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The Sermons of Dr. T. T. Shields "If Ye Know... If Ye Do"

(Stenographically Reported)

"If ye know these things, happy are ye if ye do them."—John 18:17.

Prayer before the sermon:

Into Thy holy presence, O Lord, we have come this morning with gratitude in our hearts, and with thanksgiving upon our lips. We come to praise Thee for what Thou art. We bless Thee that Thou hast manifested Thyself to us in Christ, that we have learned through the manger, the cross, the empty grave, and the open shining track to heaven, what Thou art. Thou hast shown us in the Person of Thy Son that Thou art God indeed.

We thank Thee for the word this morning, He that hath seen me hath seen the Father. We think of Thee to-day in terms of the revelation which Christ Jesus has made to us. We bless Thee for all Thou hast done for us, that Thou hast taken thought of us in our servitude, in our bitter bondage; Thou hast devised means that Thy banished be not expelled from Thee. Thou hast brought us from Egypt to the land of promise, from the far country to the Father's house, from a state of alienation and strangerhood to the privilege and possessions of such as are children of God. For all these things, O Lord, we magnify Thy holy name.

We rejoice, too, that Thou hast not called us to a life of inactivity, but that Thou hast called us to make us workers together with Thyself; Thou hast put us in trust with the Gospel, and committed to our hands Thy work in the world. We pray that we may find our chief delight in the doing of the Master's will.

But we come this morning as burdened as ever. We come with great petitions in our hearts and on our lips. We need, above all things, new supplies of grace; we desire to live as Thy redeemed people ought to live, and to show forth the praises of Him Who hath called us out of darkness into His marvellous light.

Look upon this company this morning, men and women and boys and girls, large numbers of whom have professed faith in Christ, and have declared that they are now walking in newness of life. Oh, bestow upon us every one the measure of grace we need, in order that in all the relationships and experiences of life we may exemplify the principles of Thy Gospel, and adorn the doctrine of God our Saviour.

We pray for help in time of need. These are days of difficulty. It may be there are some of Thy dear children here this morning who are overburdened, who scarcely know which way to turn, who are wrapped about in darkness, perhaps, and troubled on every side. We beseech Thee to give light and leading to all such, and stretch forth Thy hand and interpose, we pray Thee, in their behalf. We thank Thee that Thou dost help in a very real way those who put their trust in Thee. Help us so to trust Thee this morning.

And then there are some who are deeply concerned over those who are sick. We bring before Thee one special request, a father and mother for a beloved daughter. We thank Thee, O Lord, that all things are possible to Thee, and Thou art able to re-make that which Thou hast made. So we pray that Thou wilt lay Thy healing hand upon this young girl, and restore, we pray Thee, the mental balance, and give her back, we pray Thee, to her father and her mother. We have no right thus to ask, we have no grounds upon which to plead with Thee save the merit of Thy Son, and the promises of Thy grace. But what more could we need than this — for the sake of Him Who said, "If ye shall ask anything in My name I will do it." So we come to Thee with this urgent plea this morning that Thou wilt be pleased to grant the petition of this father and mother.

And for the afflicted we pray, and for those who are coming toward the evening time; for all who are feeling the infirmities of age, who are shut in, prevented from being with us this morning. Let Thy blessing be upon them.

Command Thy benediction, we pray Thee, upon all witnesses to the truth of the Gospel, of every rank, of every colour, in every land, and of every name. Get to Thyself great glory through the progress of the Gospel of Thy saving grace. We ask it in the name of Jesus Christ our Lord, Amen.

THOSE of you who regularly worship here I am sure will bear me willing witness that we put no premium upon ignorance, nor do we ever teach that it does not matter what a man believes. On the contrary we are convinced that as a man thinketh in his heart so is he, and that it should ever be a matter of deep concern to all of us that we should entertain correct views of truth, and that we should carefully guard our minds, gird up the loins of our minds that we may not be mental weaklings, or at any point be imperfectly informed and instructed in the truth of God. Yet there is always a danger of becoming lopsided and over-balanced. And those who give special care to the content of faith, to what they believe, and who are concerned that we should hold fast the faith as it is given to us in God's holy Word, are sometimes, I fear, in danger of giving so much attention to the doctrines of the Gospel that we may be somewhat remiss in our doing. I think there is nothing that does greater damage to the cause of Christ

than a mere doctrinaire attitude toward the Gospel, the cherishing of correct views which issue perhaps in striving about words to no profit, the mere argumentation about the things of God. Let us by all means avoid that, and remember that we are admonished that those who say they believe in God must be careful to maintain good works. There is a further danger, too, perhaps, in the necessity in this day of giving special emphasis to the principle of divine grace. How often have I sought to admonish you to put no trust whatever in works of righteousness which you may do, but to see to it that your trust should be solely, exclusively, in the righteousness of Christ, and your dependence wholly in the cleansing efficacy of the precious blood of Christ. Properly understood, grace does not nullify or render in any respect unnecessary the doing of good works, for "ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

There are those who become mentally confused as to the real purpose of the epistle of James, which lays such emphasis upon good works, and they go so far as to say that Abraham was justified by works, whereas the Apostle Paul declares that Abraham was justified by faith. Both are true. In the sight of God Abraham was justified by faith, because God knew that he did really believe. But in the sight of men he was justified by works. There are always two sides. I may perhaps be a Christian. You may believe that I am sincere and true in my profession, but you cannot form a settled judgment of a mere profession: you can only conclude that there is reality in it, if that profession is justified by such works as ought to accompany a Christian profession. Hence, the word of God will admonish us to believe, and while putting the matter of *being* first, gives proper and proportional emphasis to the necessity of *doing*. We read of our Lord Jesus that He went about "doing" good. He was a Teacher; He practised what He taught. And here He brings these two things together in the verse which I have read to you saying, "If ye know these things, happy are ye if ye do them." That happiness consists in doing the things we know we ought to do.

So I want to discuss with you first of all the principle enunciated in this text, THE COMBINATION OF THE THEORETICAL WITH THE PRACTICAL, the philosophy of things with the actual doing of them, and then to find some simple illustrations in the Book of the outworking of this principle, and to try, if I can, to make application of that principle to ourselves.

I.

Here, then, is a very important principle. It is important that we should *know*. The Bible plainly teaches that the religion of the Lord Jesus is designed for intelligent beings. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. We are to study to show ourselves approved workmen who need not be ashamed, rightly dividing the word of truth. We ought to be instructed Christians. It is a mistake to say that as long as a man's life appears to be right, it does not matter what he knows. We must carefully guard our minds that we may know the truth. Our Lord said, "Ye shall know the truth, and the truth shall make you free." But on the other hand, it is important, too, that we should *do*. Yet the mere doing, without knowledge, is of little value. Mere religious activity will accomplish nothing.

The Gospel Witness

and

Protestant Advocate

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I well remember a certain lady who was proud of her membership on many committees and boards. What the committees were for, and what the boards were supposed to do I was unable to ascertain — and I think I knew almost as much about it as she did. But she at least belonged to these committees, and she was a member of those many boards, and she spent most of her time attending committee meetings and going to board meetings — I do not quite know the difference between them, but they were meetings in any event. She was busy meeting meeting, meeting. I think her husband frequently wondered where she was, and missed her presence very much. But she was always doing, and never, so far as I was able to ascertain, brought anything to pass.

It is quite possible for a church to be doing and accomplishing nothing. I used to know a little minister like that. He was the busiest man I ever knew. He was little of stature, and he drove a little pony that was appropriately his own. It seemed to have been specially made for him, little short legs, and rapid steps, perspiring, and panting, and fussing, and always beating away, and never getting anywhere, so far as I could see. If he ever brought anything to pass it is not historically recorded. Oh, how many people there are like that, spending their energies in doing things, but their activities are not intelligently directed. There is no knowledge back of it. The Apostle says of some, "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." *Doing* without *knowledge* is as useless as *knowledge* without *doing*. There must be a combination, a happy union of the two. We must do because we know what we ought to do; and knowing what we ought to do, we must not be content with nursing a mere theory, but we must do the thing. And in the combination of

these two consists the secret of true joy: "If ye know these things, happy are ye if ye do them."

II.

We frequently say that an ounce of example is worth a pound of precept. And so I think we may understand this principle if I cite a few BIBLICAL ILLUSTRATIONS OF ITS OPERATION.

The life story of *Moses* in outline I am sure will be present in the minds even of the youngest child here, for quite recently we have studied the Pentateuch, and have given particular attention to the history of Moses. Moses was learned in all the wisdom of the Egyptians. He had knowledge, and he was mighty in word and in deed. Knowing certain things, he did them. Brought up in Pharaoh's palace he was well able to appraise the value of the privileges which belonged to that exalted position. He knew something about the treasures of Egypt; he was able to estimate their relative worth. And it is evident from the Scripture that he gave careful thought to all these matters, and weighed all these considerations in the mental balance which God had given him. He did not act on impulse. His was not a faith that was born of ignorance; but was the issue of mature knowledge. He did what he did because he knew, and he esteemed the "reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward". Moses looked backward to life in Pharaoh's palace with all its advantages, and forward to a possible course of trouble and distress and reproach in identification with the people of God, and then beyond that to the possible "recompense of the reward". And when he had weighed these things in the balance we read that "by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." He reduced his knowledge to practice. He did what he thought he ought to do, he identified himself with the people of God, and made his name immortal. And he found, I am sure, his chief joy in life in bringing his life into agreement with those principles and precepts which his enlightened intelligence taught him were in harmony with the will of God.

Another outstanding example is that of *Daniel*. Daniel was reckoned one of the wise men of his day. He was wiser than all the soothsayers and astrologers, and was enabled to interpret dreams, the secret of which was hidden from the wisest men of his time. But if you study the life of Daniel you will find that he was a man to whom larger knowledge was given than to his contemporaries. Daniel was fully apprised of the movement of the times, he was abreast of the times. And when Daniel knew that the writings were signed, when he knew what it would cost him to continue his life of devotion, his windows being opened toward Jerusalem, he kneeled upon his knees three times a day, and prayed to God as he had done aforetime. He boldly displayed, confessed, avowed, his faith in God. He did what he knew he ought to do, and even among the lions he was at peace with a great joy in his heart.

Oh, I could cite numberless Old Testament illustrations. But let me quote you one in the New Testament, the outstanding human character of the New Testament, second only to that of our Lord Himself, that of *Saul of Tarsus*, a man who was brought up at the feet of Gamaliel. He was perhaps the most distinguished scholar of all who had sat at the feet of that great teacher. He himself

tells us of his perfect knowledge of the law of his fathers, and that he verily thought within himself that he ought to do many things "contrary to the name of Jesus of Nazareth". But when making his great apology before King Agrippa, and expounding the marvellous transformation in character and conduct, and the remarkable success which had attended his career, the Apostle Paul summed it all up in these words; when he had told him of the revelation of God from heaven in the Person of Christ, of that larger knowledge which had come to Him by a divine disclosure of the truth of the spiritual world in the form of a vision, he said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." I thought I knew. I was a scholar; I was mentally informed; my mental powers were disciplined. I was able to match my mind with the greatest of the day. But when from that other world a light that never was on sea or land shone into this darkened heart, and gave me knowledge of a realm beyond that discoverable by human powers, when that came to the inner vision, I bowed to it, and I did the thing that I knew I ought to do. And if you ask me why I am what I am, the explanation is that "I was not disobedient unto the heavenly vision." And this was the man who talked about rejoicing in the Lord, and who urged it upon believers to whom he wrote that it was a religious duty to rejoice in the Lord always. And the reason for his gladness was that he ever sought to obey that truth which the Holy Ghost communicated to him.

You will remember the case of the *Ethiopian eunuch*, who, when he understood what he read, as soon as he knew what he ought to do, did the thing that God commanded, and then went on his way rejoicing.

III.

Now then, the important part, after all, is the APPLICATION OF THAT PRINCIPLE to ourselves. The great question is, What do you know? You have read in the Bible about being made wise unto salvation. You have had a preacher and a teacher. Have you heard of Jesus Christ? Have you a true knowledge of the Gospel? Have you? Were I to speak of the cross of Christ, would you immediately say, "I understand that, sir, I know." If I were to speak of the Person of Christ, would you say, "You need not spend time expounding that to me. I believe that He was born of a virgin, that He is God manifest in the flesh. I believe that He died on the cross for sinners. You need not argue the resurrection to me, I know all about it. I know that the grave is empty; I know that He rose from the dead. And as for His intercession, I know all about that. I know that He ascended on high to intercede in the Father's presence, and that there He makes intercession for us. I know all about that. I was brought up in the Sunday School. I know that the way of salvation is the way of faith, and that 'he that believeth on the Son hath everlasting life'. I know that." Very well, then, if you know all about that, there is no need of my telling you. You have been told it a hundred times. You have been told it here from this pulpit, and in the classes you attend. You know these things. Are you a Christian? "No." You are not? "No." You know that God came in the Person of His Son from heaven to earth, that He died, that He was buried, and that He rose again, and ascended into heaven, and that thus He provided a way of salvation to you? You know all about that? "O yes sir, I know all about that." And

you are not saved. "No." Well, a tremendous responsibility rests upon you. "If ye know these things, happy are ye if ye do them." Have you committed yourself to Christ? "No; not yet." Have you really rolled the burden of your sin upon Him, and left everything with Him as your Saviour? "Not yet." Well, you will never be happy until you do; "If ye know these things, happy are ye if ye do them." This is His commandment, that we should believe on the Son of God; that is the thing for you to do.

I am designedly simple. I am only trying to take a book down from the shelf and say, "Have you read it?" "Yes, sir." You know all that is in it? "Yes, sir." Do it, then. That is all. I am not telling you any new thing. Commit yourself to Christ, trust Him. That is all. Oh, someone comes along with aches and pains, groaning. Well, what are you groaning about? "Oh, I cannot do a day's work, and my neighbour tells me that if I would only go to his doctor I would be all right. He is a specialist. And my neighbour asked somebody else to come in and tell him about the doctor, and he too had had treatment from him, and he is just as spry as can be — we used to say he is just as well as he ever was." Well, is it all true? "Yes." Your neighbour is quite well? "Yes." And that neighbour's neighbour is quite well? "Yes." And the doctor is really skilled? "Yes." And you think he could take that groaning out of you? "Yes." Well for your own sake and everyone else's, go and see him to-morrow. In fact, I do not think you would be breaking the sabbath if you were to go and see him to-day. "If ye know these things, happy are ye if ye do them." A man with the toothache is going to have the tooth pulled. Your dentist told you long ago it must come out. He showed you what you had in your mouth. I wonder you have not been ashamed of it. I wonder why you have held on to it so long. "If ye know these things," have the matter corrected.

Well then, apply that spiritually. There is only one Physician, one Saviour, only One Who can make you a new creature, and that is the Lord Jesus. And if you know it, come to Him, come to Him now; trust Him now; commit yourself to Him: "If ye know these things, happy are ye if ye do them." "But sir, I have done that; I not only know that Christ is my Saviour, but I have committed myself to Him, and I am saved." Well, are you happy about it? "No; I cannot say that I get much joy out of my religion. I think I have a quiet peace, you know. I view the future without any fear. But I do not laugh very much. I don't feel like singing all the time." I suppose there are many Christians who sometimes do not feel like singing. But I am talking to this man or woman, or boy or girl who is a Christian, who says, "I am trusting Christ, but I am not happy. I don't get any joy out of my profession at all, but — yes I am a Christian." You tell me that privately, do you? — You are saying this mentally, you know. "I am keeping it a surprise for my wife. I am going to let her know some day." Well perhaps it would be a great surprise if you were to divulge that secret to her. "I am trusting Christ. I have not told anyone yet. I am walking very softly lest I should slip. But I have not any joy." Well, "if ye know these things"! What things? The duty of confessing with the mouth. You believe with your heart, and you have not confessed with your mouth? "No; I have not confessed with my mouth; I know I ought to do so." If you know you ought to do it, then just do it. That is the way of happiness. Do the thing you know you ought to do. "Well,

I did confess Christ, and I got real joy in confessing Him. Then I went to His word, and I began to study it, and gradually I seemed to lose my joy, and I am back where I was before." What did you find in the study of God's word? "I found among other things that I ought to be baptized." You ought to be? "Yes." Is it in the Book? "Yes." Are you sure? "Yes." Definitely commanded? "Yes." Binding upon everyone who believes? "Yes." You know that? "Yes." Have you done it? "No." I do not wonder you have not much joy then. Do what you know you ought to do: "If ye know these things, happy are ye if ye do them."

In this particular case the Lord washed the disciples' feet. This was not instituted as an ordinance; we do not find it practised in the New Testament Church, but He had set them an example of humble service. He said, in effect, "If I have stooped to do the most menial thing for you, then you ought not to be above doing the most menial sort of service for your brethren." And if you know that that is your privilege, not to be everybody's master, but to be everybody's servant, if you know that you ought to be serving somebody every day, happy are ye if ye do it.

What are you doing? What sort of service do you render? Oh, I know some people who are quite willing to be a *generalissimo* in the Lord's army! They like the cocked hats, and the feather, and the sword — especially when there is no war on. Oh, they are willing to be officers when there is no war. But when the war is on they somehow or another get on the retired list, and leave the fighting to someone else.

Now that is not what the writer is talking about here. He has set before the disciples an example of a serviceable life, a life that is devoted to other people, instead of being devoted to ourselves, a life whose energies are spent in others' service, instead of service for ourselves. And our Lord said, "That is what you ought to do. Every day you live try to help somebody."

I have told you the story about Sir Bartle Freer, but it is so long ago that you may have forgotten about it. He was a great man, a governor of Cape Colony before the Boer War. He was a very devoted Christian man, and a great philanthropist. He was always helping folks. He lived in London when he was at home in England. But he had been away from home for some time — it was before the days of motor cars — and while he was away from home his coachman had resigned, or had been retired, and his wife had engaged a new coachman. Word was received one day from Sir Bartle that he was coming home. And so Lady Freer called the coachman and told him to go to one of the London stations — Paddington, or Victoria, or wherever he was to arrive — take the carriage and meet a certain train. He was just about leaving to execute the order when he came back, and said, "Your ladyship, perhaps you have forgotten, but I have never met Sir Bartle. How shall I identify him?" She thought for a moment, and then with a smile and quite proudly she said, "Oh, John, when the train comes in, you look for a great big man helping somebody." "But how shall I know him by that?" "Oh, that will do; that is near enough. You cannot miss him."

The coachman went off to the station with that strange word of direction. He watched closely, and presently the train came in and stopped. And you know the whole side of the train opens up in England, and the people get out all at once from their compartments. The coachman looked up and down the platform, and he saw a good many

big men, so he could not identify his master. Presently he saw a woman trying to get out of a compartment. She had with her a lot of baggage — ladies have sometimes! She had the proverbial big box, little box, bandbox, bundle and so forth. And before she got out she had loaded herself up with her bundles. Her arms were full as she tried to get out of the doors, but she could not. She could not get out, and she could not unload. She was in a third-class carriage. I suppose the porters thought a good tip did not appear very likely, and they left her alone. Presently a gentleman stepped up to her, raised his hat and politely said, "Madam, allow me to help you." He took her bundles, loaded himself up, and then helped her out of the carriage, and asked her where she wanted to go. Learning from her the address, he conducted her from the station, called a cab, put her into it, piled the boxes on top, raised his hat, and the cabman drove off.

As Sir Bartle turned, there was a man standing with the uniform of a gentleman's coachman. He said, "Is this Sir Bartle Freer, sir?" Sir Bartle replied, "Yes; who are you?" "Why, I am your coachman, sir." "Oh, yes; I had forgotten. I remember now my wife told me that the other man had left. I am glad to see you. What is your name?" He told him. Then he said, "By the way, How did you know me?" The coachman replied, "Lady Bartle said I was to look for a great big man helping somebody."

Could you thus be identified? Is it for that you live? It ought to be, if you are a Christian. Not that we are saved by our good works, but being saved, we prove that we are saved by our good works.

"If ye know these things, happy are ye if ye do them." There is a dear delight in doing good. And so I could go on, but I think I will say only one thing, and then close, and you can make endless applications of the principle yourself. But here is somebody who is not required to wash anyone's feet — they would gladly do that. That would be comparatively a small matter. But there is someone here who did something to somebody else that was wrong. That person knows it. Or, you said something about somebody else that you ought not to have said. And you know that you ought not to have said it. You have spoken a bitter stinging word that has injured somebody. Many a time when you have prayed, or tried to pray, that has come back to you, and you have said, "I know that was wrong. I know I injured that person unjustly, and I know I ought to repent of it. I know I ought to go and see that person and ask for forgiveness, and get right with that man — or woman — that I may be right with God. I know I ought to do it." But you have not done it. And you will never be happy until you do it. "If ye know these things, happy are ye if ye do them."

Now if I had this morning endeavoured to entertain you with some interesting speculation so that you could hold it objectively to your own life, and say, "I will examine that" like a picture on the wall, you know, and say, "It is very, very nice. I will leave it there"; or like a book on the shelf, "I have read it, I will put it by again" — well, you might have gone away saying, "I like the picture; I like the book." But that is not the preacher's business: his business is to take the truth from the Book and by the help of the Holy Spirit implant it in heart and conscience, so that men shall see what they ought to do. He ought to put it so clearly before them that they will never be happy until they do it.

I remember an advertisement — it may be a strange illustration, but it comes to me at the minute — of a little

babe in a bath trying to get a particular piece of soap. And underneath it said, "He will not be happy until he gets it." Well, you will not be happy until you do it, my friends, whatever that neglected duty may be.

Will you confess it this morning? Will you say, "God helping me from this day I will resolve that I will do the thing that I know I ought to do."

Let us ask the Lord to help us:

We thank Thee, O Lord, for the simple things of the Bible, that while it is deeper than the ocean, that we cannot fathom it, or measure it; yet it comes within the understanding of the simplest child; that Thou dost tell us what we ought to do; then Thou dost stand ready to give us grace, and help to do the thing we ought to do. We pray that we may be obedient children, all of us. Help us, we beseech Thee, this morning, for Jesus' sake, Amen.

April 2, 1933.

TRUE KINDNESS

By William Mealand

A young girl in a small German town had advertised a pianoforte recital, and below her name, as it appeared on the posters, was the information (quite untrue) that she was a pupil of Liszt. The day before the recital the young pianist was suddenly terrified by the news that the great musician himself had arrived. For some months she had been masquerading as his pupil, but now her deception must be discovered, and all her hopes of making a living must inevitably be dashed. Not knowing what to do, she finally decided to see the famous composer and tell him her story. In great agitation, she gained admittance to his room and with tears streaming down her face and her hands clasped as she fell to her knees before him, she sobbed out her confession, explaining that she had been left an orphan, and that she had no means of earning a livelihood other than her musical ability, and that she had pretended to be his pupil in order to win recognition.

Liszt looked at her with kindly eyes. "You have done wrong, but we all make mistakes, and then the only thing left for us to do is to be sorry. I think you are *sorry*. Let me hear you play." Very timidly the girl obeyed, faltering at first, though she won confidence as she went on. She played very well, but Liszt corrected her in one or two points, and then said: "My dear, I have now instructed you a little. *You are a pupil of Liszt*. You may go on with your concert, and as you tell me the programs are not yet printed, you may add that the last item will be played, not by the pupil, but by the master."

—Grace and Truth

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The Gospel Witness

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THE SUNDAY SERVICES IN JARVIS STREET

THE true Pastor, as the shepherd of his flock, must protect them from dangers that would destroy. A five-day Convention in Toronto of the so-called "Jehovah's Witnesses" made it advisable to warn the saints concerning the unscriptural doctrines of this sect. On Thursday evening, July 4th, speaking to a goodly company, Dr. H. C. Slade exposed their evil teachings, comparing the writings of their leaders with the plain statements of the Word of God. Their most objectionable and soul-destroying tenets are those concerning the Person of our Lord Jesus Christ. Upon this aspect of his theme Dr. Slade enlarged in his Sunday morning message on July 7th, using the title "The Essential Deity of Jesus Christ An Established Doctrine of God's Word Which Jehovah's Witnesses Blasphemously Deny." The text was John 1:1.

The Lord Jesus Christ is an Eternal Being; "In the beginning was the word." He never was created. He is the *Logos*, the living expression of the nature, the purpose and the will of God. He is the last word of God to men. His pre-existence is here stated; before all time, He was, for He is before all things: "from everlasting to everlasting thou art God."

The Deity of Christ is definitely declared: "The Word was God." Isaiah spoke of Him as "the Mighty God." You cannot be true to the Word of God and deny the Deity of the Lord Jesus Christ. He is the true God and eternal Life. The Lord Jesus possesses divine attributes, He is the Creator, the Living One, the Source of Life and the true Light.

The Lord Jesus Christ is Incarnate Deity: "The word became flesh and tabernacled among us" (John 1:14). His name is Emmanuel, God with us. He claimed to be God, showed Himself to be God and prophesied as the God-man. "Jehovah's Witnesses" teach that Christ was not eternal, that He was a created Being, that His body did not rise from the grave, but only His spirit. Thus do they dishonour the Lord Jesus Christ.

The divine blood was necessary for our salvation, and Christ poured out His life for us. He is now to be received, to be trusted. In response to this invitation two boys from the Bible School expressed their desire to receive Him as Saviour and Lord.

At the 7 o'clock service the Gospel message was again faithfully proclaimed. From 7.30-8.30 it was broadcast over station CHWO-Oakville (1250), and many hearts were uplifted to God in prayer as the soul-saving message went out over the air-waves to reach the multitudes. Dr. Slade had chosen as his text the great word in John 3:16, a text familiar to all and yet containing sublime truth that is beyond the powers of any man to describe in any adequate manner. But as he spoke, the majesty and power of the love of God came home to many a heart. "The Supreme Gift of God's Love" was Dr. Slade's great theme. Luther said that this text contains the whole of the Gospel in miniature. It is the greatest sentence found in the Bible. *The object of God's love* is the world, rebels, sinners, those who do not deserve His love, but only judgment and condemnation. All hearts should be melted at this exhibition of God's love. We did not deserve or solicit it, but we turned away from Him. It is God who seeks us, woos us and is still searching for souls. God loved humanity in its fallen, deplorable state. His is a love which leaps over all political fences, national boundaries, ignores class and race lines.

"God loved the world of sinners lost
And ruined by the Fall;
Salvation full, at highest cost,
He offers free to all."

The Gift of God's Love is the Lord Jesus Christ, His only-begotten, well-beloved Son. See how much God was willing to give to show us His love! He looked down from heaven and saw that we were perishing, so He spared not His Son, His only Son, but delivered Him up for us all. What was the *Purpose of His Giving*? Christ came into the world for one supreme purpose, to make Himself a sacrifice for us. He came to take the place of the sinner, to make a perfect atonement for us. He came that "whosoever believeth in him should not perish, but have everlasting life." God gave Christ for our salvation. Will you trust Him? "Whosoever shall call upon the name of the Lord shall be saved."

At the close of this service a lady went forward, expressing her desire to be baptized in the likeness of the Lord's death, burial and resurrection.

JARVIS STREET CHURCH CALENDAR

For the week commencing July 1st

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 Allan 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

- 8.00 Bible Lecture by Dr. H. C. Slade.
- Choir Practice following the lecture.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Chapel.

CORRECTION

Under the caption "Dates to Remember" in the issue of July 4th, the dates of the Evangelistic Services to be conducted in Jarvis Street Church by Mr. James Armstrong of Northern Ireland were incorrectly stated. The correct dates are November 3-17. Let us be much in prayer that the Lord's blessing may rest upon the ministry of Brother Armstrong in our midst.

Jarvis Street Church

WEEKLY BROADCAST

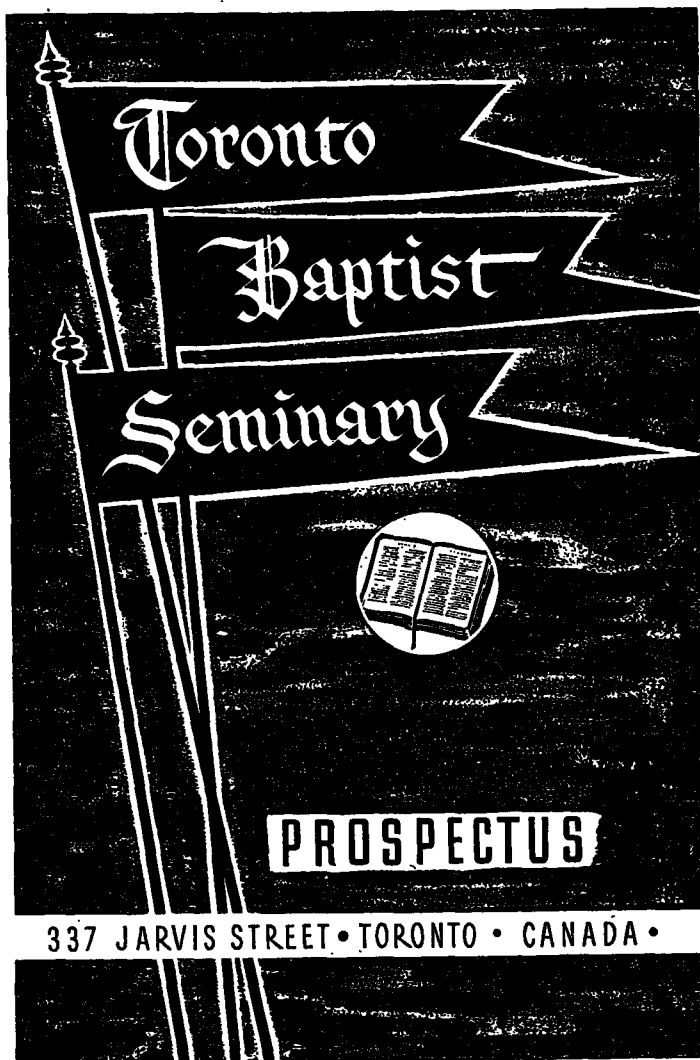
Sunday 7.30 - 8.30 P.M.

(1250) CHWO Oakville

SEMINARY REGISTRATION

On Monday, September 23rd, at 2.30 p.m. students will register for the new School year which commences on September 24th.

The new Seminary Prospectus, which is just off the press, has thirty-two pages of information and illustrations describing the variety of courses offered. A student has the choice of a two, three or four year course. The latter for those with University matriculation leads to the Bachelor



337 JARVIS STREET • TORONTO • CANADA •

of Theology degree and with those with university graduation to the Bachelor of Divinity degree.

Each of the departments of Theology, History, Modern Languages and Practical Work offers a variety of courses calculated "to furnish food for the mind, iron for the blood and fire for the soul."

The Seminary is not satisfied with mere cramming of information but rather endeavours to ensure that students learn to think straight.

All studies are pursued in a spiritual atmosphere. The unique relationship with Jarvis Street Church guarantees this. Then the insistence on prayer, visitation, Sunday School teaching, and preaching in church and mission is aimed at countering cold intellectualism.

Further, the Seminary aims to inculcate strong convictions in its students. In an age of compromise and of ecclesiastical pussy-footing there is a real need for men

who can say with Micah: "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin."

Born-again men and women of all countries and climates who feel called to the Gospel ministry are invited to send to The Registrar, Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Ontario, for a free Prospectus about the free tuition offered by the Seminary.

GOSPEL WITNESS readers are invited to support prayerfully this missionary enterprise and to direct prospective students to us for the coming School year. Perhaps some can send us names of Christian young people who might be interested in further training for the Lord's work.

—G. A. A.

"WE WILL BE GLAD AND REJOICE IN THEE"

We will be glad and rejoice in Thee. We will not open the gates of the year to the dolorous notes of the sackbut, but to the sweet strains of the harp of joy, and the high sounding cymbals of gladness. "O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation." WE, the called, and faithful, and chosen, *we* will drive away our griefs, and set up our banners of confidence in the name of God. Let others lament over their troubles, we who have the sweetening tree to cast into Marah's bitter pool, with joy will magnify the Lord. Eternal Spirit, our effectual Comforter, we who are the temples in which Thou dwellest, will never cease from adoring and blessing the name of Jesus. WE WILL; we are resolved about it; Jesus must have the crown of our heart's delight; we will not dishonour our Bridegroom by mourning in His presence. We are ordained to be the minstrels of the skies; let us rehearse our everlasting anthem before we sing it in the halls of the New Jerusalem. *We will BE GLAD AND REJOICE*; two words with one sense, double joy, blessedness upon blessedness. Need there be any limit to our rejoicing in the Lord even now? Do not men of grace find their Lord to be camphire and spikenard, calamus and cinnamon, even now, and what better fragrance have they in heaven itself? *We will be glad and rejoice IN THEE*. That last word is the meat in the dish, the kernel of the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bliss have their source, aye, and every drop of their fulness in Him! Since, O sweet Lord Jesus, Thou art the present portion of Thy people, favour us this year with such a sense of Thy preciousness, that from its first to its last day, we may be glad and rejoice in Thee. Let January open with joy in the Lord, and December close with gladness in Jesus.

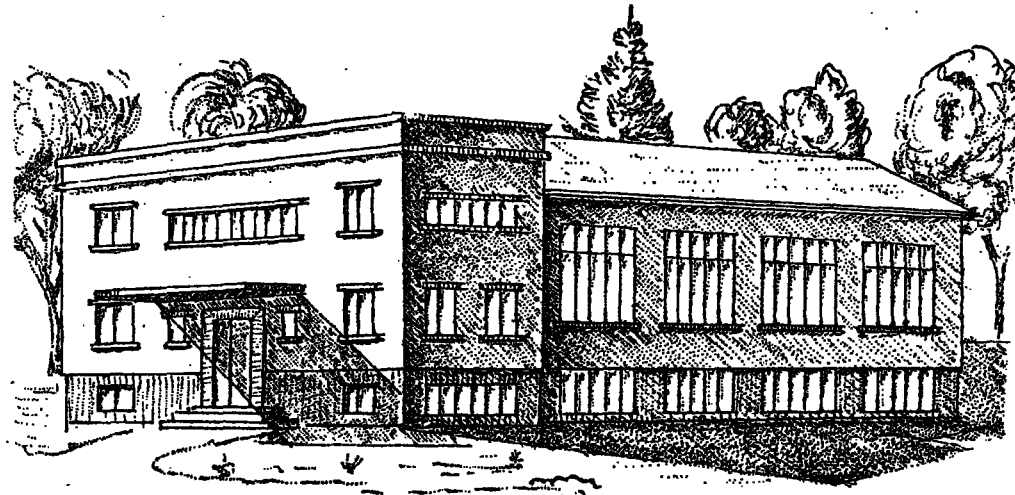
—C. H. SPURGEON

PATIENCE IN SMALL EFFORTS

A poor woman had a supply of coal laid at her door by a charitable neighbor. A very little girl came out with a small fire shovel, and began to take up a shovelful at a time and carry it in. I said to the child, "Do you expect to get all that coal in with that little shovel?" She was confused at my question, but her answer was striking, "Yes, sir, *if I work long enough*." Humble worker, make up for your want of ability by abundant continuance in well-doing, and your life work will not be trivial. Patience in small efforts will effect more than the occasional use of great talents.—SPURGEON

The Work of the Lord Progresses in Mulhouse, France

(June Newsletter from Evangelical Baptist Church)



Dear Christian Friends:

Deep gratitude fills our hearts as we recall the great things which our gracious God has done for us since we wrote our last newsletter. "O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3).

For several months now, the walls and roof of our new church home have been up. The auditorium with its modern, acoustical ceiling, its built-in, fluorescent lighting and its recently plastered walls, is taking good shape. The wiring, done on a free labour basis by one of our deacons, is well on its way. Shortly, the windows of the front section will be put in place. We expect that by the end of the year the hall will be ready for use.

Nearly \$20,000 has been paid out for labour and material. Nevertheless, we still have enough money in the bank to repay all the loans which we received. The regular contributions of church members have not only been maintained, but in some cases even increased. We also gratefully acknowledge gifts from faithful friends near and far, which manifest in a practical way the blessed reality of Christian love and fellowship.

Our printing press and our duplicating machine continue to run off much helpful Gospel material. The German paper, "Frohe Botschaft", has again increased its circulation. A new French bulletin, entitled "La Vigie" (The Look-out), has recently been launched to warn evangelicals of present-day perils which are threatening true Christian churches. Its first issue dealt mainly with the unscriptural "ecumenical evangelism" as practised by Dr. Billy Graham. Nearly 400 copies have been given or sent out; words of appreciation have come from believers of various denominations. We believe that this publication answers a definite need; for the preservation of faithful Biblical Churches is of equal importance as the salvation of precious souls.

The weekly Bible-stand, set up on a public square of the city, draws heavily upon our Gospel tract supply. A Young People's Group is still sending out tracts and offers for free New Testaments to the neighbouring city of Colmar. Requests for New Testaments have come from various sec-

tions of France and its colonies, as well as from several foreign countries. Some friends of the Church go regularly from door to door with portions of the Scriptures. Tracts are handed out at the church entrance before and during the beginning of every meeting. Our small show-window bears a silent, but faithful witness to the truth of the Gospel.

On June 10th. about 200 Christian friends from Montbeliard, Valentigney, Strasbourg, Munster and Mulhouse met for a happy day of fellowship on the grounds of a farm, tenanted by a member of our church. In the afternoon we all gathered around the Word for an inspiring out-door service. The presence of many children and young people rejoiced our hearts, and we prayerfully wish to see them all won for the Lord.

Toward the end of July, about 30 Christian workers from various Association Churches will gather here in Mulhouse for a week of special training; several pastors will be giving instruction on subjects like Theology, Homiletics, Church History, Baptist Principles, Psychology, etc. About a month later, the biennial conference of our Association will be held in our city.

Our Sunday morning services are very well attended. The late comers have often a hard time finding a seat in the hall, and frequently some have to stay on the verandah. In the evening the congregations are smaller; although attendances have quite improved since after-war years, there is still room for further improvement. We also wish to see more unsaved definitely come to the Lord and to witness greater consecration in the lives of God's people. We long ourselves for more faithfulness in the fulfilment of our many God-appointed tasks.

Therefore, "Brethren, pray for us" (1 Thess. 5:25), that, as a true Church of Jesus Christ, we might walk worthy of the vocation wherewith we are called.

Sending each one of you our hearty good wishes and kind regards,

Yours in Him,

F. BUHLER and E. HUSER

Come and Welcome

By Charles H. Spurgeon

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17.

THE cry of the Christian religion is the simple word, "Come." The Jewish law said, "GO, and take heed unto thy steps as to the path in which thou shalt walk. GO, and break the commandments, and thou shalt perish; GO and keep them, and thou shalt live." The law was a dispensation of the whip, which drove men before it; the Gospel is just the opposite kind. It is the Shepherd's dispensation. He goeth before His sheep, and He bids them follow Him, saying unto them, "Come." The law repels; the Gospel attracts. The law shows the distance between God and man; the Gospel bridges that distance, and brings the sinner across that great fixed gulf which Moses could never bridge. The fact is, as you will all have to learn, if you know anything of gracious experience, that from the first moment of your spiritual life until you are ushered into glory, the cry of Christ to you will be, "Come, come, unto me."

He will always be ahead of you, bidding you follow Him as the soldier follows his leader. He will always go before you to pave your way, and to prepare your path, and He will bid you come after Him all through life, and in the solemn hour of death, when you shall lie panting upon your bed, His sweet word with which He shall usher you into the heavenly world shall be — "Come, come unto me. Stretch thy wings and fly straight to this world of joy where I am dwelling. Come and be with me where I am."

Nay, further than this, this is not only Christ's cry to you; but if you be a believer, this is your cry to Christ — "Come! come!" You will be longing for His second advent; you will be saying, "Come quickly, even so come, Lord Jesus." And you will be always panting for nearer and closer communion with Him. As His voice to you is "Come," even so will be your prayer to Him, "Come, Lord, and abide in my house. Come, and consecrate me more fully to Thy service; come, and without a rival reign; come, occupy alone the throne of my heart."

"Come," then, is the very motto-word of the Gospel. I hope to expand that word and beat out the golden grain into goldleaf, and may God the Holy Spirit speak this day with His minister, and may some who have never come to Jesus before, now come to Him for the first time.

I.

First then, I am longing to see sinners brought to Christ; my heart yearns after the multitude of men who see no beauty in Him that they should desire Him. Well, then, THERE IS A WATER OF LIFE. Man is utterly ruined and undone. He is lost in a wild waste wilderness. The skin bottle of his righteousness is all dried up, and there is not so much as a drop of water in it. The heavens refuse him rain, and the earth can yield him no moisture. Must he perish? He looks aloft, beneath, around, and he discovers no means of escape. Must he die? Must thirst devour him? Must he fall upon the desert and leave his bones to bleach under the hot sun? No; for the text declares there is a fountain of life. Ordained in old eternity by God in solemn covenant, this fountain, this divine well,

takes its spring from the deep foundations of God's decrees. It gusheth up from the depth which coucheth beneath it, it cometh from that place which the eagle's eye hath not seen, and which the lion's whelp hath not passed over. The deep foundations of God's government, the depths of His own essential goodness and of His divine nature — these are the mysterious springs from which gushes forth that fountain of the "water of life" which shall do good to man. The Son hath digged this well and bored through massive rocks which prevented this living water from springing upward. Using His cross as the grand instrument He has pierced through rocks; He has Himself descended to the lowest depth, and He has broken a passage by which the love and grace of God, the living water which can save the soul, may well up and overflow to quench the thirst of dying men. The Son hath bidden this fountain freely flow, hath removed the stone which lay upon the mouth thereof, and now having ascended up on high He standeth there to see that the fountain shall never stay its life-giving course, that its floods shall never be dry, that its depths shall never be exhausted. This sacred fountain, established according to God's good will and pleasure in the covenant, opened by Christ when He died upon the cross, floweth this day to give life and health, and joy and peace to poor sinners dead in sin, and ruined by the fall. There is a "water of life".

Let us pause awhile and look at its floods as they come gushing upwards, overflowing on every side, and assuaging men's thirst. Let us look with joyous eye. It is called "the water of life", and richly doth it deserve its name. God's favour is life, and in His presence there is pleasure for evermore; but this water is God's favour, and consequently life. By this water of life is intended God's free grace, God's love for men, so that if you come and drink, you shall find this to be life indeed to your soul, for in drinking God's grace, you inherit God's love, you are reconciled to God, God stands in a fatherly relation to you, He loves you, and His great infinite heart yearns toward you.

Again, it is living water not simply because it is love, and that it is life, but it saves from impending death. The sinner knows that he must die because he is filthy. He has committed sins so tremendous that God must punish him. God must cease to be just if He does not punish the sins of man. Man, when conscious that he has been very guilty, stands shivering in the presence of his Maker, feeling in his soul that his doom is signed and sealed, and that he must certainly be cast away from all hope, and life, and joy. Come hither then, ye sin-doomed; this water can wash away your sins, and when your sins are washed away, then shall ye live; for the innocent must not be punished. Here is water that can make you whiter than driven snow. What though you be black as Kedar's smoky tents, here is water that can purge you, and wash you to the whiteness of perfection, and make you fair as the curtains of King Solomon. These waters well deserve the name of life, since pardon is a condition of life. Unpardoned we die, we perish, we sink into the depths of hell;

pardoned we live, we rise, we ascend to the very heights of heaven. See here, then, this ever-gushing fountain will give to all who take thereof life from the dead, by the pardon of their sins.

"But," saith the poor convicted soul, "this is not all I want, for if all the sins I have ever committed were blotted out, in one ten minutes I should commit many more. If I were now completely pardoned, it would not be many seconds before I should destroy my soul and sink helplessly again." Ay! but see here, this is living water, it can quench any thirst of sin; entering into thy soul it shall overcome and cover with its floods thy propensities to evil. It shall cover them first, it shall afterwards drown them, and at last, it shall utterly carry them away, sucking them into its whirlpool-depths where they can never be found any more for ever. O sinners! this fountain of Gospel grace can so wash your hearts that you shall no longer love sin, yea, so perfectly can this water refine the soul that it shall one day make you as spotless as the angels who stand before the throne of God, and you too, like them, shall obey the behests of God, hearkening to His commands, and rejoicing to be His servants. This is life indeed, for here is favour, here is pardon, here is sanctity, the renewing of the soul by the washing of water through the Word.

"But," saith one, "I have a longing within me which I cannot satisfy. I feel sure that if I be pardoned yet there is something which I want — which nothing I have ever heard of, or have ever seen or handled, can satisfy. I have within me an aching void which the world can never fill." "There was a time," says one, "when I was satisfied with the theatre, when the amusements, the pleasures of the men of the world, were very satisfactory to me. But lo! I have pressed this olive till it yields no more the generous oil; it is but the dreggy thick excrement thereof that now I can obtain. My joys have faded; the beauty of my fat valley hath become as a faded flower. No longer can I rejoice in the music of this world." Ah! soul, glad am I that thy cistern has become dry, for till men are dissatisfied with this world they can never look out for the next; till the God of this world has utterly deceived them they will look not to Him who is the only living and true God. But hearken! thou that art wretched and miserable, here is living water that can quench thy thirst. Come hither and drink, and thou shalt be satisfied; for he that is a believer in Christ finds enough for him in Christ now, and enough for ever. The believer is not the man who has to pace his room, saying, "I find no amusements and no delight." He is not the man whose days are weary, and whose nights are long, for he finds in religion such a spring of joy, such a fountain of consolation, that he is content and happy. Put him in a dungeon and he will find good company; place him in a barren wilderness, still he would eat the bread of heaven; drive him away from friendship, he will find the "friend that sticketh closer than a brother." Blast all his gourds, and he will find shadow beneath the rock of ages; sap the foundation of his earthly hopes, but since the foundation of his God standeth sure, his heart will be fixed, trusting in the Lord. There is such a fulness in religion, that I can honestly testify from experience,

"I would not change my blest estate,
For all that earth calls good or great."

I never knew what happiness was till I knew Christ; I thought I did. I warmed my hands before the fire of sin, but it was a painted fire. But oh, when once I tasted the

Saviour's love, and had washed in Jesu's blood, that was heaven below.

" 'Tis heaven on earth, 'tis heaven above,
To see His face, to taste His love."

Oh, if ye did but know the joys of religion, if ye did but know the sweetness of love to Christ, surely ye could not stand aloof. If ye could but catch a glimpse of the believer when he is dancing for joy, you would renounce your wildest mirth, your greatest joy, to become the meanest child in the family of God. Thus then it is living water, it is the water of life, because it satisfies our thirst and gives us the reality of life which we can never find in anything beneath the sky.

And here let me add very briefly, he who once drinks of this water of life drinks that which will quench his thirst for ever. You shall never thirst again, except it be that you shall long for deeper draughts of this living fountain.

In that sweet manner shalt thou thirst. It shall not be a thirst of pain, it shall be a thirst of loving joy — a happy thirst, you will find it a sweet thing to be thirsting after more of Christ's love. Become a Christian, and thou shalt be satisfied with life; thou shalt then be able to say, — "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Thou shalt find an ever-living tree, upon which thou shalt build thy nest, and no axe shall ever fell it, no winds shall ever shake thy quiet resting-place, but thou shalt rest for ever on the dear bosom of the Saviour, where thou shalt find eternal rest, eternal joy and peace. Oh, come and take of Him, and drink of the water of life freely.

And, moreover, he who drinketh of this living water shall never die. His body shall see corruption for a little while, but his soul, mounting aloft, shall dwell with Jesus. Yea! and his very body when it has passed through the purifying process, shall rise again more glorious than when it was sown in weakness. It shall rise in glory, in honour, in power, in majesty and united with the soul, it shall everlastingly inherit the joys which Christ has prepared for them that love Him. This is the living water; I see the fountain flowing now, freely flowing, sparkling with all these excellent properties. Who would not long to come and drink thereof?

II.

In the second place, we observe from the text that the invitation is very wide — "WHOSOEVER WILL, let him take the water of life freely." How wide is this invitation! There are some ministers who are afraid to invite sinners, then why are they ministers? for they are afraid to perform the most important part of the sacred office. There was a time I must confess when I somewhat faltered when about to give a free invitation. My doctrinal sentiments did at that time somewhat hamper me. I boldly avow that I am unchanged as to the doctrines I have preached; I preach Calvinism as high, as stern, and as sound as ever; but I do feel, and always did feel an anxiety to invite sinners to Christ. And I do feel also, that not only is such a course consistent with the soundest doctrines, but that the other course is after all the unsound one, and has no title whatever to plead Scripture on its behalf. There has grown up in many Baptist churches an idea that none are to be called to Christ but what they call *sensible* sinners. I sometimes rebut by remarking that I call *stupid* sinners

to Christ as well as sensible sinners, and that stupid sinners make by far the greatest proportion of the ungodly. But I glory in the avowal that I preach Christ even to *insensible* sinners — that I would say even to the dry bones of the valley, as Ezekiel did, "Ye dry bones live!" doing it as an act of faith; not faith in the power of those that hear to obey the command, but faith in the power of God who gives the command to give strength also to those addressed, that they may be constrained to obey it. But now listen to my text; for here, at least, there is no limitation. But sensible or insensible, all that the text saith is, "Whosoever will, let him come and take the water of life freely."

The one question I have to ask is, art thou willing? if so, Christ bids thee take the water of life. Art thou willing? if so, be pardoned, be sanctified, be made whole. For if thou art willing Christ is willing too, and thou art freely invited to come and welcome to the fountain of life and grace.

Now mark, the question has to do with the *will*. "Oh," says one, "I am so foolish I cannot understand the plan of salvation, therefore I may not come and drink." But my question has nothing to do with your understanding, it has to do with your will. You may be as big a fool as you will, but if you are willing to come to Christ you are freely invited. If you could not read a single letter of the alphabet, or spell out a word in the book, yet may your lips — ignorant lips though they be — now drink of this water of life. It has nothing to do with your understanding; it does not say "Whosoever *understandeth* let him come," but "whosoever *will*," and I do not doubt but what there are many souls who when they first come to Christ have very little understanding of the way of salvation, and very little knowledge of the way in which He saves; but they come to Christ, the Holy Ghost makes them willing to come, and so they are saved. Oh ye who have been for many a year wearing the pauper's garb, ye that are ignorant, ye that are despised among men — are you *willing* to be saved? Can you say from your heart, "Lord, Thou knowest I would have my sins forgiven"? Then come and welcome. Jesus bids thee come. Let not thine ignorance keep thee away. He appeals, not to thine understanding, but to thy will.

"Oh," says one, "I can understand the plan of salvation, but I cannot repent as I would. Sir, *my heart* is so hard, I cannot bring the tear to my eye. I cannot feel my sins as I would desire.

'My heart how dreadful hard it is,
How heavy here it lies;
Heavy and cold within my breast,
Just like a rock of ice.'

Ay, but this text has nothing to do with your heart; it is your *will*. Are you willing? Then be your heart hard as the nether millstone, if thou art willing to be saved I am bidden to invite thee. "Whosoever *will*," not "whosoever feels," but "whosoever will, let him come and take the water of life freely." "Yes," says one, "I can honestly say I am willing, but my heart will not soften. I wish that grace would change me. I can say I wish that Christ would soften my heart. I do desire that He would put the living fire within my cold breast and make me repent, and make me love Him, and make me believe in Him. *I am willing*." Well, then, the text is for thee, "Whosoever will, let him come." If thou art willing thou are freely invited to Christ.

"No," saith one, "but I am such a great sinner. I have been a drunkard; I have been a lascivious man; I have gone far astray from the paths of rectitude. I would not have all my sins known to my fellow creatures. How can God accept such a wretch as I am, such a foul creature as I have been?" Mark thee, man! There is no reference made here to thy past life. It simply says, "whosoever will." Art thou willing? Art thou willing to be saved? Canst thou say, "Now, Lord, I am willing to be saved, give me a new heart; I am willing to give up my sins; I am willing to be a Christian; I am willing to believe and willing to obey, but oh for this no strength have I. Lord, I have the will; give me the power." Then thou art freely invited to come, if thou art but willing. There is no barrier between thee and Christ except thy stubborn will. If thy will is subdued, and if thou art saying, "Yes, Lord, I am willing," then art thou freely invited. Oh, reject not the invitation, but come and welcome, sinner come.

"But," saith one, "I *cannot* come; I cannot believe; I cannot do as I would." Well, but it does not say, "Whosoever *can*, let him come," but "whosoever *will*, let him come." Art thou willing? You know there is many a man that has more will than power, but God estimates us not by our power, but by our will. Jesus invites you, not according to what you can, but according to what you will. All the stipulation is — Art thou willing — truly willing? If so, thou art freely welcome. Thou art earnestly invited to take of the water of life, and that freely too.

Surely as this invitation goes forth there will be many found who will answer to it, and who will say, from all their hearts, "I am willing; I am willing." Come, let the question go personally around. Let me not talk to you in the mass, but let the arrow reach the individual. Grey head, give thy reply, and let yon fair-haired boy answer also. Are you willing now to be saved — are you willing to forsake sin — willing to take Christ to be your Master from this day forth and for ever? Are you willing to be washed in His blood? Willing to be clothed in His righteousness? Are you willing to be made happy — willing to escape from hell and willing to enter heaven? Strange that it should be necessary to ask such questions, but still it is. Are you willing? Then remember that whatever may be against you — whatever may have defiled you — however black, however filthy, however worthless you may be, you are invited this day to take of the fountain of the water of life freely, for you are willing, and it is said, "Whosoever will, let him come."

"Ah!" saith one, "God knows I am willing, but still I do not think I am worthy." No, I know you are not, but what has that to do with it? It is not "whosoever is *worthy*," but "whosoever will, let him come." "Well," says one, "I believe that whosoever will may come, but not me, for I am the vilest sinner out of hell." But hark thee, sinner, it says "whosoever." What a big word that is! Whosoever! There is no standard-height here. It is of any height and any size. Little sinners, big sinners, black sinners, fair sinners, sinners double-dyed, old sinners, aggravated sinners, sinners who have committed every crime in the catalogue — *whosoever*. Doth this exempt one? Who can be excluded from this "whosoever"? It mattereth not who thou mayest be, nor what thou mayest have been, if thou art willing to be saved; free as the air thou breathest is the love and grace of God. "Whosoever will, let him take the water of life freely."

The Art of True Worship

By Dr. A. W. Tozer

PHILOSOPHERS have noted the vast difference between men and beasts and have tried to find that difference in one or another distinguishing characteristic. They have said, for instance, that man is the thinking animal, or that he is the laughing animal, or that he is the only animal with a conscience. The one mark, however, which forever differentiates man from all other forms of life on earth is that he is a worshipper; he has a bent toward and a capacity for worship.

Apart from his position as a worshipper of God, man has no sure key to his own being; he is but a higher animal, being born much as any other animal, going through the cycle of his life here on earth and dying at last without knowing what the whole thing is about. If that is all for him, if he has no more reason than the beast for living, then it is an odd thing indeed that he is the only one of the animals that worries about himself, that wonders, that asks questions of the universe. The very fact that he does these things tells the wise man that somewhere there is One to whom he owes allegiance, One before whom he should kneel and do homage.

The Christian revelation tells us that that One is God the Father Almighty, maker of heaven and earth, who is to be worshipped in the Spirit in the name of Jesus Christ our Lord. That is enough for us. Without trying to reason it out we may proceed from there. All our doubts we meet with faith's wondering affirmation: "O Lord God, thou knowest," an utterance which Samuel Taylor Coleridge declared to be the profoundest in human speech.

Elements in Worship

In worship several elements may be distinguished, among them love, admiration, wonder and adoration. Though they may not be experienced in that order, a little thought will reveal those elements as being present wherever true worship is found.

Both the Old and the New Testaments teach that the essence of true worship is the love of God. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Our Lord declared this to be the sum of the Law and the Prophets.

Now, love is both a principle and an emotion; it is something both felt and willed. It is capable of almost infinite degrees. Love in the human heart may begin so modestly, as to be hardly perceptible and go on to become a raging torrent that sweeps its possessor before it in total helplessness. Something like this must have been the experience of the Apostle Paul, for he felt it necessary to explain to his critics that his apparent madness was actually the love of God ravishing his willing heart.

Worship of God

It is quite impossible to worship God without loving Him. Scripture and reason agree to declare this. And God is never satisfied with anything less than all: "all thy heart . . . all thy soul . . . all thy might." This may not at first be possible, but deeper experience with God will prepare us for it, and the inward operation of the Holy Spirit will enable us after a while to offer Him such a poured-out fullness of love.

In the love which any intelligent creature feels for God

there must always be a measure of mystery. It is even possible that it is almost wholly a mystery, and that our attempt to find reasons is merely a rationalizing of a love already mysteriously present in the heart as a result of some secret operation of the Spirit within us, working "like a miner, toiling unseen in the depths of the earth." But so far as reasons can be given, they would seem to be two: gratitude and excellence. To love God because He has been good to us is one of the most reasonable things possible. The love which arises from the consideration of His kindness to us is valid and altogether acceptable to Him. It is nevertheless a lower degree of love, being less selfless than that love which springs from an appreciation of what God is in Himself apart from His gifts.

Worship and Admiration

Thus the simple love which arises from gratitude, when expressed in any act or conscious utterance, is undoubtedly worship. But the quality of our worship is stepped up as we move away from the thought of what God has done for us and nearer the thought of the excellence of His holy nature. This leads us to admiration.

The dictionary says that to admire is "to regard with wondering esteem accompanied by pleasure and delight; to look at or upon with an elevated feeling of pleasure." According to this definition, God has few admirers among Christians today.

Many are they who are grateful for His goodness in providing salvation. At Thanksgiving time the churches ring with songs of gratitude that "all is safely gathered in". Testimony meetings are mostly devoted to recitations of incidents where someone got into trouble and got out again in answer to prayer. To decry this would be uncharitable and unscriptural, for there is much of the same thing in the Book of Psalms. It is good and right to render unto God thanksgiving for all His mercies to us. But God's admirers, where are they?

This simple truth is that worship is elementary until it begins to take on the quality of admiration. Just as long as the worshipper is engrossed with himself and his good fortune, he is a babe. We begin to grow up when our worship passes from thanksgiving to admiration. As our hearts rise to God in lofty esteem for that which He is ("I am that I am"); we begin to share a little of the selfless pleasure which is the portion of the blessed in heaven.

Worship and Wonder

The third stage of true worship is wonder. Here the mind ceases to understand and goes over to a kind of delightful astonishment. Carlyle said that worship is "transcendent wonder", a degree of wonder without limit and beyond expression. That kind of worship is found throughout the Bible (though it is only fair to say that the lesser degrees of worship are found there also). Abraham fell on his face in holy wonderment as God spoke to him. Moses hid his face before the presence of God in the burning bush. Paul could hardly tell whether he was in or out of the body when he was allowed to see the unspeakable glories of the third heaven. When John saw Jesus walking among His churches, he fell at His feet as dead.

We cite these as a few examples; the list is long in the Biblical record.

It may be said that such experiences as these are highly unusual and can be no criterion for the plain Christian today. This is true, but only of the external circumstances, the spiritual content of the experiences is unchanging and is found alike wherever true believers are found. It is always true that an encounter with God brings wonderment and awe.

Worship and Adoration

But wonder is not yet the last nor highest element in worship. The soaring saint has one more mountain peak to clear before he has reached the rarefied air of purest worship. He must adore.

Neither the word *adoration* nor any of its forms is found in our familiar King James Bible, but the idea is there in full bloom. The great Bible saints were, above all, enraptured lovers of God. The Psalms celebrate the love which David (and a few others) felt for the person of God.

As suggested above, Paul admitted that the love of God was in his breast a kind of madness: "For whether we be beside ourselves, it is of God: or whether we be sober, it is for your cause. For the love of Christ constraineth us." In Weymouth's translation the passage reads, "For the love of Christ overmasters us." The idea appears to be that Paul's love for Christ carried him beyond himself and made him do extravagant things which to a mind untouched with the delights of such love might seem quite irrational.

Christ can never be known without a sense of awe and fear accompanying the knowledge. He is the fairest among ten thousand, but He is also the Lord high and mighty. He is the friend of sinners, but He is also the terror of devils. He is meek and lowly in heart, but He is also Lord and Christ who will surely come to be the judge of all men. No one who knows Him intimately can ever be flippant in His presence.

Love Constraining

The love of Christ both wounds and heals, it fascinates and frightens, it kills and makes alive, it draws and repulses, it sobers and enraptures. There can be nothing more terrible nor more wonderful than to be stricken with love for Christ so deeply that the whole being goes out in a pained adoration of His person, an adoration that disturbs and disconcerts while it purges and satisfies and relaxes the deep inner heart. This love as a kind of moral fragrance is ever detected upon the garments of the saints. In the writings of Augustine, Bishop of Hippo, for instance, this fragrance is so strong as to be very nearly intoxicating. There are passages in his *Confessions* so passionately sweet as to be unbearable, yet so respectful and self-effacing as to excite pity for the man who thus kneels in adoring wonder, caught between holy love and an equally holy fear.

The list of fragrant saints is long. It includes men and women of every shade of theological thought within the bounds of the orthodox Christian faith. It embraces persons of every social level, every degree of education, every race and colour. This radiant love for Christ is to my mind the true test of catholicity, the one sure proof of membership in the Church universal.

It remains only to be said that worship as we have described it here is almost (though, thank God, not quite) a forgotten art in our day. For whatever we can say of modern Bible-believing Christians, it can hardly be denied that

we are not remarkable for our spirit of worship. The Gospel as preached by good men in our times may save souls, but it does not create worshippers.

Lack of Worship

Our meetings are characterized by cordiality, humour, affability, zeal and high animal spirits, but hardly anywhere do we find gatherings marked by the overshadowing presence of God. We manage to get along on correct doctrine, fast tunes, pleasing personalities and religious amusements.

How few, how pitifully few are the enraptured souls who languish for love of Christ. The sweet "madness" that visited such men as Bernard and St. Francis and Richard Rolle and Jonathan Edwards and Samuel Rutherford is scarcely known today. The passionate adorations of Teresa and Madame Guyon are a thing of the past. Christianity has fallen into the hands of leaders who know not Joseph. The very memory of better days is slowly passing from us and a new type of religious person is emerging. How is the gold tarnished and the silver become lead.

If Bible Christianity is to survive the present world upheaval, we shall need to recapture the spirit of worship. We shall need to have a fresh revelation of the greatness of God and the beauty of Jesus. We shall need to put away our phobias and our prejudices again to be filled with the Holy Spirit. He alone can raise our cold hearts to rapture and restore the art of true worship.

—The Alliance Weekly

The ground of your faith must not be your feelings but the Word of God. What we have to be sure of is that we fulfil the condition upon which the promise is made. When we have done this it is then our duty to believe that God will answer our prayer, according to His promise.

—THOMAS COOK

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

REMEMBER THE SEMINARY IN YOUR WILL

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

It Happened at 8.45 p.m.

"May 14 is a day of immense importance" . . . it was on this day in 1738 that John Wesley, a young man, surrendered completely to his Saviour.

IN THE annals of Methodism, May 24 is a day of immense importance, for it was early that morning in the year 1738, that John Wesley opened his New Testament and read these words: "There are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine Nature." He had just come through the ordeal of three days of bitter sorrow, feeling that for so long a time he had been only *almost a Christian*.

Hours later in Aldersgate Street he listened to one reading Luther's preface to the Epistle to Romans, in which faith really is defined, wherein is described the heart possessing it being "cheered, elevated, excited, and transplanted with sweet affections toward God," and how man, "receiving the Holy Ghost through faith is renewed and made spiritual" and is impelled to fulfil the law "by the vital energy in himself." As the reader's voice flowed on, Wesley perceived an amazing change come over him.

Here are his own words: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He alone had taken away my sins, even mine, and saved me from the law of sin and death. And then I testified openly to all there, what I now first felt in my heart."

Here, for him, was bliss indeed. Always deeply pious, now he possessed through the indwelling Saviour — power over self and sin. Here was the joyful saint come into his own.

How the England of those days needed this man. In that auspicious year when John Wesley was born again, fifty-two criminals were hanged at Tyburn. Twelve thousand persons had been convicted in two years alone of smuggling and trading in drink without a license. Traffic (trade) on Sundays had become such a nuisance there were those who regarded it not as the Lord's day but as the devil's market day. The poorer folk died of consumption and fevers. Gin-drinking in the great towns of England was a mania, and those who sold this spirit put up signs outside their establishments saying they would make a man drunk for a penny, and find him straw on which to lie until his lost faculties returned. In 1736 every sixth house in London was a licensed grog-shop. To check the evil, Parliament placed £1 duty on every gallon of spirits sold, and raised drink licenses to £50 per annum. An impious club called the "Blasters" was stretching its tentacles throughout the kingdom, enrolling young men who professed themselves Satan's votaries.

A Committee of the House of Lords called to examine the "causes of the present state of notorious immorality and profaneness" reported the "great neglect of religion and all things sacred, a neglect of Divine worship both public and private." Magistrates and laws were set at naught. Morals were loose, little children were untaught, servants were thriftless and idle; the times were calling forth all the cruelty that lurks in blunted, coarsened natures and, in short, England was Godless. What a field for John Wesley!

Moorfields where he opened his Foundery meeting-

house, was a park. Here under noble elm trees stretched a broad walk known as "the City Mall", which rivalled Pall Mall for the elegance of the men and women who strolled there, to be seen and to see the display of finery and wantonness. A writer of the time contended that it was an evil policy to permit the eighth part of a nation to dwell in one crowded city. He drew upon the example of cities like Rome, Palmyra, Jerusalem, Babylon, Carthage and others, fallen cities, the scourge of nations, for he argued that thousands who lived on ground which produced nothing lived by their wits. Indeed so was it proved, for cardsharps and a multiplicity of men and women lived on the cupidity of others. George II. was now reigning. The Puritans were dead. An age of extreme licentiousness had set in. It was as if some great epidemic swept through the Metropolis and men and women felt it their bounden duty to spend themselves before the false gods of lust and avarice. Writers of the time set aside all Christian ideals and beliefs, and pleading for the liberties of men, produced pamphlets of the utmost blasphemy and licentiousness.

England owes a debt to Methodism which can never be forgotten or repaid, for under its great leader sufficient will was put into a minority of the people to damn the swift race to national disaster. What a price Wesley paid in the brutal treatment he received at the hands of ignorant mobs; and the cruel written and spoken castigation of his equals in the church. But what glory shines around his memory! Here and there God worked in the hearts of men who were already leaguering themselves to this new ordinance. In Wales, Howel Harris, the first lay-preacher of the Methodist Movement, disgusted with the depravity experienced within the University, gave up his quest for the higher learning and, in his native country, began the preaching of salvation to those who rarely, if at all, heard the name of Christ uttered in their churches. In 1736 there were but six dissenting chapels in the whole of the Principality.

In Scotland also was the flame lit as it had earlier been in Georgia (U.S.A.) and also in Germany. It was not easy to do Christ's work. Like their Great Example they took the Message out into the open, in the streets of towns, in village fields and on moors. Wesley felt greatly daring at venturing to preach outside a church. He wrote: "I could scarce reconcile myself at first to this strange way of preaching in the fields; having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." Thus wrote the man who was for more than fifty years the greatest of open-air preachers.

The godless mobs were violent and the bitterness of those who wielded the pen would have broken the spirit of many a lesser man by their vitriolic outpourings, but John Wesley went on undeterred. At Epworth in 1743 he preached on his father's tomb. The people who had flocked in from neighbouring villages listened greedily. Afterwards, thinking to partake of communion, he suffered the heartbreak of being refused an approach to the communion table by the curate. "How wise a God is our God!" he wrote later, "There could not have been so fit a place

under heaven, where this should befall me first; at my father's house, the place of my nativity and the very place where 'according to the strictest sect of our religion', I had so long 'lived a Pharisee'. It was also 'fit, in the highest degree, that he who repelled me from that very table where I had myself so often distributed the bread of life, should be one who owed his all in this world to the tender love which my father had shewn to his, as well as personally to himself."

"Love your enemies"; "Watch and pray" were his continual injunctions and as ever the cruelty of the mobs among whom he went descended upon him he would quote, "All that will live godly in Christ Jesus shall suffer persecution."

His life was spent in a world in turmoil. England saw national excitement in 1745 when the Pretender (Charles Edward Stuart) set up his standard in Scotland and penetrated with terrible bloodshed in England.

Read any life of Wesley and travel down the years of alarm, adventure, wars, revolutions; were his times any worse than those we go through to-day? One doubts it. To-day as then, we recognize the crying need, "Oh! what can we do for more labourers? We can only cry to the Lord of harvest."

That was a cry from the great heart of Wesley at one of his conferences. To a mammon-worshipping world the voice of Wesley in his last sermon on earth, still cries to the godless, "O take warning in time! Beware the gilded bait! Death and hell are hid beneath. Prefer grace before gold and precious stones; glory in heaven, to riches on earth! If you do not you are worse than the very Canaanites. They only made their children pass through the fire to Moloch. You make yours pass into the fire that never shall be quenched, and to stay in it for ever;"—C.L.J.

—*The Christian Herald*, May 26, 1951.

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 3 July 21, 1957

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

VINDICATION OF THE RIGHTEOUS

Lesson Text: Micah 7:7-20.

Golden Text: "Thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

I. Vindication Promised: verses 7-15.

Micah the prophet was given visions of judgment, destined to fall upon the children of Israel (chapp. 1-3), but he was also sent to them with messages of hope (chapp. 4, 5) and of encouragement (chapp. 6, 7).

The days before the captivities when Micah prophesied (about 758-700 B.C.) were days of darkness and confusion. There seemed to be a discrepancy between the principles of God's Word, as taught to the people, and the prevailing conditions. According to the laws of the Lord, the righteous should prosper and the evil-doers should perish (Psa. 1:6; 34:17, 21; Prov. 11:21). But, alas! it seemed as though evil were in the ascendancy, and as though good men could scarcely be found (verses 1-4; Isa. 57:1; 59:4, 14, 15). The age-long problem of the apparent triumph of wrong over right troubled the people of God (Job 12:6; 21:7; Psa. 37:1; 73:1-7; Jer. 12:1).

In the midst of all the darkness and moral corruption, the prophet perceived that the time was ripe for a visitation from the Most High, for when the enemy comes in like a flood, the Lord Himself by His Spirit will lift up a standard against him (Isa. 59:19). It was time for the watchman to take his place upon the tower and peer into the distance

for the first sign of the approaching Captain of the Lord's hosts (Isa. 21:11, 12; Ezek. 38:2; Hab. 2:1-4).

It is natural to seek a refuge in the time of storm and calamity. The first thought would be to turn to friends, counsellors and loved ones, but all human help will be of no avail (Psa. 118:9; 146:3; Isa. 2:22; Jer. 9:4, 5). Even members of one's own house may oppose in spiritual matters (Matt. 10:35-37; John 7:5). But there is one Friend who will never leave or forsake us (Deut. 31:8; Josh. 1:5; Prov. 18:24; Heb. 13:5). The prophet Micah had placed his entire confidence in the Lord. Unto the Lord did he look (Psa. 5:3; 34:5; 123:2), and upon Him did he wait patiently and believingly, confident that the Lord in His good time would hear (Psa. 40:1; 62:1; 130:6).

Assurance that the Lord would undertake gave the prophet holy boldness in the face of his foes (Psa. 35:19). Although cast down at times, the trusting soul will rise again in hope and courage (Psa. 42:11), and although plunged in the darkness of untoward circumstances, the light of the Lord will rest upon him (Psa. 27:1; 107:10; Psa. 50:10).

The man who would be courageous before his foes must be humble before God. The prophet realized that it was because of their sins that the judgment of the Lord was descending upon the people, and therefore, he humbly confessed their sin, as though it had been his own (Ezra 9:5, 6; Lam. 3:39-50). Only when the people had been purified from sin and stood justified before God would they have the right to expect Him to plead their cause (Psa. 43:1) and bring complete vindication (Psa. 35:19-28; 37:9-15). The prophet would be brought into the clear light of the righteousness of the Lord (Psa. 36:9; 37:5-7; 97:11). Then would those who had opposed the righteous be put to shame for their insolence; they would be utterly subdued.

But this complete victory was still a far-off event. There would first be further opposition and bitter warfare. The prophecy concerning the delay in carrying out the decree for the rebuilding of the walls of Jerusalem was literally fulfilled (Ezra 4:23, 24). Also, the Assyrians did invade the land, "even to the River, and from sea to sea, and from mountain to mountain" (verse 12, Revised Version). The land did become desolate because of the evil-doing of the children of Israel (Neh. 9:24-27).

But this was not the end. The Lord through His prophet conveyed His message of encouragement. The princes and prophets would again rule the people, who would inhabit the land formerly wilderness and forest. All this because God would visit them and display for them His mighty power, delivering them once again, as He had delivered them from Egypt by the hand of Moses (Psa. 78:12).

All this prophecy and history illustrates the grace of God as manifest in the life of the individual believer. He thirsts after God (Matt. 5:6), realizes that none but Christ can save (Acts 4:12), and then looks to Him by faith (Isa. 45:22). Humbly bowing and confessing his sin to God, he is justified (Acts 13:39; Rom. 5:1; 8:1), and joyfully triumphs over every foe (Rom. 8:31, 37). The Good Shepherd feeds him in green pastures, and he will finally be delivered from all evil by the miraculous intervention of God (Psa. 23; Isa. 49:24-26; Jer. 16:14-21).

II. Vindication Accomplished: verses 16-20.

The prophet saw into the future to the time when the righteousness of God would be fully vindicated in the eyes of the people. History would reveal that in the end the Lord would manifest Himself as the Rewarder of the good and the Judge of the wicked. At that time the problem of the seeming prosperity of the wicked would be forever settled (Psa. 73:12-20).

The nations which had plagued Israel and Judah would be astonished at the might displayed by those whom they supposed to be weak and defenceless. They would be confused and utterly discomfited (Psa. 72:8, 9). They would be afraid of the God of Israel and would also fear His people (Deut. 2:25; Isa. 41:5).

The prophet Micah bursts into a psalm of praise to God, the pardoning, just, mighty and merciful One (Exod. 15:11; 34:6, 7; Psa. 89:8; Jer. 31:34). When the people should return to Him, He would return to them, pardoning their iniquities and casting all their sins behind His back, to be remembered against them no more for ever (Isa. 38:17; Heb. 10:17). God is ever mindful of His covenant (Exod. 6:5; Psa. 105:8; Isa. 54:10). He is faithful that promised (Heb. 10:23).

Now Known as "Jehovah's Witnesses"

"Be no more children tossed to and fro, and carried about with every wind of doctrine."—Ephesians 4:14.



"The plain truth of the matter is that the "new" books are just rephrases of Russell's and Rutherford's works and contain no originality other than up-to-date information on world conditions and new approaches to old material."

—Martin and Klann.

RUSSELLISM OR RUTHERFORDISM

Russellism on the Person and Work of Christ, and the Word of God.

Russellism on the Word of God.

Russellism's Perversion of the Doctrine of the Second Coming of Christ.

The Unscripturalness of Russellism's Favourite Slogan

The Religious and Political Principles of Rutherfordism, or Russellism.



by
T.T. SHIELDS, D.D.

Pastor

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