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The Sermons of Dr. T. T. Shields A Vision of the Ideal Church

(Stenographically Reported)

"His foundation is in the holy mountains.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob.

"Glorious things are spoken of thee, O city of God.

"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

"The Lord shall count, when he writeth up the people, that this man was born there.

"As well the singers and the players on instruments shall be there: all my springs are in thee."—Psalm 87.

THE words of God, like the works of God, are manifold; they have a meaning within a meaning. There are some who would interpret the Scripture by rule and compass, and sometimes seem to aim at some sort of mathematical exactitude. But if it be true that the prophecies of old came not by the will of man, but that "holy men of God spake as they were moved by the Holy Ghost," it surely follows that no prophecy of the Scripture is of any private, or individual, interpretation. I doubt whether any word written in this Book has yet reached its ultimate fulfilment. I question whether any one of us has ever yet apprehended the full significance of anything that God has ever said. He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And if the Word of God has so wide a reach, we need to exercise great care, and avoid restricting it to some narrow and local conception of things. The omniscience of the Spirit, by whom the Word of God is inspired, is partly evidenced by the selection of those "sundry times" and "divers manners" in which the Word was given to men.

The soul struggles of the Redeemer, His anguish of heart, which He suffered when He sorrowed unto death, are more minutely described in the prophetic Scriptures than in those portions of Scripture which are historical. And there may be a deep psychological reason for that, for the Spirit of God never ignores the constitution of His instrument; He has always been careful to select

appropriate tools for the accomplishment of His purposes. Hence the travail of soul through which our Lord passed in effecting our redemption is more intimately described prophetically than even by those who were eye-witnesses of His sufferings.

It is perhaps easier to apprehend truth ideally, or in ideal conception than amid the actualities of life where men are subject to all human limitations. For example, where will you find a picture of the ideal church? Will you tell me that it was the church at Pentecost? I venture to believe that those who were part of its life would be the last to claim perfection. It is true they sought to fashion their life after the divine pattern; but even though the Spirit of God was given to them, they did not fully realize the ideal that was set before them. Hence, it is often wise that we should set our thought upon the ideal represented prophetically — that which is pictured, if I may reverently say so, in the divine dream, that which God has conceived, which has not yet been translated, or transmitted into actual human experience. It is possible to see the ideal unshadowed by any human stain or imperfection. And so the prophet in this Psalm, emerging from the splendour of the unutterable, begins his Psalm with a pronoun; something is assumed, something is taken for granted, and he begins almost with an exclamation, "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are

spoken of thee, O city of God." And then all history passes rapidly under review, and he says, "I will make mention of Rahab and Babylon to them that know me: I will recall how God exercised His power in Egypt, what He did to proud Babylon. Behold Philistia, and Tyre, with Ethiopia" — nations which are typical and representative of all other nations, all brought under the divine sway. "This man was born there." "And of Zion it shall be said, This and that man was born in her." He had a vision of Mount Zion the heavenly Jerusalem, the general assembly and church of the first born that are written in heaven, and God, the Judge of all, and the spirits of just men made perfect, — and seeing Mount Zion in her perfection, the spiritual, the heavenly Jerusalem in all her glory, the church of the first born ideally conceived by God, he says, "And the Lord shall count, when he writeth up the people, that this man was born there." It is a vision of the divine ideal, of the blood-bought church of Christ, which is none other than the true Mount Zion, for the Scripture says — not, Ye shall come in some future date but — "Ye are come unto Mount Zion." We have arrived; we are members of His body; we are a part of the church of the redeemed. And here is the picture which divine inspiration draws, of what a church ought to be.

I.

Very well, then, here first of all we have A REPRESENTATION OF THE CHURCH IN THE EXERCISE OF HER DIVINELY ORDAINED FUNCTION. What is a church for? An agency for social betterment? An organization designed to influence the legislation of the day? An organization which is to be the mother of educational systems, which are to set certain uplifting principles in operation, which are ultimately to issue in a better state of society, and in a golden age of some sort? Is that what the church is for? No; the church is here to be the mother of the children of God. She is to endenizen the heavenly city, to populate the many mansions, to throng the golden streets with children, to multiply the number of those who shall some day cry, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The church is to be the mother of souls; she is to be God's instrument for the propagation of a spiritual race, a holy nation, a royal priesthood, a kingdom of priests, who are to offer up spiritual sacrifices acceptable to God by Christ Jesus.

The church, then, is to be the birthplace of souls. The measure of a church's usefulness can be determined according to the divine standard only by the measure of its spiritual birth rate: only as it can be said of her, "This man was born there." Can it be said that the church is fulfilling her mission in the world? Alas, alas, how many childless churches there are! How many organizations called churches, which do everything but the one thing the church is left in the world to accomplish; namely, effecting the spiritual birth of such as are begotten of the Holy Ghost!

At every service in this place we are accustomed to have visitors from other places. Let me speak to you as I ask, What is the church to which you belong, of which you are part, doing in the world? Will you tell me that you have fine preaching, that you have good music, that you have a great many important people in your membership, that the church exercises a great influence for

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good municipally, that the members of your church are always known to be on the right side of all moral questions, and that beyond all peradventure the church to which you belong is exercising a very direct, uplifting influence upon the morals of the community? Is that what you are doing? Well, I congratulate you if that be true. That ought to be true. But all that ought to be but a by-product of the main aim. The main purpose of any church is that it shall bring people into vital relationship to God by a new spiritual birth. And we in this church are to measure our progress, our spiritual health, the degree in which we approximate the divine aim and object in our existence, by the number of people — men and women, boys and girls — who are recreated by the divine touch, who are begotten of the Holy Ghost, who are born again as the children of God. I do not care what else a church does, how great it may be, how learned its pulpit, how wholesome its life, how exemplary the characters of its members, no matter how high the standard in all these respects may be, or how perfectly you attain to that standard, if the church fails in this — in being the workshop of God — if it fails to bring new born babes to the birth so that the number of the divine family is increased, then the church is a disappointment to its Lord, and is failing in the primary functions to which it has been divinely ordained.

Well, then, my friends, if that be true, the church should be of all places the one where the sinner meets the Saviour. I met a young fellow from Belfast. And I said to him, "I tell all the people from Ireland if they lose their friends to come to Jarvis Street, and they will find them." Well, you can find them from everywhere, here. It is a good meeting place for many people, and I would not underestimate the value of a spiritualized social life. We are not made to live unto ourselves, and it is important that in a great city young men and women, and older people, too, as well as boys and girls, should find

and form wholesome companionships. It is a good thing when young people come to church because other young people are there, if they are attracted by some spiritual quality. It is not a bad thing for a young man to find a wife in church — that is the proper place, — or for a young woman to find a husband, or, at least, to be found of one! By all means let us cultivate the social spirit, and do everything in our power to see that no lonely heart be left in his or her loneliness. But that, again, is but an indirect fruit of the church's ministry. The main thing is that sinners should meet with the Saviour. The figure comes to me at the moment — I never thought of it before, but I think it will do — the church ought to be a kind of sycamore tree into which little people will climb so that they may see Jesus, because they know He is to pass that way.

The church ought to have a reputation as a place *where the Lord Jesus always meets with His people*. I am not concerned with what people say about the preaching, or the singing; I do not care how they malign us, how they belittle us. I have often said to you that a preacher is not worth his salt until he has lost his reputation because he is always so busy looking after it; and some of them have not much to look after at that! But it is a matter of supreme indifference to me what people say. I have even got to the place of not troubling to read the papers when someone has come to me and said, "Did you see what was in the paper about you?" and I have said, "I have not seen it, and I am not at all concerned about what they say, for while they are saying unkind things about me, perhaps they are sparing someone else who is a little more sensitive." But the one thing I do desire to have said about this church is that you can never cross the threshold of this place without feeling that God is here, and without being so impressed with the reality of the divine presence that you forgot all about the preacher, and the choir, and the people — you will say, "I do not even know what sort of people they are; I only know that when I went to that place I came into direct contact with God." That must be true if it is to be said of our Zion "This and that man was born in her." People must meet Jesus Christ, whoever else they meet. Do you pray for that? Will you pray for it today? Will you pray for it even now, that somebody here this morning may feel that more than anything, that they have actually come into the presence of God.

The life of the church is to be a *life of conquest*: "This man was born there." What man? What sort of people are to find new birth in the church of Christ? The prophet takes a survey of all history, and he says, "I will make mention of Egypt, of Rahab with her great power and wealth (in her time the greatest of all world powers) and I will remind myself that in Zion's midst there is One Who is greater than Rahab, and before Whom Rahab shall lick the dust. I will make mention of Babylon, of Nebuchadnezzar, who walked on the terrace of his house, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'" Oh, we live in a day when we are to compromise with Rahab, when we are to placate Babylon, when we are to be very solicitous of the good opinion of the great of the earth! Not at all, dear friends! They are among the trophies of grace. And when the Lord shall write all the people, there will be some there from Rahab, and from Babylon, and from Philistia, and from Tyre, and from all the nations of the

earth: all kindreds and tongues and peoples shall acknowledge Him, for "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

What sort of people do you expect to be converted in the church? Oh, a man came in here one day, and he looked at this old building — it is an old one, it is fifty years old, but it is very comfortable still, — and he said, "I am glad you get so many people. I suppose, sir, a lot of people who come here find their own comfort in this church. I am glad it is so well furnished." Of course, his assumption was that no one who had any brains would ever come here: no one who had any social standing at all would ever be disgraced by crossing the threshold of Jarvis St. They told me when first I became Pastor of Jarvis Street Church, that Jarvis Street was in three sections: that the southern end of it was Jervis Street, the middle of it was Jarvis Street, and the top of it was *Jawvis*. But this brother — and he was a good man whom I loved — he was so thankful that people who scarcely had a shelter for their heads, and who had not a book to read, and could not read it if they had, had a place where they could sit down on a cushioned seat. Now that was very good, was it not! Yes! Who are to be born here? Representatives of Rahab, proud and mighty Egypt, and Babylon, and Tyre, who became rich with her merchandise. The princes of the earth are to be made to bow to Jesus Christ. Well, if He gives us a more humble ministry, and if it pleases Him to give us a lot of poor people, we shall be all the surer of the divine presence; for I know He loves to meet with the poor, and He said, "the poor always ye have with you". A man said to me once — he thought he was complimenting me — "How do you manage to content yourself ministering to the class of people who wait on your ministry?" That is a few years ago, and we happened to have had just the Saturday preceding a great prayer meeting, and a late prayer meeting. And I said, "Oh, it is true we are a lot of very simple folk; we are just little children. But it happened that we had a prayer meeting last Sunday morning — it began Saturday night at nine o'clock, and it did not end until half past one Sunday morning. And the singular thing was that among the people who actually knelt in prayer I noticed everyone in the front row was either a graduate of a university, or an undergraduate." It does not follow because people believe the Word of God they have no sense. "I will make mention of Rahab." Whose name is mentioned in the glory, and the only name that is mentioned with the Lamb? It was Moses, the one who was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds". And this prophet says, "All the wisdom of the Egyptians shall be subject to Him Who is the source of all wisdom."

"And Philistia, and Tyre!" Oh, I wish I had time just to preach on that text, but I must pass it by just saying that Zion is to be the birthplace of men of distinction, — men and women whose names will be handed down, not through all time, but through all eternity, as having been born in Zion.

A man becomes prime minister, and at once they want to discover the name of his grandfather, and grandmother, and great grandfather, and great grandmother. A man becomes a cabinet minister, and suddenly he becomes a man of importance — they want to find out all about his antecedents. Well, "The Lord shall count, when

he writeth up the people" — when He writes the record of their lives — "that this man was born there". They became so famous that the Lord God Himself has taken count of them; the Lord shall say, "I know where they were born; they were all born in Zion: "This and that man was born in her."

Some of us may have been born obscurely. We may have been born in some place that is not noted in the annals of time as ever having given a great man, or a great woman to the world. But if we, by our first birth, were nobodies, is it not a glorious thing that by our second birth we can become somebody; that we can really become so important as to have our name written in heaven. I was brought up in a school in the days of my youth which had been used continuously for a school for more than three centuries. And I saw names cut in the desks that had become famous in the church, and in the state, and in the army, and in the navy — men of renown, who once were just boys as I then was, and who did what so many boys do, cut their names somewhere. It does not follow because you cut your name in a tree, or somewhere else, that you are going to become famous, not by any means. But I have seen places at school and elsewhere, where there were written on the walls the names of men who stand out as stars in the firmament of literature, religion, statecraft, and so on. How wonderful that Zion shall have an honour roll, and that the Lord shall know us, and "this and that man" shall be born there, — men of distinction. There were men there who were distinguished by being great sinners. Do you know the worst man in Toronto? Perhaps you do not. But if you should stumble upon him — a man so bad that his wife will not own him, and his mother has cast him out, who has been in jail a hundred times, who is of the offscouring of the earth, if he is a man who has been a regular Philistine, an implacable enemy of God, and of all that belongs to Him, so that he is as Whitefield would have said, "the devil's castaway" — give him an invitation to come to church, will you? Bring him from Egypt, from Babylon, Tyre, or Philistia, from anywhere. Bring him and let God prove what He can do with a hardened sinner. Oh, I would rather have that sort of thing taking place in the church than any sort of complimentary report of the social and financial standing of the church members. Great sinners born again in Zion! Great unbelievers brought to faith in Christ in Zion! They said of Saul of Tarsus, he "preacheth the faith which once he destroyed". There was such a complete reversal in his life that everyone observed it, and you remember that when he was being bound he asked the centurion, "Is it lawful for you to scourge a man that is a Roman?" The centurion looked at him in astonishment and said, "With a great sum obtained I this freedom." But Paul said, "I was free born." Though a Jew, he was born a Roman. You cannot buy citizenship in the heavenly Jerusalem. There are no naturalized citizens of the heavenly Jerusalem, and the population of the heavenly Jerusalem will never be multiplied by any sort of natural process, or by natural means, for citizens of that city must be so born.

What a picture of the church — great sinners, great unbelievers, men who are the very opposite of all that the church stands for, brought under the power of God, saved by His grace, and numbered in the family of God's children!

My brethren, if this church fails in that, she fails in everything. More than ever now shall we address ourselves with renewed resolution, with renewed consecration, to this task of fulfilling, or having fulfilled in us, as members of this Zion, in some measure at least, the divine ideal that this church shall be the mother of souls?

II.

And it is said that the strength of Zion is in the Lord, and "the highest himself shall establish her". I beg of you, my dear friends, to remember that the church of the living God is **DEPENDENT ABSOLUTELY UPON GOD**, and that that fact makes her **INDEPENDENT OF EVERYBODY ELSE**. Independent of you! Certainly independent of me! None of us are necessary. We ought to be ready to take the humblest place. It is said, "The highest" — not you, you are not the Highest — "the highest shall establish her." If we have the presence and power of the Holy Ghost, nothing else matters. "But," you say, "surely it does. You cannot carry on a church without money!" No; but if you have the power of the Holy Ghost you will have plenty of money; and whenever the treasurer reports a decline you can be sure of it, there is a spiritual decline somewhere. If we have God, we have everything. If He is in the midst of His people, we shall know no want whatever, for when He commissioned His church He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What does that "Therefore" mean? I began in the middle. Let me go back again. This is what He said, "All authority is given unto me in heaven and in earth." "All authority is given unto me in heaven and in Toronto." "All authority is given unto you in heaven and in your shop, in your office, in your home, in your street car, on your street." "All authority is given unto me in heaven, and in Jarvis Street." His is the supreme authority here. He can subdue the hearts of men; He can bend the wills of men; He can completely conquer the most implacable foe. All authority is His. "Go ye therefore" — do not forget that; on the basis of that — "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and while you do it, and as long as you do it, and while you make that your chief task, and concentrate upon the mission I have given you, **LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE AGE**" —

I am weary of hearing men talk about the past, and these modern days, as if everything had changed. I declare to you God has not changed, and His promise abides, and He is here to conquer Rahab and Babylon, and Philistia, and Tyre in this day, as in other days. And He will do it; and He will make this place if we yield to Him, a revival centre from which we can touch the uttermost parts of the earth for Him. "The highest himself shall establish us." And I say to you members of the church, I love you every one, I pray for you every one, but I am not going to make the slightest effort to please any one of you; I have not done so, I will not do so. But I will make every possible effort to please Him Who alone can establish this work; and while I please Him, He will use me in some humble measure to establish it — with you or without you. But I would not care for the whole crowd of you, as you are not to care for me. The main business is that we concern ourselves that we may live in right relationship to Him, and by His power

we will run through a troop, or leap over a wall, and nothing shall be impossible to us.

A nation is established by its birthrate. How is Zion to be established? By the multiplication of the twice-born.

Now there are some members — I say this so often to the people here — but there are some members perhaps from other churches. Let me tell you my friends, if a man moves into your community, who occupies a position of prominence, who is a man respected by his fellows, a man of large influence and perhaps of wealth, and you say, "If only we could get that man into our church his presence would do very much to establish us in the community!" Do not believe a word of it. There is just one thing that will establish a church in a community, and that is when it becomes the birthplace of souls. Oh, there is a hospital within reach of almost every community in Canada. There is a doctor for those who are ill. Surely there ought to be a place to which people can take their unconverted friends, if they want them to be saved. It is only by the rebirth of men and women that any church can be established. And nothing will establish you as a Christian like seeing souls saved. Nothing will react upon the life of a church like the multiplication of conversions. Only thus can the church be really established.

III.

Then my friends, — and with this I have done — **THERE IS A TIME OF JUDGMENT**, of divine scrutiny, coming, when the Lord will carefully inspect all that we have done. Paul said, — and he called himself a wise master builder — "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self . . . judge nothing before the time," he said. "I am building a house, and some day the inspector is going to look over my work, and I am so laying these living stones, gold silver, and precious stones, that when He comes, and applies His fiery test, my work will stand the test of the judgment."

Now teachers, we have our methods, we have our systems, and that is right. In a large school we must have organization, but let it be vitalized. But remember this, that your work as a teacher is going to be inspected by God Himself, and only as we "pass muster" there will it count for anything. "The Lord shall count." Can you count? It is amazing that preachers, who have a reputation for veracity in most things, are scarcely ever to be trusted to count their congregation. I brought a man of prominence into this church once. He wanted to see it, and he sat on this platform, and he said, "How many do you seat?" I said, "Give me your estimate" — I had heard of his counting. Very critically and carefully he looked around and said, "About three thousand." I said, "Cut it in two, and you will be right." Massey Hall he figured held five thousand. It really holds not quite three thousand. When I was preaching one summer in Spurgeon's Tabernacle I went into Westminster Chapel, where Dr. Campbell Morgan was then the minister. The man sitting beside me told me about the great congregation that Dr. Morgan had, upwards of three thousand people. "Oh," I said, "where does he put them?" "Why," he said, "that is the capacity of this building." I said, "What is the capacity of the Metropolitan Tabernacle? Is it as large as this building?" "Oh dear, that seats six thousand." (The capacity of the Metropolitan Tabernacle is

two thousand, seven hundred and fifty, and Westminster Chapel was not quite as large as this — certainly not any larger.) But you know, my friends, the Lord will count some day; and He knows how to count, and He will count accurately. And one day He will write all the people.

It is a great task, writing up the people. I wish I could give a lot of you church members a week in the office. I wish I could get you to see how important it is to have things written up, so that when you move from one place to another, you will try to remember that omniscience does not preside over this church, and we have no means of finding out where you live unless you tell us. I said the other day that I noticed an amendment of the motor license act requires that any person driving a motor car must report a change of address immediately, and if he does not, he is liable to a fine of anything from ten dollars to one hundred dollars. I wish we could adopt that system in the church — we should not need any other source of revenue, if we fined everyone ten dollars or one hundred dollars who changed their address without notifying us. When we go out to try to find people we find them — out! and sometimes removed, when called on. The Lord knows where they live — we do not, very often. But when the Lord shall write up the people, He will know everyone that is His own, and the Lord shall count; and of every one of them He will say, "I know where that man comes from; this man was born there."

Now let us make that our aim. Let us set that before us as the divine ideal, that from now forward more than ever before we shall expect Sunday by Sunday, and day by day to see people born again by the power of the Holy Ghost.

Let us pray:

We beseech Thee, O Lord, to bless Thy word to us. Help us that we may be satisfied with nothing less than that which Thou hast set before us. May many this day be brought from darkness to light, and from the power of Satan to God, for Thy name's sake, Amen.

August 31, 1930.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Open-Air Service in Alban Gardens.
- 6.15 Prayer Service in Greenway Chapel.
- 7.00 Regular evening service.
- 7.30-8.30 Broadcast CHWO—Oakville (1250)
- 8.40 Open-Air Service on Church Grounds.

TUESDAY

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

THURSDAY

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

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

THE SUNDAY SERVICES IN JARVIS STREET

THE testimony of the Gospel through Jarvis Street Church is being greatly enlarged these summer days, chiefly by means of the radio broadcast and the Open Air services each Sunday evening. The year's motto, "Go Forward", is true in a greater measure than at the beginning of 1957. For these wider doors of opportunity we praise the Lord and press on with increased zeal.

Dr. Slade's morning message on June 23rd was a word of encouragement and exhortation in the matter of personal evangelism. It was entitled "Divine Guidance" (Acts 8:4) and was based on the experience of Philip and the Ethiopian eunuch (Acts 8:26-35). Personal evangelism is the duty and privilege of every believer. Great issues are at stake, and in this work all heaven is interested. The angels, too, are at work, the Holy Spirit is operating and God Himself directs. God had designed that the eunuch should be saved. He always has the means at His disposal to accomplish His great ends. Angels have part in God's program, but He has ordained that men saved by His grace should be His messengers to take the word of salvation to others.

God does direct His servants. He directed the servant of Abraham who was seeking a bride for Isaac: "I being in the way, the Lord led me." We are to listen for God's call as He says to us, "This is the way, walk ye in it." He gives specific directions. He called Philip from a revival in Samaria where he was ministering to multitudes that he might minister to one soul: each individual soul is precious in the sight of the Lord. God arranged this meeting, ordered the circumstances and opened the door of opportunity. Philip found the Ethiopian prepared in heart: he was discontented, needed guidance and was waiting to be taught.

The man responded whole-heartedly to the message from God. He heard the word, believed it, obeyed it and then went on his way rejoicing. In a similar manner, a young couple responded to the invitation of the Gospel as given forth in this sermon, the husband desiring, like the Ethiopian, to obey the Lord in baptism and then join the church, while his wife, a baptized believer, wishes to join the church.

The evening service commenced at 7 o'clock, and was broadcast from 7.30 - 8.30 over station CHWO — Oakville (1250). The important matter of "Assurance of Eternal Salvation" (1 John 5:13) was set forth by Dr. Slade in a powerful, yet direct, clear and simple manner. This is one thing about which none of us can afford to be in doubt. I must be absolutely sure that I am a saved man, that my soul is safe, that I am going to heaven. Some people just *hope* they are saved, but dare not say that they are sure. We can only enter heaven by the blood of the Lord Jesus Christ. Is it possible for a person to be saved, to have eternal life and yet not be aware of his wealth? Such a condition seems to be implied in this text.

There are some things in this life which we know and other things of which we are uncertain, for "now we see in a glass darkly." We know that our Lord will return, but we know not when. We know not the time of our death, we cannot see what is ahead of us, but we do know that "all things work together for good to them that love God, to them who are the called according to his purpose." But God desires that we should be assured of salvation, at rest with respect to this great matter.

John wrote his Epistle that we might know that we have eternal life.

The great question which we have to ask ourselves is this: Do we believe? If you believe, the text says that you have eternal life. In this Epistle John gives certain tests, evidences by which we may know that we are believers; for example, 1 John 1:8, 9; 2:3-6; 3:14. Do we walk in darkness or in the light? Do we love God's house, His people and His word? If we are born again by the Spirit of God, this word is written to us. This is the testimony of the Word of God, the combined testimony of the Old Testament and the New Testament. It is summed up by John in the Gospel, John 3:16 and 3:36.

Assurance of salvation comes through believing God's Word; "The blood makes you safe, the Word of God makes you sure." God who cannot lie calls upon us to believe Him, to take His word at its face value. Have you believed? Have you trusted Jesus Christ as Saviour? If so, you can have the assurance from God's Word that you have eternal life.

Thus ended another Lord's Day, and it was a good day in Zion.

TORONTO BAPTIST SEMINARY

This is the season for graduation ceremonies, and many of our young people are now completing their secondary school education or College training. What will be the next step? It goes without saying that Christian young people will not be unduly influenced by considerations set before them in the matter of favourable opportunities for material advancement, but will be anxious to find the sphere of activity which has been appointed for them by the Lord, whose they are and whom they would serve.

Amid the many calls and possible path-ways, let none overlook the highest service of all — that of the ministry. If the Lord is speaking to you and directing your heart and mind toward His work, please communicate with us. Toronto Baptist Seminary offers a sound, Biblical and scholarly training for future ministers, missionaries and Christian workers. Your questions will be gladly answered.

The Prospectus for the Term 1957-1958 will be off the press shortly. Send for a copy to-day. Ministers, leaders and readers of THE GOSPEL WITNESS who know of young people who are considering a safe and thorough course of training, kindly send us the names and addresses, that we may mail to them copies of the Prospectus.

Address all correspondence to:

The Registrar,
Toronto Baptist Seminary,
337 Jarvis Street,
Toronto 2, Ont.

Jarvis Street Church

WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.

(1250) CHWO Oakville

ROME ON THE MARCH

The following is a translation of a news item which appeared in "Le Devoir", June 19, 1957.

A CATHOLIC BOURGOMASTER AT THE HAGUE

Queen Juliana, of the Low Countries, appointed Mr. Kolfotschen as bourgomaster of The Hague. It will be the first time since the Reformation that the capital of the Low Countries will have a Catholic bourgomaster. This nomination signifies the end of an epoch for, since the 16th Century, it was an unwritten law that a Catholic could not become bourgomaster of one of the largest cities of the country such as Amsterdam, The Hague, Rotterdam, and Utrecht.

We print herewith excerpts from the accounts of two historians as to what took place in Holland in the sixteenth century, which, no doubt, led to the "unwritten law".

The effect of the order was immediate and alarming. The Courts of Holland and Brabant maintained that the Decrees infringed their charters, and refused to permit their publication. Stadtholders and magistrates declared that they would rather resign office than execute decrees which would compel them to burn over sixty thousand of their fellow-countrymen. Trade ceased; industries died out; a blight fell on the land. Pamphlets full of passionate appeals to the people to put an end to the tyranny were distributed and eagerly read. In one of them, which took the form of a letter to the King, it was said:

"We are ready to die for the Gospel, but we read therein, 'Render unto Caesar the things which are Caesar's, and unto God the things that are God's.' We thank God that even our enemies are constrained to bear witness to our piety and innocence, for it is a common saying: 'He does not swear, for he is a Protestant. He is not an immoral man, nor a drunkard, for he belongs to the new sect'; yet we are subjected to every kind of punishment that can be invented to torment us."

—*History of the Reformation* (T. M. Lindsay)

Philip renewed the persecuting edicts of Charles V. It was forbidden to print, copy, keep, hide, buy, or sell any writing of Luther, Zwingli, OEcolumpadius, Bucer, Calvin, or of any other heretic; to break or to injure any image of the Virgin, or of the Saints; to hold or to attend any heretical conventicle. Laymen were prohibited from reading the Scriptures, or taking part in conferences upon disputed points of doctrine. Transgressors, in case they should recant, were, if they were men, to be beheaded; if women, to be buried alive. If obstinate, they were to be burnt alive, and, in either case, their property was to be confiscated. To omit to inform against suspicious persons, to entertain, lodge, feed, or clothe them, was to be guilty of heresy. Persons who, for the reason that they were suspected, were condemned to abjure heresy, were, in case they rendered themselves again suspicious, to be dealt with as heretics. Every accuser, in case of conviction, was to receive a large share of the confiscated goods. Judges were absolutely forbidden to diminish in any way the prescribed penalties. Severe penalties were threatened against any who should intercede for heretics or present a petition in behalf of them. To

carry out these enactments, Charles had established an Inquisition, which was not only independent of the clergy of the country, but to which they were all, from the highest to the lowest, answerable. This was not the Spanish Inquisition, but it was sufficiently rigorous to lead Philip to pronounce it more pitiless than that of Spain.

—*The Reformation* (G. P. Fisher)

TRUTH IS A GREAT TREASURE

By Dr. A. W. Tozer

To know the truth is the greatest privilege any man can enjoy in this life, as truth itself is without doubt the richest treasure anyone can possess.

This follows from the nature of truth, and from the world-outlasting dowry it brings to those who open their hearts to it.

Apart from truth our human lives would lose all their value, and we ourselves become no better than the beasts that perish.

Our response to truth should be eager and instant. We dare not dally with it; we dare not treat it as something we can obey or not obey, at our pleasure. It is a glorious friend, but it is nevertheless a hard master, exacting unquestioning obedience.

While a life lived in conformity with the truth will come at last to a good and peaceful end, candor requires us to admit that the lover of truth will have to endure many a heartache, many a sorrow as he journeys through the wilderness. This is the price the world makes him pay for the priceless privilege of obeying the truth. The world being what it is, truth must carry its own forfeit. The servant of truth will be penalized for his devotion. So goes the world alway.

Any man who would escape the heavy tax which humankind lays upon the righteous must make a satisfactory compromise with error. This is so because sin has perverted the nature of things. "He that departeth from evil maketh himself a prey" is as true now as when it was first uttered. Little as we like to admit it, two thousand years of Christianity have not made much difference. The human race is still cursed with what Bacon called "a natural though corrupt love of the lie itself."

Nevertheless the hazards of truth should not count in our final tally. Truth is such a royal patron that we should embrace it without regard to cost. The cautious calculator, who tinkers with truth for fear of consequences, is no worthy servant of such a noble master.

We Christians above all people should value truth, for we profess to belong to the One who is the Truth. The Stoics who had no access to the Scriptures nevertheless had a noble concept of truth and of man's responsibility to it. When on trial for his life before a hostile and prejudiced court one of them told his accusers: "A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong — acting the part of a good man or a bad."

The true follower of Christ will not ask, "If I embrace this truth, what will it cost me?" Rather he will say, "This is truth, God help me to walk in it, let come what may!"

—*The Alliance Weekly*

THE TESTIMONY OF THE I.C.C.C.

(International Council of Christian Churches)

CHRISTIAN CO-OPERATION AMONG BIBLE-BELIEVING CHURCHES

"For the word of God and for the testimony of Jesus Christ."

IT WAS a decision of church-historical importance when the American Council of Christian Churches on October 18, 1947, in Detroit, U.S.A., decided to issue its "International Call" to Bible-believing churches in the world for a congress in Amsterdam, Holland, in August, 1948.

The providence of our God brought our beloved Chancellor Arie Kok to America at that time on his trip back to his native Holland after a life-time of service to his government in China. Being an active Christian and aware of the apostasy as it had shown itself among the "Christian" missionaries in China, he was willing to join in this great battle for "the faith which was once delivered unto the saints" against all apostasy and unbelief. In January, 1948, he arrived in Holland and at once began to look for co-workers and to prepare for the congress. The First Plenary Congress took place August 12-19, 1948, in the historic English Reformed Church of Amsterdam, the church where the Pilgrim Fathers worshipped before they sailed for America. It was a remarkable gathering indeed.

Everybody who has ever had anything to do with interdenominational co-operation knows how difficult and hazardous an undertaking it is. Here were Baptists, Presbyterians, Reformed, Methodists, Lutherans and Independents. In Amsterdam met Chinese, Americans, Frenchmen, Scandinavians, Dutchmen, Germans and citizens of Great Britain and its dominions. There were all kinds of possibilities for prejudices and misunderstandings. But all these brethren were willing to accept the Bible as God's infallible Word, the supreme authority of faith and life. They prayed for the guidance of God's Holy Spirit, and their prayers were answered. Not a dissenting note was heard during the whole congress. The constitution and doctrinal statement were unanimously accepted, and the *International Council of Christian Churches* was constituted.

Since then the I.C.C.C., by the grace of God, has been **MARCHING ON!**

In 1949 a conference was organized in Buenos Aires under the auspices of some World Council leaders. It was announced as an "open" conference for evangelicals. A delegation of I.C.C.C. men decided to attend and give their testimony. But, when these brethren came to Buenos Aires they found the door of the conference closed to them and also to the nationals who sympathized with the testimony of the I.C.C.C. Although the obstacles were, humanly speaking, insurmountable, God helped to overcome them, and the brethren succeeded in organizing their own conference. Here the foundations were laid for the Latin American Alliance of Christian Churches which came into being in 1951, during the Pan American Evangelical Conference, Sao Paulo, Brazil.

In the Fall of 1949 the same thing happened in Bangkok, Thailand. Bible-believing Christians, who were sympathizing with the I.C.C.C., and the I.C.C.C. leaders were not admitted to the meetings organized by the World Council. And also here a separate conference was

held. The birth of the Far Eastern Council of Christian Churches two years later in Manila was the ultimate result.

The year 1950 saw the Second Plenary Conference of the I.C.C.C. take place in Geneva, Switzerland. Its attendance was larger than that of Amsterdam . . . 450 persons were present from 43 countries and 82 denominations. The work that had been done in Amsterdam was consolidated, and the fellowship among the affiliated Bible-believing churches was strengthened.

In 1952 a regional conference for the British Isles was held in Edinburgh, laying a foundation which later resulted in the English Consultative Committee. This same summer the Middle East Missionary Conference convened in Beirut, Lebanon, and the Middle East Bible Council was formed.

The Canadian Council of Evangelical Protestant Churches was organized at Toronto in meetings held June 18-23, 1953. The Far Eastern Council of Christian Churches held its second general assembly in Karuizawa, Japan, July 26 - August 2, 1953. As another link in this chain of conferences we mention the second conference of the Latin American Alliance of Christian Churches in Santiago, Chile, January 11-18, 1954. A youth conference was held in connection with the conference. In the meantime national councils were formed — the India Bible Christian Council and the Japan Bible Christian Council.

A culminating point in the history of the I.C.C.C. was the Third Plenary Congress, held in Faith Theological Seminary, Elkins Park, Philadelphia, U.S.A. This congress brought together 1,500 brethren and sisters from all parts of the world. It showed the progress the I.C.C.C. had made since its organization in 1948. Especially the testimony of the nationals from South America and the Middle and Far East made a deep impression on all present. It showed very clearly the great importance of the labors of the I.C.C.C., also on the mission field, "for the Word of God and for the testimony of Jesus Christ." Greatly encouraged by the inspiring farewell message of our president, Dr. Carl McIntire, the brethren returned to their posts to continue the battle for the faith.

And so the work continues. A regional conference in Jonkoping, Sweden, in 1955, proved to be a rallying place for a great many Bible-believing Christians all over Scandinavia. They formed the Scandinavian Evangelical Council. After the conference in Jonkoping, the second meeting of the Middle East Bible Council was held in Bethlehem, Jordan. It was a blessed conference in which delegates and visitors from all over the Middle East, as well as from the U.S.A. and some countries of Europe and Asia, participated.

When, in January, 1956, the World Council of Churches was organizing a "Festival of Faith" in connection with the meeting of its Executive Committee in Australia, featuring Dr. Josef Hromádka from Prague, the well-known collaborator with the Communist leaders behind the Iron Curtain, the I.C.C.C., under the leadership of

Dr. McIntire, sent its "truth squad" to Australia. Meetings were organized in all leading cities. And here again these I.C.C.C. meetings proved to be the rallying point for Bible-believing Christians in practically all churches. Everywhere the message went out, as well in personal life and the life of the church as in the matters of the state. The people responded and the Australian Council of the I.C.C.C. and the Hawaii Council of the I.C.C.C. were formed.

In July, 1956, the Latin American Alliance met for its third conference in Rio de Janeiro and in August the Far Eastern Council of Christian Churches held its third general assembly in Singapore. Both conferences proved to be a great blessing. In Rio the Brazilian delegates formed a national council — The Confederation of Evangelical Fundamental Churches of Brazil. The conference in Singapore saw the birth of the Malaysian Council of Christian Churches.

But, this is a continuing story. In 1957 the I.C.C.C. returns to Scandinavia and the Middle East. The Fourth Plenary Congress will convene near the city of Rio de Janeiro in the summer of 1958. Delegates and visitors from all over the world will be in attendance. In 1960 the I.C.C.C. will hold its first conference on the island of Ceylon in order to offset the ecumenical testimony of the W.C.C. which will also be meeting on the island. Until the Lord returns this same story will be unfolding, year after year, as He guides and directs the leadership of the I.C.C.C.

The I.C.C.C. has been accused of being too militant, too negative — that its only object seems to be to fight the World Council of Churches. This accusation is wrong! The theme for the Third Plenary Congress was "The Historic Christian Faith." The general object is a Twentieth Century Reformation. This involves some very positive ideals. But, when the human body is infected by some dangerous poison, the poison has to be discovered and killed. When a fire is threatening a building with destruction, the hearth of the fire has to be found and stopped. When, as in our country (Holland) during the national disaster of February 1, 1953, the storms were battering the dykes, a very close watch had to be kept to stop the smallest leak at once. All this applies unabated to the great spiritual battle of our days! Apostasy and modernism have penetrated and are still penetrating into nearly all of the large historical denominations. The I.C.C.C. sees it as its God-given duty to expose these dangers, to warn against them, to oppose them!

We go forward in faith, praying that we may be, by His Grace, steadfast and unmovable, always abounding in the work of our Lord, and that we may know that our labor is not in vain in Him.

As in the days of Elijah, now, around the world, there is a remnant which has not bowed the knee to the Baals of this time, working under the banner of the International Council of Christian Churches.

—MR. A. WARNAAR, JR., Associate General Secretary

Knowledge does not comprise all which is included in the large term of education. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—DANIEL WEBSTER.

OPEN LETTER FROM THE PRESIDENT OF THE I.C.C.C.

Almighty God has established the International Council and given it to His people. Here is Christian co-operation among Bible-believing churches throughout the world. As no believer lives to himself, so no true Christian church can live to itself. We all have a responsibility to each other and for one another.

Here is true ecumenism — a fellowship in faith, a fellowship in conflict, and a fellowship for the glory of God.

The Fourth Plenary Congress of the I.C.C.C. in Brazil stands now as a challenge and a glorious opportunity to unite the Lord's people in a truly Biblical fellowship and to strengthen the cause of the Gospel throughout the whole world.

I therefore appeal to all of the Lord's people to unite with us in meeting this challenge.

First, let us have a daily fellowship of prayer. Remember this congress of the I.C.C.C. Let us all meet at the Throne of Grace, bringing our petitions to our great High Priest, the Lord Jesus Christ. It is His Word, His Gospel, His Church, and His people. This Twentieth Century Reformation movement is being used by Him to encourage and to bless. A fellowship of prayer in private chambers, family altars, Sunday school groups, church assemblies, and Sunday pastoral prayers will be honored of God in advancing the cause of the Gospel in this day of unprecedented apostasy and confusion.

Second, let us express our world-wide fellowship in testimony. That means that we are to tell others, wherever we are, about this movement which is challenging the apostasy represented in the World Council of Churches. Let us give facts and information concerning the way in which God has gone before in these ten years, since 1948, in establishing the I.C.C.C. in land after land, and raising up regional and national councils and consultative committees throughout the world. God has wrought a work in this decade which is to the praise and the glory of His Grace. Let us tell this story together.

Third, let us plan, as many as possible, to attend the Fourth Plenary Congress in Brazil. Here we shall gather with God's saints and soldiers from many lands. This will be a time of visible testimony and rejoicing in the Gospel that will be indeed a foretaste of Heaven itself. When men of like precious faith from all over the world meet together to praise the Lord, to report on their struggles, and to renew their strength with the assembly of the redeemed, there are the blessings of Heaven itself.

This will be a meeting of a lifetime and we urge you to come and to encourage others to come. God is able to do great and mighty things for you, just as He has for us, and as we confidently believe that He shall continue to do for us all.

The time is short. The Lord's Second Coming is at hand. How much longer we have, only God knows. So let us join our hands and hearts in this Bible-believing movement where all of God's people can stand together, free from compromise, and united in faith.

On to Quitandinha, Brazil, 1958, for God's glory!

Sincerely yours, in Christ
CARL MCINTIRE

Soul-Saving Our One Business

By Charles H. Spurgeon

"I am made all things to all men, that I might by all means save some."—1 Corinthians 9:22.

IT IS a grand thing to see a man thoroughly possessed with one master-passion. Such a man is sure to be strong, and if the master-principle be excellent, he is sure to be excellent, too. The man of one object is a man indeed. Lives with many aims are like water trickling through innumerable streams, none of which are wide enough or deep enough to float the merest cockleshell of a boat; but a life with one object is like a mighty river flowing between its banks, bearing to the ocean a multitude of ships, and spreading fertility on either side. Give me a man not only with a great object in his soul, but thoroughly possessed by it, his powers all concentrated, and himself on fire with vehement zeal for his supreme object, and you have put before me one of the greatest sources of power which the world can produce. Give me a man engrossed with holy love as to his heart, and filled with some masterly celestial thought as to his brain, and such a man will be known wherever his lot may be cast, and I venture to prophesy that his name will be remembered long after the place of his sepulchre shall be forgotten.

Such a man was Paul. I am not about to set him upon a pedestal, that you may look at him and wonder, much less that you may kneel down and worship him as a saint. I mention Paul, because what he was we ought every one of us to be; and though we cannot share in his office, not being apostles; though we cannot share in his talents or in his inspiration, yet we ought to be possessed by the same spirit which actuated him, and let me also add we ought to be possessed by it in the same degree. Do you demur to that? I ask you what there was in Paul, by the grace of God, which may not be in you, and what had Jesus done for Paul more than for you? He was divinely changed; and so have you been if you have passed from darkness into marvellous light. He had much forgiven; and so have you also been freely pardoned. He was redeemed by the blood of the Son of God; and so have you been — at least, so you profess to have been. He was filled with the Spirit of God; and so are you, if you are truly such as your Christian profession makes you out to be. Owing, then, your salvation to Christ, being debtors to the precious blood of Jesus, and being quickened by the Holy Spirit, I ask you why there should not be the same fruit from the same sowing? Why not the same effect from the same cause? Do not tell me that the apostle was an exception, and cannot be set up as a rule or model for commoner folk, for I shall have to tell you that we must be such as Paul was if we hope to be where Paul is. Paul did not think that he had attained, neither that he was already perfect. Shall we think him to be so — so think him to be so as to regard him as inimitable, and so be content to fall short of what he was? Nay, verily, but let it be our incessant prayer, as believers in Christ, that we may be followers of him so far as he followed Christ, and wherein he failed to set his feet in his Lord's footprints may we even outstrip him, and be more zealous, more devoted to Christ than even the apostle of the Gentiles was. Oh, that the

Holy Spirit would bring us to be like our Lord Jesus Himself!

At this time, I shall have to speak to you upon Paul's great object in life; he tells us it was to "save some"; we will then look into Paul's heart and show you a few of the great reasons which made him think it so important that some at least should be saved; then, thirdly, we will indicate certain of the means which the apostle used to that end; and all with this view, that you, my dear hearers, may seek to "save some"; that you may seek this because of potent reasons which you cannot withstand, and that you may seek it with wise methods such as shall in the end succeed.

I. First, then, brethren, WHAT WAS PAUL'S GREAT OBJECT IN HIS DAILY LIFE AND MINISTRY? He says it was, to save some.

There are ministers of Christ present at this hour, together with City missionaries, Bible-women, Sunday-school teachers, and other workers in my Master's vineyard, and I make bold to enquire of each one of them — Is this your object in all your Christian service? Do you above all things aim at saving souls? I am afraid that some have forgotten this grand object; but, dear friends, anything short of this is unworthy to be the great end of a Christian's life. I fear there are some who preach with the view of amusing men; and as long as people can be gathered in crowds, and their ears can be tickled, and they can retire pleased with what they have heard, the orator is content, and folds his hands and goes back self-satisfied. But Paul did not lay himself out to please the public, and collect the crowd. If he did not save them, he felt that it was of no avail to interest them. Unless the truth had pierced their hearts, affected their lives, and made new men of them, Paul would have gone home crying, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

It seems to be the opinion of a large party in the present day that the object of Christian effort should be to educate men. I grant you that education is in itself an exceedingly valuable thing, so valuable that I am sure the whole Christian Church rejoices greatly that at last we have a national system of education, which only needs to be carefully carried out and every child in this land will have the keys of knowledge in his hand. Whatever other price others may set upon ignorance, we are promoters of knowledge, and the more it can be spread the better shall we be pleased. But if the Church of God thinks that it is sent into the world merely to train the mental faculties, it has made a very serious mistake, for the object of Christianity is not to educate men for their secular callings, or even to train them in the polite arts, or the more elegant professions, or to enable them to enjoy the beauties of nature or the charms of poetry. Jesus Christ came not into the world for any of these things, but He came to seek and to save that which was lost; and on the same errand has He sent His Church, and she is a traitor to the Master who sent her if she is beguiled by the beauties of taste and art to for-

get that to preach Christ and Him crucified is the only object for which she exists among the sons of men. The business of the church is salvation. The minister is to use all means to save some; he is no minister of Christ if this be not the one desire of his heart. Missionaries sink far below their level when they are content to civilize; their first object is to save. The same is true of the Sunday-school teacher, and of all other workers among children; if they have merely taught the child to read, to repeat hymns, and so forth, they have not yet touched their true vocation. We must have the children saved. At this nail we must drive, and the hammer must come down upon this head always — that we might by all means save some, for we have done nothing unless some are saved.

Paul does not even say that he tried to *moralize* men. The best promoter of morality is the gospel. When a man is saved, he becomes moral; he becomes more, he becomes holy. But to aim first at morality is altogether to miss the mark; and if we did attain it — as we shall not — yet we should not have attained that for which we were sent into the world. Dr. Chalmers' experience is a very valuable one to those who think that the Christian ministry ought to preach up mere morality, for he says that in his first parish he preached morality, and saw no good whatever arising out of his exhortations. But, as soon as he began to preach Christ crucified, then there was a buzz, and a stir, and much opposition, but grace prevailed. He who wishes for perfumes must grow the flowers; he who desires to promote morality must have men saved. He who wants motion in a corpse should first seek life for it, and he who desires to see a rightly-ordered life should first desire an inward renewal by the Holy Spirit. We are not to be satisfied when we have taught men their duties towards their neighbours, or even their duties towards God; this would suffice for Moses, but not for Christ. The law came by Moses, but grace and truth came by Jesus Christ. We teach men what they ought to be, but we do far more; by the power of the gospel, applied by the Holy Ghost, we make them what they ought to be by the power of God's Spirit. We put not before the blind the things that they ought to see, but we open their eyes in the name of Jesus. We tell not the captive how free he ought to be, but we open the door and take away his fetters. We are not content to tell men what they must be, but we show them how this character can be obtained, and how Jesus Christ freely presents all that is essential to eternal life to all those who come and put their trust in Him.

Now observe, brethren, if I, or you, or any of us, or all of us, shall have spent our lives merely in amusing men, or educating men, or moralizing men, when we shall come to give in our account at the last great day, we shall be in a very sorry condition, and we shall have but a very sorry record to render; for of what avail will it be to a man to be educated when he comes to be damned? Of what service will it be to him to have been amused when the trumpet sounds, and heaven and earth are shaking, and the pit opens wide her jaws of fire, and swallows up the soul unsaved? Of what avail even to have moralized a man if still he is on the left hand of the Judge, and if still, "Depart, ye cursed," shall be his portion? Blood-red with the murder of men's souls will be the skirts of professing Christians; unless the drift, and end, and aim of all their work has been to "save some". Oh! I beseech you, especially you, dear friends,

who are working in Sunday and Ragged Schools, and elsewhere, do not think that you have done anything unless the children's souls are saved. Settle it that this is the top and bottom of the business, and throw your whole strength in the name of Christ, and by the power of the Eternal Spirit, into this object — if by any means you may save some and bring some to Jesus that they may be delivered from the wrath to come.

What did Paul mean by saying that he desired to *save* some? What is it to be saved? Paul meant by that nothing less than *that some should be born again*; for no man is saved until he is made a new creature in Christ Jesus. The old nature cannot be saved; it is dead and corrupt; the best thing that can be done with it is to let it be crucified, and buried in the sepulchre of Christ. There must be a new nature implanted in us by the power of the Holy Ghost, or we cannot be saved. We must be as much new creations as if we had never been; we must come a second time as fresh from the hand of the Eternal God as if we had been to-day moulded by divine wisdom as Adam was in Paradise. The great Teacher's words are, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." "Except a man be born again (from above), he cannot see the kingdom of God." This, then, Paul meant, that men must be new creatures in Christ Jesus, that we may never rest till we see such a change wrought upon them. This must be the object of our teaching, and of our praying, indeed, the object of our lives, that "some" may be regenerated.

He meant, beside that, *that some might be cleansed from their past iniquity through the merit of the atoning sacrifice of the Son of God*. No man can be saved from his sin except by the atonement. Under the Jewish law it was written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." That curse has never been reversed, and the only way to escape from it is this: Jesus Christ was made a curse for us, as it is written, "Cursed is every one that hangeth on a tree." Now, he who believes in Jesus, who puts his hand upon the head of Jesus of Nazareth, the Scapegoat of His people, has lost his sins. His faith is sure evidence that his iniquities were of old laid upon the head of the great Substitute. The Lord Jesus Christ was punished in our room, and we are no longer obnoxious to the wrath of God. Behold, the sin-atoning sacrifice is slain, and offered on the altar, and the Lord has accepted it, and is so well pleased that He has declared that whosoever believeth in Jesus is fully and eternally forgiven. Now, we long to see men thus forgiven. We pine to bring the prodigal's head into the Father's bosom, the wandering sheep to the good Shepherd's shoulder, the lost piece of money into the Owner's hands; and until this is done, nothing is done, I mean, brethren, nothing spiritually, nothing eternally, nothing that is worthy of the agony of a Christian's life, nothing that can be looked upon as deserving of an immortal spirit's spending all its fires upon it. O Lord, our soul yearns to see Jesus rewarded by the salvation of the blood-bought! Aid us by Thine effectual grace to lead souls to Him.

Once more, when the apostle wished that he might save some, he meant that, being regenerated, and being pardoned, *they might also be purified and made holy*, for a man is not saved while he lives in sin. Let a man

say what he will, he cannot be saved from sin whilst he is the slave of it. How is a drunkard saved from drunkenness whilst he still riots as before? How can you say that the swearer is saved from blasphemy while he is still profane? Words must be used in their true meaning. Now, the great object of the Christian's work should be that some might be saved from their sins, purified, and made white, and made examples of integrity, chastity, honesty and righteousness, as the fruit of the Spirit of God; and where this is not the case, we have laboured in vain, and spent our strength for nought.

Now, I do protest before you all that I have in this house of prayer never sought anything but the conversion of souls, and I call heaven and earth to witness, and your consciences, too, that I have never laboured for anything except this, the bringing of you to Christ, that I might present you at last unto God "accepted in the Beloved". I have not sought to gratify depraved appetites either by novelty of doctrine or ceremonial, but I have kept up the simplicity of the gospel. I have kept back no part of the price of God's Word from you, but I have endeavoured to give you the whole counsel of God. I have sought out no fineries of speech, but have spoken plainly, and right straight at your hearts and consciences; and if you be not saved, I mourn and lament before God that up to this day, though I have preached hundreds of times to you, yet I have preached in vain. If you have not closed in with Christ, if you have not been washed in the fountain filled with blood, you are waste pieces of soil from which no harvest has yet come.

You tell me, perhaps, that you have been kept from a great many sins, that you have learned a great many truths by coming here. So far, so good; but could I afford to live for this, merely to teach you certain truths, or keep you back from open sins? How could this content me if I knew all the while that you were still unsaved, and must, therefore, after death, be cast into the flames of hell? Nay, beloved, before the Lord, I count nothing to be worthy of your pastor's life, and soul, and energy, but the winning of you to Christ. Nothing but your salvation can ever make me feel that my heart's desire is granted. I ask every worker here to see to this, that he never turns aside from shooting at this target, and at the centre of this target, too, namely, that he may win souls for Christ, and see them born to God, and washed in the fountain filled with blood. Let the workers' hearts ache and yearn, and their voices cry till their throats are hoarse; but let them judge that they have accomplished nothing whatever until, at least in some cases, men are really saved. As the fisherman lones to take the fish in his net, as the hunter pants to bear home his spoil, as the mother pines to clasp her lost child to her bosom, so do we faint for the salvation of souls; and we must have them, or we are ready to die. Save them, O Lord, save them for Christ's sake!

But now we must leave that point for another.

II. THE APOSTLE HAD GREAT REASONS FOR ELECTING SUCH AN OBJECT IN LIFE.

Were he here, I think he would tell you that his reasons were something of this kind. To save souls! *If they be not saved, how is God dishonoured!* Did you ever think over the amount of dishonour that is done to the Lord our God in London in any one hour of the day? Take, if you will, this prayer-hour, when we are gathered here ostensibly to pray. If the thoughts of this great assembly could all be read, how many of them would be dishonour-

ing to the Most High! But outside of every house of prayer, outside of every place of worship of every kind, think of the thousands and tens of thousands, the hundreds of thousands, who have all this day neglected the very semblance of the worship of the God who has made them, and who keeps them in being! Think of how many times the door of the gin-palace has swung on its hinges during this holy hour, how many times God's name has been blasphemed at the drinking-bar! There are worse things than these, if worse can be, but I shall not lift the veil. Transfer your thoughts to an hour or so later, when the veil of darkness has descended. Shame will not permit us even to think of how God's name is dishonoured in the persons of those whose first father was made after the image of God, but who pollute themselves to be the slaves of Satan and the prey of bestial lusts! Alas! Alas! for this city, it is full of abominations, of which the apostle said, "It is a shame even to speak of those things which are done of them in secret."

Christian men and women, nothing but the gospel can sweep away the social evil. Vices are like vipers, and only the voice of Jesus can drive them out of the land. The gospel is the great besom with which to cleanse the filthiness of this city, and nothing else will avail. Will you not, for God's sake, whose name is every day profaned, seek to save some? If you will enlarge your thoughts, and take in all the great cities of the Continent; ay, further still, take all the idolaters of China and Hindostan, the worshippers of the false prophet and antichrist, what a mass of provocation have we here! What a smoke in Jehovah's nose must this false worship be! How He must often put His hand to the hilt of His sword as though He would say, "Ah! I will ease Me of Mine adversaries." But He bears it patiently. Let us not become indifferent to His long suffering, but day and night let us cry unto Him, and daily let us labour for Him, if by any means we may save some for His glory's sake.

Think, dear friends, also, of the extreme misery of this our human race. It would be a very dreadful thing if you could get any idea of the aggregate of the misery of London at the present moment in the hospitals and workhouses. Now, I would not say half a word against poverty, wherever it comes it is a bitter ill; but you will mark as you notice carefully that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of wastefulness, want of forethought, idleness, and, worst of all, of drunkenness. Ah, that drunkenness! That is the master-evil. If drink could but be got rid of, we might be sure of conquering the very devil himself. The drunkenness created by the infernal liquor-dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than *infernal*; in some respects they are worse, for hell has its uses as the divine protest against sin, but as for the gin-palace, there is nothing to be said in its favor. The vices of the age cause three-fourths of all the poverty. If you could look at the homes — the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appe-

rites — if you could look at such a sight, and remember that it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some!" Since the great axe to lay at the root of the deadly upas tree is the gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved, and the world is saved from the wretchedness and the misery which now drip from every bough!

Again, dear friends, the Christian has other reasons for seeking to save some; and chiefly because of the *terrible future of impenitent souls*. That veil which hangs before me is not penetrated by every glance; but he who has his eye touched with heavenly eye-salve sees through it, and what does he see? Myriads upon myriads of spirits in dread procession passing from their bodies, and passing — *whither?* Unsaved, unregenerate, unwashed in precious blood, we see them go up to the solemn bar whence in silence the sentence comes forth, and they are banished from the presence of God, banished to horrors which are not to be described nor even to be imagined. This alone is enough to cause us distress day and night. This decision of destiny has about it a terrible solemnity. But the resurrection trumpet sounds. Those spirits come forth from their prison-house. I see them returning to earth, rising from the pit to the bodies in which they lived: and now I see them stand — multitudes, multitudes, multitudes — in the Valley of Decision. And He comes, sitting on a great white throne, with the crown upon His head, and the books before Him; and there they stand as prisoners at the bar. My vision now perceives them — how they tremble! How they quiver, like aspen leaves in the gale! Whither can they flee? Rocks cannot hide them, mountains will not open their bowels to conceal them! What shall become of them? The dread angel takes the sickle, reaps them as the reaper cuts up the tares for the oven; and as he gathers them, he casts them down where despair shall be their everlasting torment. Woe is me, my heart sinks as I see their doom, and hear the terrible cries of their too-late awaking. Save some, O Christians! By all means, save some. By yonder flames, and outer darkness, and the weeping, and the wailing, and the gnashing of teeth, seek to save some! Let this, as in the case of the apostle, be your great, your ruling object in life, that by all means you may save some.

For, oh! if they be saved, *observe the contrast*. Their spirits mount to heaven, and after the resurrection their bodies ascend also, and there they praise redeeming love. No fingers more nimble on the harp-strings than theirs! No notes more sweet than theirs, as they sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." What bliss to see the once rebellious brought home to God, and heirs of wrath made possessors of heaven! All this is involved in salvation. Oh, that myriads may come to this blessed state! "Save some" — oh! save some, at least. Seek that *some* may be there in glory. Behold your Master. He is your pattern. He left heaven to save some. He went to the cross, to the grave, to "save some"; this was the great object of His life, to lay down His life for His sheep. He loved His Church, and gave Himself for her, that He might redeem her unto Himself. Imitate your Master. Learn His self-denial and His blessed consecration, if by any means you may save some.

(My soul yearneth that I personally may "save some", but broader is my desire than that. I would have *every one of you*, my beloved friends, associated here in church fellowship, to become spiritual parents of children for God. Oh, that every one of you might "save some!" Yes, my venerable brethren, you are not too old for service. Yes, my young friends, ye young men and maidens, ye are not too young to be recruits in the King's service. If the kingdom is ever to come to our Lord — and come it will — it never will come through a few ministers, missionaries, or evangelists preaching the gospel. It must come through every one of you preaching it — in the shop and by the fireside, when walking abroad and when sitting in the chamber. You must all of you be always endeavouring to "save some". I would enlist you all afresh to-night, and bind anew the Kings' colours upon you. I would that you would fall in love with my Master over anew, and enter a second time upon the love of your espousals. There is a hymn of Cowper's which we sometimes sing:

"Oh, for a closer walk with God!"

May we get to have a closer walk with Him; and if we do so, we shall also feel a more vehement desire to magnify Christ in the salvation of sinners.

I would like to press the enquiry upon you who are saved — *How many others have you brought to Christ?* You cannot do it by yourself, I know; but I mean, how many has the Spirit of God brought by you? How many, did I say? Is it quite certain that you have led any to Jesus? Can you not recollect one? I pity you, then! The Lord said to Jeremiah, concerning Coniah, "Write ye this man childless." That was considered to be a fearful curse. Shall I write you childless, my beloved friends? Your children are not saved, your wife is not saved, and you are spiritually childless. Can you bear this thought? I pray you, wake from your slumbering, and ask the Master to make you useful. "I wish the saints cared for us sinners," said a young man. "They do care for you," answered one, "they care very much for you." "Why don't they show it, then?" said he, "I have often wished to have a talk about good things, but my friend, who is a member of the church, never broaches the subject, and seems to study how to keep clear of it when I am with him." Do not let them say so. Do tell them about Christ and things divine and make this your resolve, every one of you, that if men perish they shall not perish for want of your prayers, nor for want of your earnest and loving instructions. God give you grace, each one of you, to resolve by all means to save some, and then to carry out your resolution!

III. But my time is almost gone, and therefore I have to mention, in the last place, THE GREAT METHODS WHICH THE APOSTLE USED.

How did he who so longed to "save some" set about it? Why, first of all, *by simply preaching the gospel of Christ*. He did not attempt to create a sensation by startling statements, neither did he preach erroneous doctrine in order to obtain the assent of the multitude. I fear that some evangelists preach what in their own minds they must know to be untrue. They keep back certain doctrines, not because they are untrue, but because they do not give scope enough for their ravings, and they make loose statements because they hope to reach more minds. However earnest a man may be for the salvation of sinners, I do not believe that he has the right to make

any statement which his sober judgment will not justify. I think I have heard of things said and done at revival meetings which were not according to sound doctrine, but which were always excused by "the excitement of the occasion." I hold that I have no right to state false doctrine, even if I knew it would save a soul. The supposition is, of course, absurd; but it makes you see what I mean. My business is to bring to bear upon men, not falsehood, but truth; and I shall not be excused if, under any pretence, I palm a lie upon the people. Rest assured that, to keep back any part of the gospel, is not the right, nor the true method for saving men. Tell the sinner all the doctrines. If you hold Calvinistic doctrine, as I hope you do, do not stammer about it, nor stammer over it, but speak it out. Depend upon it, many revivals have been evanescent because a full-orbed gospel was not proclaimed. Give the people every truth, every truth baptized in holy fire, and each truth will have its own useful effect upon the mind.

But the great truth is the cross, the truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Brother, keep to that. That is the bell for you to ring. Ring it, man! Ring it! Keep on ringing it. Sound forth that note upon your silver trumpet, or if you are only a ram's horn, sound it forth, and the walls of Jericho will come down. Alas, for the fineries of our "cultured" modern divines! I hear them crying out, and denouncing my old-fashioned advice. This talking about Christ crucified is said to be archaic, conventional, and antique, and not at all suitable to the refinement of this wonderful age. It is astonishing how learned we have all grown lately. We are getting so very wise, I am afraid we shall ripen into fools before long, even if we have not arrived at it already. People want "thinking" nowadays, so it is said; and the working-men will go where science is deified, and profound "thought" is enshrined. I have noticed that, as a general rule, wherever the new "thinking" drives out the old gospel, there are more spiders than people, but where there is the simple preaching of Jesus Christ, the place is crowded to the doors. Nothing else will crowd a meeting-house, after all, for any length of time, but the preaching of Christ crucified. But as to this matter, whether it be popular or unpopular, our mind is made up, and our foot is put down. Question we have none as to our own course. If it be foolish to preach up atonement by blood, we will be fools; and if it be madness to stick to the old truth, just as Paul delivered it, in all its simplicity, without any refinement, or improvement, we mean to stick to it, even if we be pilloried as being incapable of progressing with the age, for we are persuaded that this "foolishness of preaching" is a divine ordinance, and that the cross of Christ, which stumbles so many, and is ridiculed by so many more, is still the power of God and the wisdom of God. Yes, just the old-fashioned truth — if thou believest, thou shalt be saved, — that will we stick to, and may God send His blessing upon it according to His own eternal purpose! We do not expect this preaching to be popular, but we know that God will justify it ere long. Meanwhile, we are not staggered because —

"As childish dotage, and delirious dreams,
The truths we love a sightless world blasphemes;
The danger they discern not they deny;
Laugh at their only remedy, and die."

Next to this, *Paul used much prayer*. The gospel alone will not be blessed; we must pray over our preaching. A great painter was asked what he mixed his colours with, and he replied that he mixed them with brains. 'Twas well for a painter, but if anyone should ask a preacher what he mixes truth with, he ought to be able to answer — with prayer, much prayer. When a poor man was breaking granite by the roadside, he was down on his knees while he gave his blows, and a minister passing by said, "Ah, my friend, here you are at your hard work; your work is just like mine; you have to break stones, and so do I." "Yes," said the man, "and if you manage to break stony hearts, you will have to do it as I do, down on your knees." The man was right, no one can use the gospel hammer well except he is much on his knees, but the gospel hammer soon splits flinty hearts when a man knows how to pray. Prevail with God, and you will prevail with men. Straight from the closet to the pulpit let us come, with the anointing oil of God's Spirit fresh upon us. What we receive in secrecy we are cheerfully to dispense in public. Let us never venture to speak for God to men, until we have spoken for men to God. Yes, dear hearers, if you want a blessing on your Sunday-school teaching, or any other form of Christian labour, mix it up with fervent intercession.

And then observe one other thing. *Paul went to his work with an intense sympathy for those he dealt with, a sympathy which made him adapt himself to each case*. If he talked to a Jew, he did not begin at once blurting out that he was the apostle of the Gentiles, but he said he was a Jew, as Jew he was. He raised no questions about nationalities or ceremonies. He wanted to tell the Jew of Him of whom Isaiah said, "He is despised and rejected of men, a Man of sorrows, and acquainted with grief," in order that he might believe in Jesus and so be saved. If he met a Gentile, the apostle of the Gentiles never showed any of the squeamishness which might have been expected to cling to him on account of his Jewish education. He ate as the Gentile ate, and drank as he did, sat with him, and talked with him; was, as it were, a Gentile with him; never raising any question about circumcision or uncircumcision, but solely wishing to tell him of Christ, who came into the world to save both Jew and Gentile, and to make them one. If Paul met with a Scythian, he spoke to him in the Barbarian tongue, and not in classic Greek. If he met a Greek, he spoke to him as he did at the Areopagus, with language that was fitted for the polished Athenian. He was all things to all men, that he might by all means save some.

So let it be with you, Christian people; your one business in life is to lead men to believe in Jesus Christ by the power of the Holy Spirit, and every other thing should be made subservient to this one object; if you can but get them saved, everything else will come right in due time. Mr. Hudson Taylor, a dear man of God, who has laboured much in Inland China, finds it helpful to dress as a Chinaman, and wear a pigtail. He always mingles with the people, and as far as possible lives as they do. This seems to me to be a truly wise policy. I can understand that we shall win upon a congregation of Chinese by becoming as Chinese as possible; and if this be the case, we are bound to be Chinese to the Chinese to save the Chinese. It would not be amiss to become a Zulu to save the Zulus, though we must mind that we do it in another sense than Colenso did. If we

can put ourselves on a level with those whose good we seek, we shall be more likely to effect our purpose than if we remain aliens and foreigners, and then talk of love and unity. To sink myself to save others is the idea of the apostle. To throw overboard all peculiarities, and yield a thousand indifferent points, in order to bring men to Jesus, is our wisdom if we would extend our Master's kingdom. Never may any whim or conventionality of ours keep a soul from considering the gospel — that were horrible indeed. Better far to be personally inconvenienced by compliance with things indifferent, than to retard a sinner's coming by quarrelling about trifles.

If Jesus Christ were here to-day, I am sure he would not put on any of those gaudy rags in which the Puseyite delights himself. I cannot imagine our Lord Jesus Christ dressed out in that style. Why, the apostle tells our women that they are to dress themselves modestly, and I do not think Christ would have His ministers set an example of tomfoolery: but yet even in dress something may be done on the principle of our text. When Jesus Christ was here, what did He wear? To put it in plain English, He wore a smock frock. He wore the common dress of the countrymen, a garment woven from the top throughout, without seam; and I think he would have His ministers wear that costume which is most like the dress which their hearers wear in common, and so even in dress associate with their hearers, and be one among them. He would have you teachers, if you want to save your children, talk to them like children, and make yourselves children if you can. You who want to get at young peoples' hearts must try to be young. You who wish to visit the sick must sympathize with them in their sickness. Get to speak as you would like to be spoken to if you were sick. Come down to those who cannot come up to you. You cannot pull people out of the water without stooping down and getting hold of them. If you have to deal with bad characters, you must come down to them, not in their sin, but in their roughness and in their style of language, so as to get a hold of them. I pray God that we may learn the sacred art of soul-winning by adaptation. They called Mr. Whitefield's chapel at Moorfields "The Soul-Trap". Whitefield was delighted, and said he hoped it would always be a soul-trap. Oh, that all our places of worship were soul-traps, and every Christian a fisher of men, each one doing his best, as the fisherman does, by every art and artifice, to catch those he fishes for! Well may we use all means to win so great a prize as a spirit destined for eternal weal or woe. The diver plunges deep to find pearls, and we may accept any labour or hazard to win a soul. Rouse yourselves, my brethren, for this God-like work, and may the Lord bless you in it!

RADIO MAIL

Georgetown, Ont.

Dear Dr. Slade:

Your messages from Oakville are so much appreciated by my sister and me. I am quite a "shut in" and my sister very seldom gets out to a place of worship. We do enjoy hearing your fine clear Gospel message, and pray there may be much blessing as it goes over the air. We pray the Holy Spirit may convict and open hearts to receive the Saviour.

Yours in His blessed Name.

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 1 July 7, 1957

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

FALSE LEADERS DENOUNCED

Lesson Text: Micah 3.

Golden Text: "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

—Micah 3:8.

Introduction:

According to our practice of covering the whole Bible in six years, spending one half of each year in the New Testament and one half in the Old Testament, our studies for the last six months have been taken from the Epistles and Revelation. For the next six months we go back to Old Testament Prophecy and History, studying some of the Minor Prophets and the history of the Jews during the period of their return from exile and the restoration of the city and the temple, 536 - 434 B.C.

Micah and Nahum prophesied at about the same time as did the great prophet Isaiah. In the introduction (verse 1) Micah informs us that he was a Morasthite, which probably means that he was born in Moresheth, or Mareshah, in the southern part of Judah. He prophesied during the reigns of Jotham, Ahaz and Hezekiah (Isa. 1:1; Hos. 1:1), kings of Judah from about 758-700 B.C. He and his writings are mentioned in other books of Scripture (Isa. 2:2-4; 41:15; Ezek. 22:27; Zeph. 3:19; Matt. 2:5; John 7:42). He died in peace (Jer. 26:17-19).

The Prophecy of Micah may be divided into three sections:

- I. Visions of Judgment: chapp. 1-3.
- II. Visions of Hope: chapp. 4, 5.
- III. Visions of Encouragement: chapp. 6, 7.

I. Judgment Upon the Princes: verses 1-4.

In order to understand the burden of Micah, we must remember that he lived during the days when the ten tribes of Israel, the northern kingdom, were carried into captivity (721 B.C.) and when the two tribes of Judah, the southern kingdom, were experiencing the final trials of their existence as a kingdom before being taken into captivity. Samaria, the capital of Israel, and Jerusalem, capital of Judah, were alike passing through times of crisis (Mic. 1:1, 5), and the prophet sees visions concerning their future judgment as a result of past sins.

In chapter 1 the prophet rebukes the people of Israel and of Judah for their great sin and prophesies disaster for both, but particularly for Israel. God had been patient, but they had rejected His mercy and must now expect judgment (chapter 11).

The leaders of Judah and of Israel must expect to experience their share of judgment, and the greater their privileges, the greater their responsibilities (Jas. 3:1). It is a solemn thing to be entrusted with the care of others, for they will follow the example and precepts of their leaders (Luke 6:39; 1 Cor. 11:1; Phil. 3:17).

A leader should be just and righteous. But these leaders hated righteousness and favoured evil, when they should have loved righteousness and hated evil (Amos 5:15; Heb. 1:9).

A leader should also care for and protect those for whom he is responsible; he should tend them, nourish them and act in their best interests. The evil princes among the Jews had acted in greed and cruelty, using the people to their own advantage (Jer. 23:1; Amos 5:11; Matt. 23:4; 2 Pet. 2:3). The illustration is used of animals, which, instead of being cared for, are prepared for being cooked and eaten (Psa. 14:4; Ezek. 11:2, 3, 7; 34:2-4, 8; Mic. 2:3, 9; Matt. 7:15).

God is just, and those who have shown no mercy would receive no mercy (Matt. 5:7). In their actions they had denied the Lord (Matt. 7:21-23). No wonder their prayers would not be heard (Prov. 1:28-30; Isa. 1:15; Ezek. 8:18; Jas. 4:8).

What a great responsibility rests upon officers and leaders in the church of God!

II. Judgment Upon the Prophets: verses 5-7.

The prophet's duty was twofold; he must receive messages from the Lord and he must deliver them to the people. The prophets of Micah's day, however, did not hear the Word of God or see visions of His will; neither did they instruct the people in the word and the will of the Lord (Jer. 23:18-22). They led the people into error, rather than into the truth (Isa. 9:13-16; Jer. 23:13, 32; Mic. 2:11).

The prophets were also hypocrites. In their hearts there was bitterness, whereas with their mouths they said, "Peace" (Jer. 6:14; Ezek. 13:10, 16; Matt. 7:15). They were prepared to oppose all who did not contribute to their vanity (Isa. 29:21; Amos 5:10).

Because of their unfaithfulness, the false prophets would be deprived of their capacity to see visions from God. Instead of living in the light of truth, holiness and life, they would be plunged into the darkness of error, sin and death (Isa. 8:20-22; 56:10; Jer. 23:12; Matt. 6:23; 2 Thess. 2:11, 12). They would be put to shame and confusion before the people, instead of being honoured as the messengers of God. They would be silent, having no word from God to deliver (Ezek. 24:17, 22). Prophets were to forth-tell the message of God, as well as to fore-tell the future.

III. Judgment Upon the People: verses 8-12.

The power of God rested upon His faithful prophet Micah (2 Tim. 1:7), through the Holy Spirit (Isa. 61:1; Luke 4:18). Micah's task was a difficult one, but one that was absolutely essential. It is as much the duty of the servant of God to rebuke the sinner and the erring one as to teach the ignorant and comfort the weak (Isa. 58:1; 1 Tim. 5:20; 2 Tim. 4:2).

The people were involved in the judgment which would come upon the land; they must bear their iniquity, as well as the leaders, whom the prophet once again addresses as being covetous, thinking only of themselves and their own gain (Isa. 56:11; Jer. 6:13; Ezek. 22:12; Jude 16). And yet, in their self-righteous pride and ignorance they boasted that the Lord was with them (Jer. 23:17). Like the Pharisees in the time of our Lord, they merited only rebuke and punishment (Matt. 23:23-33).

In conclusion, Micah prophesies the utter destruction of the city of Jerusalem. The desolation of the city at the time of the captivity foreshadowed its complete ruin in 70 A.D., and this prophecy was literally fulfilled. In a spiritual sense, also, this word came to pass.

Daily Bible Readings

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| July 1—Covetous Leaders | Jer. 6:9-17 |
| July 2—Profane Priests | Jer. 23:9-22 |
| July 3—Lying Seers | Ezek. 13:1-16 |
| July 4—Selfish Shepherds | Ezek. 34:1-10 |
| July 5—False Prophets | Matt. 7:15-23 |
| July 6—Blind Guides | Matt. 23:13-33 |
| July 7—Evil Teachers | 2 Pet. 2 |

Suggested Hymns

Lord, speak to me.
Go, labour on.
Hark! 'tis the watchman's cry.
Dismiss me not Thy service, Lord.
A ruler once came to Jesus by night.
When Jesus comes to reward His servants.

POWERLESS AND USELESS

Of what use would be the machinery which is to be moved, without a force adequate to move it? Without a main-spring within the clock, however, complete all its wheels, pinions, pivots, and axles, these hands would stand on the face of time, nor advance one step over the numbered hours. So were it without the power of the spirit, with the renewed soul, to set its forces in action, bring them into play, and impart to them a true and heavenward character.

—GUTHRIE

For Younger Readers

THE SAFEST PLACE

By Mrs. Howard Taylor

On the rocky coast of Cornwall, not far from Land's End, there is a fishing cove that runs down to the sea — a fishing cove about which I have heard an interesting little story. To supplement their gains from the sea, the Cornish fishermen cultivate the spring flowers for which their country is so famous — daffodills, narcissi, anemones and others. Staying in a cottage just above his own, two friends of ours became acquainted with H. J., one of the best known and loved of the men who put out their boats from that little cove. In the sheltered side of the cove he had a small hut in which he stored his gardening implements and fishing tackle. It was guarded by the cliff from the open Atlantic.

"Come," he said to our friends one day, "I want to show you something."

For some time he had noticed a little bird, a tiny wren, fluttering around the hut, and had wondered what the attraction was. Then he found that a small piece of glass had been broken out of the window, leaving a tiny hole at the corner. Investigating further he discovered evidences of the little bird inside, and finally came upon her chosen retreat.

Hanging from the low roof was a ball of string with which he tied his flowers — a ball of string with a hole running through the middle.

"Now, just put your finger in there," he said, "and see what she has done."

And oh, there was the cosiest little nest with five baby birds in it! It was all a mother's heart could desire for warmth and safety from drafts and dangers of all kinds. A more sheltered nook it would be hard to imagine, and the sweet suggestiveness of it all came home to our friends' hearts, especially when the rugged fisherman said, with real tenderness, "I never let anyone come in here," as if he were guarding a most precious possession.

The little scene has often come back to me as I thought about the love of God and the provisions He has made for His own.

First likening them to the sheep in the Good Shepherd's care, Jesus says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30) — one in keeping grace and power.

How safe, how calm, how satisfied, the soul that trusts in Thee.

Our Lord says with regard to the deeper things, the fellowship of love in which such souls are held, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"; "My Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23).

—Gospel Herald