of grace. When we grow in grace we are partaking of the provision that God has made. Grace is the source of salvation, and there are exceeding riches in grace, and riches of glory and unsearchable riches of Christ; these are the vast untouched riches of the Christian. The Christian is afraid sometimes to launch out on grace, as though there might not be enough for him, but there is an abundance of grace. The overflowing fulness is ready for him to develop in grace. This rich vein of wealth God has bestowed upon us, even the divine power He used in raising Christ from the dead. It is amazing that Christians should ever reach a period of disillusionment and should be ready to say, "Is this all? I thought I was going to be different, and

yet I am doing the same old things, forgetting God and walking in the ways of evil." Is it necessary to be so? The devil would have them think that it is. God's Word shows that disillusionment, failure, and defeat are not necessary. Defeat is not normal for the Christian. It is abnormal. The normal thing for the Christian who is in a healthy spiritual condition is to grow in grace and in the knowledge of our Lord and Saviour. It is wonderful to see a church membership grow. It is wonderful to see a congregation grow. But the growth of a congregation will be only a partial success, only a partial good, unless those who are in the membership are day by day growing in grace and in all things manifesting the strength and resources of our Lord and Saviour Jesus Christ.

As we think of growth we think of it as progress toward maturity. The Apostle John in his First Epistle brings that out very clearly. He says, "I have written unto you fathers because you have known Him." This means that maturity, progress toward maturity, requires that there be a growth in the knowledge of Christ. If you do not know Christ in that deeper, fuller way, in an increasing intimacy, and an ever deepening realization, you just have not grown up. You are a spiritual moron. I do not like that word, but you are certainly a very unnatural Christian if you do not know Christ.

The knowledge of Christ is God's best. People say that they want God's best, they want to know that they are filled with the spirit, they want to speak in tongues. Speaking in tongues is not God's best. Being filled with the Spirit is one of God's best. But the best of all God's gifts is to know Him that is from the beginning, to find our joy, to find fulness of delight where God found His. "This is my beloved Son in whom I am well pleased." There is sufficient in Christ for the infinite capacities of the heart of God to find satisfaction. If that be so, knowing Christ must be God's best gift to us. That is a mark of a mature Christian. That shows you are making progress. If you are ready to yield all to Christ and surrender all for Christ, it shows that you are filled with the Spirit. You do not have to keep feeling your spiritual pulse. You can tell that you are filled when Christ is all and in all in you. It is by the Spirit that we call Jesus, Lord.

Then he spoke to the young men and said, "I have written unto you because you are strong." Are you a stronger Christian than you were years ago? Are your convictions stronger? Your convictions about the Lord's Day or the desecration of the Lord's Day? Your conviction about the walls that are tumbling down between some lives and the world? Is your garden like one that is overgrown with nettles, briars, stinging, repellent things or is it full of the beauty of the Lord Jesus? Are you strong? Oh, that we had more strong convictions today!

A friend wrote to me from London and said that what they need in London is more men with convictions, men like Spurgeon, who will speak their convictions in the leading pulpits. What we need in the pews and pulpits is deep conviction. We need moral conviction; we need a spiritual conviction where today it is lacking. If you are strong as they progress toward maturity. If you are growing in grace you are becoming stronger spiritually.

When we are making progress toward maturity we have an appetite for the Word of God, for growing people have an appetite. You may forget what an appetite you had when you were growing. We had growing pains and

hunger pains at the same time. The growing Christian has an appetite. He certainly will be hungry for the Word of God. Are you hungry? Are you feeding on the Word of His grace? Do you like to take long and full portions of this Word, or do you want to sit down at a quick lunch counter and have something that will not call for any of the digestive processes at all? Are you like the young man whose girl went to another church and he went to his church and he would have to wait until they came out of the other church? It did seem a long time, and I do sympathize with him. Time moves very slowly at times. He said to the minister one time, "I have been down to my church and the service has been over for half an hour, and I have been standing and waiting here for you to finish." Then the minister said, "Young man, I want you to understand that I am not running a spiritual quick lunch counter."

There ought to be a real spiritual appetite. You must have things that will abide and things that will strengthen, things that will enter into the very depths of life. Then God will bless you and will use your personal testimony. These young men that were growing were conquerors. They were not defeated. They were men of overcoming might. It seems as though Satan is the vanquished one when you read those words. Some think that there is no hope for the Christian who has to face the devil. There is no hope for the devil when he has to face the Word of God. The devil has never been able to stand against the Word of the living God. The Christian is more than an overcomer; he is a conqueror. It gives him power to go on and on in victory, and victory that will give Christ the glory.

In the home of a dear friend whom I used to visit quite frequently, there was just one child, an only daughter, seventeen years of age. This friend used to say to me, "You know the grief of my life; I see other men with their daughters and sons walking with them and being companions with them, and here is my girl and she has never grown. She is just like a child of seven and she is seventeen. She cannot be a companion to me; she is like a very small child. I would give anything to see her normal and going on to maturity." There was not companionship; there was grief in that father's heart. Is there grief in your heavenly Father's heart? Does He see you playing with the dolls and toys of the world?

The reason Christ went all the way to the cross was that there had to be the freedom of the human will for man to be a suitable partner for God. Being a free human personality, man chose evil and God's Son bore our sins on the cross. He calls for growth with a heart that has a sob in it. He is calling and saying, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory and honour forever and ever."

Chapter XV in *The Human Quest and the Divine Plan*, published by Zondervan Publishing House, Grand Rapids, Michigan).

Jarvis Street Church

WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.
(1250) CHWO Oakville

Bible School Lesson Outline

Vol. 21 Second Quarter Lesson 10 June 9, 1957

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

TRIBULATION SAINTS

Lesson Text: Revelation 7:9-17.

Golden Text: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14.

I. The Heavenly Scene: verses 9-12.

To John the Beloved Disciple, exiled to the Isle of Patmos for his faith, the Lord gave many and varied sacred visions, as recorded in this Book of Revelation. Some visions pertained to events and circumstances in heaven; others had to do with the things of earth. Varied personages were shown; such as angels, demons and men. Both miracles and natural events were depicted.

On several occasions John saw in his visions the throne of God (Rev. 4:2; 5:1; 6:16; 20:11; 22:3), and when there is a reference to the redemption of mankind, the Lord Jesus Christ, our Saviour, is seen as associated with God the Father (Rev. 21:22; 22:1). In this majestic scene of heavenly glory, the ascended Son of Man is represented as the Lamb of God, once slain for the sins of men (Gen. 22:8; John 1:29; 1 Pet. 1:19; Rev. 6:16; 13:8; 14:1; 15:3; 19:7).

John could see a great multitude, standing before the throne of God and before the Lamb. (Rev. 19:6). The Lamb is all the glory of Immanuel's land (Rev. 5:6-13). In days of spiritual declension and apostasy it is good to remember that although Christians may seem to be in the minority, the Lord has a great host of faithful followers (1 Kings 19:13-18). The saints were from among all nations, tribes and peoples, for the salvation which is in Christ is for all (Gal. 3:28), and goes beyond all barriers of race, speech or clime (Acts 17:26; Rev. 5:9).

The white robes of the saints symbolize the garments of purity and righteousness (Rev. 3:4; 6:11), and the palms in their hands speak of victory and of festal joy (Lev. 23:40; John 12:12, 13). These victorious saints united their voices in a loud, triumphant song of praise to God the Father and to God the Son for the salvation given to them by free grace (Rev. 14:4; 19:1). They realized that it was not through their own merit or effort that they had reached this high station (Rev. 5:9, 12-14).

In joyous response to the thrilling praises of these mortals who had been redeemed, the angels (Rev. 5:11), elders (Rev. 4:4) and the four living creatures (Rev. 4:6-8) burst forth into a song of thanksgiving to God (Rev. 5:14). The twenty-four elders seem to represent the twelve patriarchs of the Old Covenant plus the twelve apostles or pillars of the New Covenant, whereas the four living creatures answer to the cherubim over the mercy seat (Isa. 6:14; Ezek. 1:4-14). All of these heavenly beings unite with the saved of earth in worshipping God (Rev. 19:4).

II. The Divine Explanation: verses 13-17.

The Lord was pleased to reveal to John the significance of the scene which he was beholding. One of the elders who stood before the throne addressed an enquiry to John, giving the Beloved Disciple an opportunity to request the meaning of the heavenly vision (Ezek. 37:3).

The elder identified this vast throng of white-robed saints as those who have been triumphant during the period of the great trial, the tribulation which the martyrs were called upon to endure. We are not given a description of the exact time to which the vision points. It may refer specifically to the persecutions of the Apostolic times in which John lived (Acts 8:1; 11:19; 12:1-4), or to the trials of unprecedented tribulation before the coming of the Lord (Matt. 24:21), but it is probably to be understood also as a recapitulation of all such periods.

One of the main lessons of the vision is that the triumph of the persecuted believers was the result of their identification with Christ in His death, burial and resurrection. Their

suffering was for His sake (Matt. 5:10-12), and as they had shared in His suffering, they would also share in His glory (Rom. 8:7; 2 Cor. 1:7; 1 Pet. 1:3-7). John sees their victory as an accomplished fact. Many had been faithful unto death, but they would receive the crown of life (Rev. 2:10), not by virtue of their own good deeds, but by virtue of the blood of Christ, Who had died on their behalf (Heb. 9:14; 1 John 1:7; Rev. 1:5, 12:11; 17:14). They now stood before the throne, clad in the white robes of His righteousness.

The highest reward for a servant of God to receive is the blessing of living forever in His presence. This life of bliss is not an idle life, but a life of service, for we shall then serve Him perfectly, without weariness, weakness or sin (Rev. 22:3).

In Old Testament times God's presence among His people was symbolized by the Shekinah glory over the tabernacle and later over the temple (Exod. 25:21, 22; 40:34; Num. 35:34; 1 Kings 6:11-13). In Christ, God tabernacled among men (John 1:14), and after Christ ascended, God dwelt with His own in the person of the Holy Spirit (John 14:17). In heaven He Himself will for ever dwell among His redeemed, glorified people (Rev. 22:3).

In His presence the Lord's children will experience perfect satisfaction (Psa. 17:15), with no more unfulfilled desires, described in the figure of hunger and thirst (Isa. 40:10; Matt. 5:6). They will feel heavenly comfort and be strengthened with heavenly power and heavenly nourishment (Psa. 23:1, 2; John 6:51). Heavenly guidance will be their portion (John 10:11, 14). Sorrow, pain and death will be no more (Isa. 25:8; Rev. 21:4). What holy joys will be ours in that day! Let us never cease to praise God for His goodness.

DAILY BIBLE READINGS

June 3—Two Old Testament Saints Rom. 4:1-8
 June 4—Two New Testament Saints 1 Cor. 1:1-3; Phil. 1:1-11
 June 5—Saints, Precious to God Psa. 37:16-40; 116:15
 June 6—Saints, Blessed by God Eph. 1:1-14
 June 7—Saints, Persecuted by Men Ps. 79:1-13; Rev. 13:1-10
 June 8—Saints, Characterized by Love
 John 13:31-35; 1 John 3:13-24
 June 9—Saints Triumphant Dan. 7:9-28; Zech. 14:1-8

SUGGESTED HYMNS

Jesus, Thy blood and righteousness.
 There is a fountain filled with blood.
 What can wash away my stain?
 With harps and with vials.
 The Son of God goes forth to war.
 To God be the glory!

CONFESSION OF PAUL, DAVID AND EZRA

Confession, self-abasement has characterized not prophets and apostles only, but the elect of God in every age of the Church. "I," said St. Paul, "am the chief of sinners." "I," said David, "was as a beast before Thee." "I," said Ezra, "am ashamed, and blush to lift up my face to Thee, O my God;" and so certainly does a man grow humbler as he grows holier. It is with self-esteem as with the column of mercury in the tube of a barometer — the higher we ascend, it sinks the lower. What more striking illustration than that which Heaven itself affords? There, purified from all conceit and pride, perfect both in humility and in holiness, the saints, as if unworthy to wear on their heads what Jesus won on His cross, cast their crowns at His feet.—GUTHRIE.

INEFFECTUAL PRAYER

"Prayer is the arrow; love the bow that sends it forth; and faith the hand that draws the bow; but when the bow is not strong, or the hand feeble that draws it, the arrow must needs fall short of the mark."

—JOB TOOKIE, an English Dissenter, 1616-1670.

Jarvis Street Sunday Evening Broadcast

**Over CHWO (dial 1250)
7.30 to 8.30**

Since April 21st JARVIS STREET has been broadcasting a portion of the Sunday evening services from 7.30 to 8.30 each Sunday over Station CHWO (1250).

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

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

REQUEST FOR LETTERS

We should be greatly obliged if GOSPEL WITNESS readers who hear our broadcasts would send us a letter. Naturally, we are deeply concerned to know whether or not the service is being heard distinctly in the various districts.

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

RADIO FUND

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

Address all correspondence to:

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