

# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit Salvation By Grace Alone

A Sermon by the Pastor, Dr. H. C. Slade

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 30th, 1957

(Electrically Recorded)

Broadcast over CHWO, Oakville, Dial (1250)

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Ephesians 1:6.

**MY SUBJECT** this evening, as announced, is "GRACE". While we may speak on it to-night as a particular theme, you will all bear me witness, I am sure, that grace is constantly heard, sounding like a sweet undertone, in every message preached from this pulpit. It has ever been so during the 128 years of Jarvis Street's illustrious history.

Both the word and the idea of grace are very prominent throughout the entire Ephesian Epistle. In almost every verse there is revealed something of the richness, the fullness and abundance of God's grace. For instance, the redemption and forgiveness of sins which we, as believers, have in Christ Jesus, is said to be "according to the riches of His grace". The Apostle Paul, the man who under divine inspiration wrote this Epistle containing the words of our text, was unquestionably the world's greatest preacher of grace. In nothing did he find greater delight than to speak or write upon the subject of free, full, unconditional, eternal grace. With respect to his conversion to the Lord Jesus Christ he had only one account to give: "I am what I am by the grace of God." He knew in his case it had to be thus, for salvation he could never earn. Before his conversion, according to his own testimony, "Beyond measure (he) persecuted the church of God and wasted it." Oh, my friends, it is only by a miracle of grace that one like obstinate, Christ-hating Saul of Tarsus could be transformed into a valiant champion of the gospel and become an ardent preacher of the faith he once tried to destroy. We verily believe that the redeemed in heaven sing continually of God's grace. On earth we have no sweeter song to sing, or more cheerful story to tell. Our attention is drawn in the text to the GLORY of God's grace. We,

therefore, are permitted to speak of it as glorious, or illustrious grace.

### I.

One of the strongest arguments to be found for the glory of God's grace is in the fact that it is THE CENTRAL MESSAGE OF THE BIBLE. The whole Book is a volume upon grace. I am quite aware that someone here in the service, or listening in by radio, may question that assertion. You say: "I can show you many other subjects upon which the Bible speaks besides grace. For example, the matter of man's guilt incurred through his transgression is most certainly dealt with." Quite true! I shall answer you in the words of the great Spurgeon: "The Bible does deal with such subjects as the fall of man, his depravity and awful guilt, that it may put a black foil for the bright jewel of grace." Let us remember "where sin abounds" — and it does abound — "grace does much more abound." If you tell me the Bible treats of God's law, I am compelled to agree. But do not forget that God's law was given for a purpose, which purpose we must ever keep before our view. The law was intended to be a schoolmaster, or a tutor, to bring us to Christ, or the school of grace.

The gospel of grace is the gospel of our Lord Jesus Christ. I know there are those who claim to have another gospel which the Apostle Paul, in his letter to the Galatians, denounces and declares to be "not another" and adds "But there be some that trouble you and would pervert the gospel of Christ." If that be so in the case of any whom I may be addressing this evening, I must speak clearly and state frankly that what you have is not the gospel of Jesus Christ. If you should change or alter in the smallest degree the

grace of Jesus Christ, you no longer have a gospel. The gospel simply means good news, glad tidings. It asks nothing of us, but comes loaded with benefits for us. That is the gospel of grace, and that is the gospel of our Lord Jesus Christ. To pervert the gospel in any way, I warn you, is in God's sight a very serious crime: God pronounces upon all such a terrible curse. Hear it from His own Word as He speaks again through the Apostle Paul in Galatians 1:8 and 9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." In the light of this solemn declaration, as I would understand it, it is far more serious for a man, whether he be a preacher, or college professor, to pervert the gospel than to flatly deny it. Therefore, I repeat, the gospel of grace is the only gospel that the Bible knows anything about. It is the central theme throughout both the Old and New Testaments.

## II.

THIS GRACE IS ALSO GLORIOUS IN ITS CHARACTER! It is so glorious the term itself defies definition. Many theologians and men of learning have made numerous attempts to define the word "grace". I am somewhat inclined to agree with a certain man high up in educational circles who, when asked by several theologians to give a definition of the word "grace" replied: "I do not understand it and I don't think anybody else does." The great Dr. Alexander McLaren of Manchester, England, spoke of grace as being love in action toward those below the lover and who deserved something different. Alexander Whyte, another great preacher of past days, described it in this manner: "Grace is favour, mercy, pardon," and he added, "it has a peculiar characteristic, IT ALWAYS FLOWS DOWN." I recall his illustration: "The love of a king to his equal, or to his own royal house, is love, but his love to his subjects is called grace." It is thus God's love to sinners is always called grace in the Scriptures. It is love indeed, but love to creatures and to creatures who do not deserve His love. We often speak of grace as the unmerited favour of God to man. All of these representations, together with hundreds more we could add, are, of course, most interesting as well as helpful but are by no means adequate, because grace is a word which actually beggars description.

It was my rare privilege on one occasion when I lived in the north country to visit the refinery of a certain gold mine. After the rock which is taken from the mine is crushed, then ground to a powder, in order to extract the gold it is put through a number of chemical processes. The final treatment is that of fire, and that takes place in the refinery. You can understand why such a place as a refinery, where the pure liquid gold is poured out of the furnace into a mould the shape of a brick, is so carefully and securely guarded. For years I had tried to get a look inside a refinery but to each request the official answer was: "No!" I one time asked: "Would you not even let a preacher in?" The guard quickly replied: "No, sir, we do not even trust a preacher sufficiently to allow him in here." (Laughter) However, when ultimately, after spending over 11 years in the north, I did manage to get into one of the refineries, I felt highly honoured. It happened on a day and at the very hour when the golden solution was ready for pouring. In a few moments following this

# The Gospel Witness and Protestant Advocate

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"I am not ashamed of the gospel of Christ."—Romans 1:16

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procedure, at the invitation of the attendant in charge, I was holding in my hands two small bricks of gold. They had already been weighed, and naturally I wanted to know their worth. I was immediately informed that I held in my hand two bricks of gold which together were valued at \$66,000.00. Can you imagine it? All that large amount of money wrapped up in two small bricks which I could easily carry, and with which I could even run if given the permission so to do. As I gazed upon this compacted treasure which I held in my hand, with my thoughts absorbed at that time in missionary work, I could not refrain from remarking: "My, to what splendid use could a preacher put this amount!" Mark it please, I did not have the whole gold mine in my hand, but in these two small specks of gold the whole gold mine from which they were taken was beautifully sampled. Actually I held in my hand a mere sample of that vast treasure comprised of seams and deposits scattered throughout that entire gold-belt area, most of which is still unexplored. What am I trying to say? Just this. All the illustrations and phrases employed by human tongue or pen to enshrine the word "grace" are but a small brick of this infinite treasure untouched, unrevealed; yea, we must exclaim: "The half has never yet been told".

To illustrate the infinity of this wondrous grace, Rowland Hill tells the story of a preacher who was once called to the home of a certain rich man. When he arrived the man of wealth announced his purpose. He said: "I am going to give you a very large amount of money, and I want you to give it to the poorest and most deserving member in your church. Faced with such a responsibility, the pastor very wisely decided, after selecting a particular person in need, to mete it out to him in small monthly amounts. Hence, he made out the first cheque to the amount of \$25.00, which he sent with a note enclosed containing the following words: "More to follow." This he did each

month for many years, each time adding the words: "More to follow."

My friends, that is grace. Do you think you know all about grace? We are extremely happy to know that so many of you have been saved, as you delight to testify, by grace. But, my fellow Christians, of the salvation which you have received from God's hand you have merely had a taste. There is, in the Heavenly Father's store-house, an inexhaustible supply. His grace indeed is infinite. In every gift or blessing you receive from His hand you can be sure there is "more to follow". Thus I believe it will be throughout all eternity. Yea, the Word of God itself assures us it will be so. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

As a principle, grace is the very opposite of law. The fact is they are two entirely different principles. Law is God prohibiting, grace is God bestowing. In this thought we are brought to the very heart of the question respecting the method of evangelical salvation. The salvation which we receive in Christ is wholly of grace. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God". As someone has said: "If we are to be saved by works, then none will ever be saved, but if we can be saved by grace, none need be lost." Oh hear it again: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." It is all of grace and of grace alone. The need for this knowledge in our day, even among many so-called religious people, is nothing short of appalling. It would seem that the vast multitudes are depending upon their good works.

On Monday last I met a very fine gentleman who was 78 years of age. As he happened to be going in the same direction as I was travelling, I gave him a ride. In the course of our conversation, as we drove toward the downtown section of the city, I broached the subject of the Christian's future hope. He immediately responded with the expression that he, too, entertained that same bright hope; but when we came to discuss the grounds of our acceptance before Almighty God, he began to tell me all about the good life he had lived and the many commendable deeds he had performed. Evidently the only basis of his hope of heaven was not what Christ had accomplished on Calvary, but what he himself had done. How sad! Here was a man two years short of 80, and apparently sincere, who, according to his own testimony, had attended church practically all his life, yet was totally ignorant of God's way of salvation by grace. Doubtless he is representative of multitudes who have not yet come to realize, as Thomas Spurgeon put it, "that the thoroughfare to heaven, by way of good works, is closed by order, and the King's red seal is on it." There is absolutely no possibility of any person, no matter how many fine deeds he may have to his credit, passing through the gates of pearl on the grounds of his good works. We are all, without one exception, sinners: "for there is no man that sinneth not" (1 Kings 8:46). "All have sinned and come short of the glory of God." This world is populated with law-breakers. All attempts to make amends for our ungodly deeds to the satisfaction of divine justice would be labour in vain: "By the deeds of the law shall no flesh be justified in his sight." Therefore, there is but one door of hope open to us, undone sinners. It is the door of grace. And what is involved in salvation by grace? It is everything for nothing. It is par-

don, Christ, heaven, and eternal life — all free. That is what God offers us by His grace.

Boasting, then, is excluded. "Not of works, lest any man should boast." It takes very little achievement on the part of any man to puff him up. Have you not observed that? If one of us could ever get to heaven by his own efforts, I tell you there would certainly be some strutting around the golden streets and bragging going on from one end of paradise to the other. There will be no glorying up there, save in the Lord Himself: "God forbid that I should glory save in the cross of our Lord Jesus Christ." To come before the High and Holy One as the Pharisee did with a parade of self-righteousness is to be rejected. If you are to gain acceptance with Him you must come in the humility and honest confession of the publican, who cried: "God be merciful to me a sinner."

Probably in the power of grace is to be seen the most wonderful splendour of all. I am aware that I am addressing many to-night who know in their own experience the tremendous effect of this power. No energy on earth, not even the atom bomb, could compare with the potency of the gospel of grace, "It is the dynamite of God unto salvation." Our confidence that the church's evangelical programme will be a success, that our Lord will have a called-out people for His name, and that Christ will see of the travail of His soul and be satisfied, is founded on the irresistible nature of divine grace. When once it begins to work in a man's heart, if he would resist it he could not, and if he could he would not. Is there any case, I ask, too difficult for grace? Mr. Spurgeon did not state it too strongly when he said, "If a man be so bad that only the devil himself is worse, yet the grace of God can renew him."

There is a certain person in this auditorium to-night — of course I shall not mention the name — who, in a particular line, is an expert. I myself have witnessed some of the magnificent productions of this person's skill. So far as I know, no advertising is done in connection with the business to which I refer, but in all truth a sign could be put up with words something like these: "No article beyond repair." To strengthen it; and it would still be true, might be added these words: — "The more the article is smashed the better we like it."

As long as I have breath I pray that God may enable me to proclaim to sinners this great truth: in consideration of God's grace no human vessel is beyond repair. There is no life which omnipotent grace cannot transform. Grace has opened a fountain for sin and uncleanness. There is no sinner living whose sins cannot be washed away. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

### III.

GRACE IS GLORIOUS IN ITS OBJECT. This object, you will find, is indicated on every page of Holy Writ. In all God's dealings with us He has but one sublime objective, and that is the salvation of our souls. "The grace of God that bringeth salvation hath appeared unto all men." The text Mr. Bauman quoted in his prayer this evening explains this noble design perfectly. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."

As we have only a few moments left on this broadcast, we have not the time to speak on the comprehensiveness of this great salvation, as we would like. However, a mere reading of the context will give you some idea of how all-

inclusive it is. You will readily observe in the passage before us that it embodies both your election and predestination. Of course this precious truth takes us back to the beginning, when we were chosen in Christ before the foundation of the world. It also takes in our redemption through His blood and the forgiveness of sins. Furthermore, it includes our adoption into God's family, which makes us not only children of God but possessors in the hereafter of a rich and vast inheritance. Acceptance in the beloved, as stated in our text, makes us certain partakers of all these privileges. Can you think of a more beautiful description of salvation than that which is given to us in this significant phrase? It is to be accepted, or to be made acceptable, before the Father in the Son of His love. I have met some people in my time who would give almost anything if they could be accepted, or made acceptable, in certain earthly circles. So far as I am concerned to-night I have one concern, and that is to be found acceptable in God's sight. I rejoice to know that the grace of God that bringeth salvation gives me all the righteousness and acceptance I can ever need, or desire. To be accepted before God means to be justified. Every one of us here to-night stands on his trial. If we stand in ourselves, that is on the grounds of our own good works, or self-established righteousness, the verdict pronounced is "condemnation". But, if we stand in Jesus Christ, the eternal Judge's verdict, according to His own word, is "acquittal". "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "There is therefore no condemnation to them who are in Christ Jesus." The text is very explicit. We have, as we are told, acceptance in the Beloved. Oh, please mark it! We are not accepted otherwise than in Him. God never said He would accept any man in a church, as such, or in baptism, or in a godly family. In their proper relationships all these benefits are good but, my friend, our acceptance is in the Beloved and in the Beloved alone.

A few years ago when I was travelling among the churches of our Convention I was invited to spend a week-end with a very lovely family in London. As I drove from the station, where I was met by the father, on the way home I was brought up-to-date on all the family's recent events. Since I had been there the last time the oldest boy had been married and it was with joy that I learned that he and his wife would be present that evening, and together we were to enjoy a chicken dinner. Not long after I reached the home this son and his wife, who lived only a mile or so away, arrived. We were all seated in a large kitchen, and with all the members of the large family present, we seemed to form almost a complete circle around the room. Before the young bride took her seat, she walked around the circle greeting each one in turn with a kiss. That fact, of course, did not cause me to break the circle! In a moment, when we were all seated again I turned to the father and mother with this remark: "Why, she seems now to be one of the family," to which the father, with happy face, replied: "Well, I should think she is, for as you know she has been married to our son."

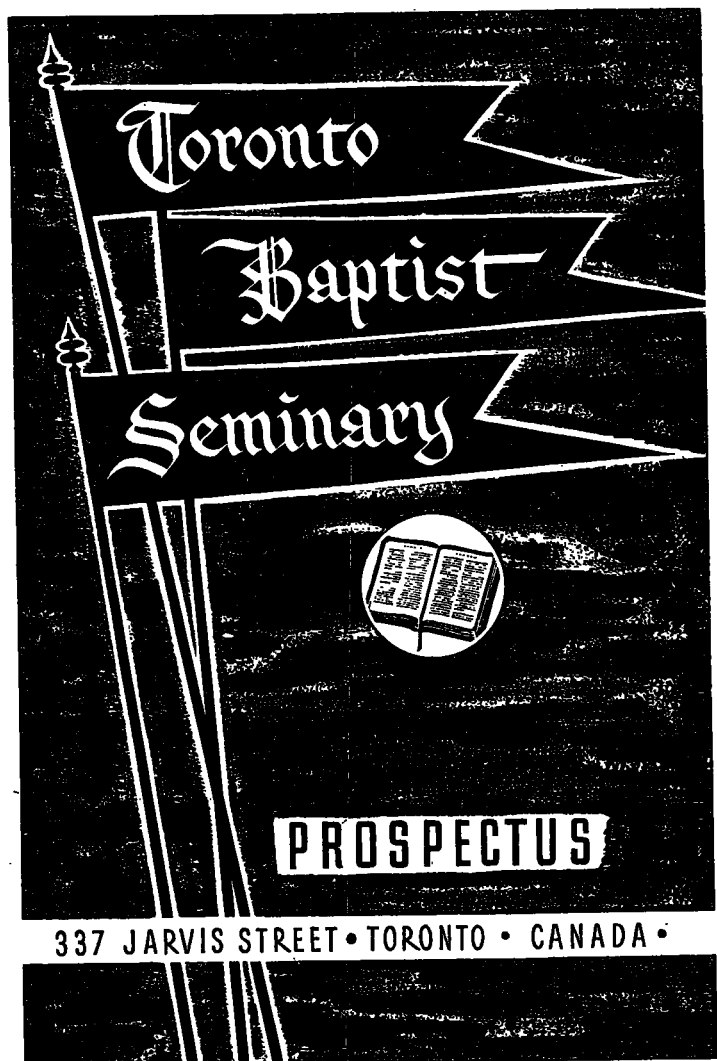
Do you see the point, my friend? This young lady, by virtue of her relationship to the son of this man and woman, was received into and made a member of the family. Thus it is in God's dealings with us. By virtue of our relationship to His Son we are made members of the Bride of Christ, hence, accepted by the Father into the family circle of heaven. If you have the Son you have the Father also: "But as many as received him, to them gave he power to

become the sons of God, even to them that believe on his name."

Let us sing together Hymn No. 393 in *Songs and Solos*—"Only trust Him".

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If you feel the hand of the Lord upon you for service and desire to secure a thorough, safe, scriptural training, please communicate with us. The new illustrated Prospectus for the Term 1957-1958 is now ready, and copies will be mailed on request to those who are really interested. Please address communications to The Registrar, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada.

### THE SUNDAY SERVICES IN JARVIS STREET

**O**N SUNDAY morning, July 14th, Dr. H. C. Slade brought a most practical and inspiring message on the subject of "Personal Evangelism" (John 1:41, 42). This most important ministry is dear to the heart of God; Christ Jesus came into the world to save sinners. "He that winneth souls is wise" (Prov. 11:30), and "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

The disciple Andrew concentrated on one soul. He was a humble man, yet he had the two qualifications necessary for the task. He had come to Christ himself and knew Him as his own personal Saviour. He also had concern for others to come; he had a burden for the souls of men. The proof of conversion is the desire, the longing for others to be saved. The true believer is not satisfied if men are perishing.

Andrew found his own brother, Simon Peter. Our own flesh and blood have a strong claim upon us. Andrew had a difficult task, for it would not be easy to deal with such an one as Peter. Andrew found his brother, told him of the Saviour and brought him to Christ.

It was to Christ Himself that Andrew brought his brother. We may bring people to Sunday School and to church, but we must not be content till we have brought them to Christ the Lord, who has the words of eternal life. Christ welcomed Peter and recognized the potentialities in that life. We never know who it is that we may be bringing to Christ. There was nothing unusual about Andrew; he was just a humble, faithful man. So may any one of us engage in personal evangelism. The Lord alone can save souls, but we become instruments of God and of the Holy Spirit.

The reward is great. The salvation of a soul is the highest achievement, and the joy bells of heaven ring when one sinner is saved. Andrew's reward was realized in the life of Peter. Our labour is not in vain in the Lord.

The two Open Air Services, at 6 p.m. and at 8.40 p.m., present a great opportunity for the spread of the Gospel. At the second service Rev. S. A. Tulloch brought a fine message on the invitation of God's word: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Several responded to the invitation.

At the regular evening service five believers were bap-

tized. During the broadcast portion of the service (7.30-8.30 over CHWO - Oakville, 1250), Dr. Slade preached a message of encouragement and comfort on the theme "The Secret of Christian Happiness" (Phil. 4:6, 7). The grace of happiness or contentment is a very rare grace in this restless age. Where can such happiness be found? Not in the world, not in its wealth, honours or pleasures. It can be found only in the Lord. We can rejoice in the Lord under all circumstances. The pleasures of sin last but for a season, but the Lord changes not. In Him may be found eternal joy, joy that never ceases. Though afflictions may be close to us and burdens near, yet the Lord is nearer still, He is always at hand.

In regard to this joy we must avoid excess care; "Be anxious for nothing." If we are to enjoy constant peace, happiness and tranquility we must allow nothing to rob us of it. This does not mean that we are to be careless and unconcerned. We do have concerns about the safety of our immortal souls, our bodies, home and family, reputation, conduct, God's church and our nation. The Christian man is not a careless man, but he is not a worrying man. We are not to be unduly excited, agitated or worried. It is useless, injurious and sinful, because it engenders unbelief and indicates a lack of trust in the providence of God.

We are to lay our cares before our Heavenly Father. Let us find our way to the mercy-seat and cast our burden upon the Lord, who has promised to sustain us. He is a very present help in time of trouble. Let us come to Him with prayer. True prayer is the lifting up of the heart to God. Come in earnest, come with thanksgiving.

If thus we come, the very peace of God shall be ours, that peace and quietness which Christ displayed throughout His earthly life and even in the hours of His last suffering and death. Have we that peace in the midst of a world of sorrow, turmoil and fear? Here is the secret. The peace of God will keep us, garrison us about, fortify us, keeping the enemy at bay.

Are you looking for peace, for happiness, for contentment? It is found only in the Son of God; it is found only in the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

### DATES TO REMEMBER

- August 18—Dr. C. J. Loney, Pastor of Stanley Avenue Baptist Church, Toronto.  
 September 29—Rev. I. D. E. Thomas, Pastor of Christmas Evans Memorial Baptist Church, Caernarvon, Wales. Mr. and Mrs. Thomas will have with them Mrs. Frances Jones, harpist and soloist.  
 November 3-17—Mr. James Armstrong of Northern Ireland conducts Evangelistic Services.

## Jarvis Street Church

### WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.

(1250) CHWO Oakville

# The Sermons of Dr. T. T. Shields

## Christ Is the Head of the Church

(Stenographically Reported)

"And hath put all things under his feet, and gave him to be the head over all things to the church.

"Which is his body, the fulness of him that filleth all in all."—Ephesians 1:22, 23.

IT IS necessary frequently to go back to the original scriptural pattern for our instruction and inspiration if we would know what God has designed a true church shall be. There are many conceptions of the church which are far removed from the teaching of the Word of God. There is an ecclesiasticism that is utterly foreign to scriptural principles. This is a city of churches, and many of them are engaged in providing physical exercise and many sorts of entertainment for the people. Others there are that are mainly educational centres. It is well for us to consider what a church really is. I am aware that this text refers in its larger application to the great body of the elect, who constitute the body of Jesus Christ; but what is true of the church as a whole must be true, in a measure, of every part of that church, so that the same principle applies.

### I.

Here THE CHURCH OF CHRIST IS REPRESENTED AS THE BODY OF CHRIST. I desire you to think a little while of that figure. It is not a figure that will justify any mechanical conception of the church, or any conception of the church as a kind of mechanism, a complicated piece of machinery. It may be complicated, it may be thoroughly organized; but it is not the organization of a lifeless machine: it is the organization of a body, it is a living, vital, organism, in which the Spirit of Light exuberantly dwells. The church is the body of Christ. That is to say, every member of the true church sustains a personal and vital relationship to Jesus Christ. If that be not true, he has no right in the church as a member. Oh, how far from that biblical conception have we wandered to-day! How few, comparatively, of those who are numbered in the membership of our churches know anything at all about vital godliness, or have any genuine personal experience of throbbing spiritual life! How few there are who feed upon spiritual things, who care anything about the Heavenly Manna, or the water gushing from the Rock!

I want to ask you members of Jarvis Street directly, and members of other churches here this morning, respecting your own experience. Think not of the church to which you belong as an organized body of people, but ask first, "What is my personal relationship to Jesus Christ? Am I, in very truth, a member of His body? Does His Spirit dwell in me? Am I animated by other powers than those which are carnal and of the flesh? Have I any commerce at all with the Skies? Do I know anything about converse with the King? Is it true that the very life of God is in me?" Are you a member, not of Jarvis Street, or of some other local church — that is a secondary consideration — but, Are you a member of the body of Christ? Do you know that you are one with Him, that you are as inseparable as He is from the Father, or as Father and Son

are from the Holy Ghost? Are you one with Him even as the Father and the Son are one? Do you know what your relationship to Christ is? Does the Spirit answer to the blood, and tell you that you are born of God? Are there any of the first-fruits of the Spirit in your life? Do you walk after the flesh, or after the Spirit? Are you being quickened by the Spirit of God that dwelleth in you? Is the same life in you that is in Christ? Are you one with your Exalted Head? or is your religion merely a profession? Does your relationship to the church consist in a name on a book, and some part in its exercises? Or are you in a way that perhaps you cannot define, that you cannot explain, that you cannot write down in a book, but in a way that is known to yourself as a sacred secret as one of the mysteries of life — do you know beyond all peradventure that you and Jesus Christ are one for ever? If you are, then you are a member of His body, then He may use you, then you may be of some real service in respect to the purposes of God.

Such as are members of His body are the *subjects of His special care*, "for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church"; "He that toucheth you toucheth the apple of his eye". The members of Christ's body are very dear to their Exalted Head; He has set a high value upon their life; He has redeemed them, not with "corruptible things as silver and gold . . . but with the precious blood of Christ"; He has paid an infinite price for their possession, and He prizes them according to that by which they are purchased.

I wonder if sometimes we marvel at this great miracle that God should have set His heart upon us, and made us His own? and, having loved us, will love us to the end? We sometimes speak of the disciple "whom Jesus loved" as though he were a special and peculiar favourite, and as though he were loved more than the other disciples. But read your New Testament again, and you will discover that nobody but John himself ever spoke of John as the "disciple whom Jesus loved". Peter never said that of him, nor Matthew, nor Mark, nor Luke, nor Paul — nobody else ever said that John was peculiarly and specially loved. Why is it that John delighted to describe himself as that "disciple whom Jesus loved"? Are you a member of His body? Are you conscious of His special care? Do you believe that He would sooner part with His royal diadem than He would suffer one for whom He shed His blood to be lost? Oh, blessed be His name! We may all rejoice in His love, and in a sense of His special care. It is a good thing to sing the children's hymns sometimes:

"Jesus loves me, and I know I love Him;

Love brought Him down my poor soul to redeem;

Yes, it was love made Him die on the tree:

Oh, I am certain that Jesus loves me!



"In this assurance I find sweetest rest,  
Trusting in Jesus, I know I am blest;  
Satan, dismayed, from my soul now doth flee,  
When I just tell him that Jesus loveth me."

It is a great thing to know that Jesus loves you; and if you are sure of that, nothing else matters very much; if the bride is sure of the love of the Divine Bridegroom, if we can say that He has loved us with an everlasting love, if we rest upon His covenant promises, and know that there is no power in earth or in hell to delay the marriage day beyond the appointed time, we shall rejoice as members of His body. Yes, we may suffer some disability; we may feel, providentially, sometimes, the whip of chastisement, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"; but I love to remember what happened when Jesus hung upon the cross. You remember how they came to examine the bodies? When they came to the thieves they found they were still living, and they brake their legs to hasten their death that the bodies might not remain on the cross over the Sabbath; but when they came to Jesus, they found He was dead already, and they brake not His legs. Why? "That the scripture should be fulfilled, A bone of him shall not be broken." He has no dismembered body, but a body that is absolutely complete. Did we not read it this morning? "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." There is no break in that chain, He will care for His own body; and when at last God's day shall come, the body of Christ will be absolutely complete, and even the humblest member will be there, and we shall share the glory with Him.

Further, if you are a member of His body, you will become *the instruments of His will*; for it is through the members of the body, the head finds expression. I cannot tell you how it is that I lift my hand without being conscious of effort, that my tongue expresses the thought of my mind; I cannot tell you how it is that the head, without friction, with perfect ease, directs all the members of the body; nor how every member of the body is instantaneously responsive to the direction of the head. But I know it is so, and you know it is so. In like manner, if we are members of the body of Christ, He will express His will and fulfill His purpose through you. And we all have our place in that body. Oh, that we may learn rightly to value the humblest service in the church of Christ, and to remember that the eye cannot say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of you"; but all the body has been knit together so that every member is dependent upon every other member, and "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

That is an entirely different conception to the prevailing idea that the church is a kind of organized Y.M.C.A., a host of unrelated units, a dis-articulated thing that may be whipped into line and commandeered for the execution of a certain purpose, that is vastly different from the conception of a Convention that may be politically manipulated. A church is made up of people who are vitally related to Christ, and through whom He executes His will in the world. May this be such a church! May every other

church represented here this morning be fashioned after that order, as part of the body of Christ!

## II.

Very much more I could say in that direction, but I come to this simple observation, that as the church is the body of Christ, so **CHRIST IS THE HEAD OF THE CHURCH**: He "gave him to be the head over all things to the church, which is his body." In the true church there is a recognition of the Headship, of the sovereign Lordship, of Jesus Christ. In the first place, my friends, our glorious Lord is the church's intelligence, *He is our wisdom*, He is our judgment, He thinks and plans for us, His Word is the revelation of His purposes of grace respecting His body. The man who is really a member of the body of Christ, will not exalt his own reason above divine revelation; he will always know that Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory" — not in our leaders, not in our programme, but — "he that glorieth, let him glory in the Lord". He is the Head of the body which is His church.

I observe that certain people count it no dishonour or humiliation to quote the wisdom of men. I know a great many preachers whose sermons are made up of quotations from other men — when indeed they are not altogether other men's sermons — but they quote with great satisfaction what Dr. Denney has said, or what some other theologian has said, as though that were the end of all argument! My dear friends, in the church of Christ, the end of all argument is the decision of Jesus Christ. His is the superior wisdom. I do not know much about Jonah — in fact, I do not know anything about him; I was not there. But I am content to accept the wisdom of Jesus Christ on that subject. I cannot get away from the conclusion that He knew quite as much about it as modern scholars. He was nearer to the event, for one thing, even on the human side. They asked the question long ago, "How knoweth this man letters, having never learned?" Whence this superhuman wisdom? From what springs has He been drawing? Where did He come from? How did He know so much? Why does He confound the doctors of the law? How is it He is able to ask them a question which is so staggering that from that moment no man durst ask Him any more questions? Who is He? Oh, you had better ask Him what school He graduated from, and He will tell you. "Thou art not yet fifty years old, and hast thou seen Abraham?" "Before Abraham was, I am." Who is He? Jesus of the New Testament is Jehovah of the Old, the everlasting "I am". "Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God."

Well, let Him do your thinking for you; let His intelligence be yours, and do not be so foolish. Oh, do not be so foolish as to set the wisdom of man against the wisdom of God. If there is one place in this sin-cursed earth where the wisdom of God should be recognized, it is in His church which is His body.

Of course, that means not only intelligence, it means authority; it means that *the church's supreme authority is Jesus Christ*. In all matters the head is the director of the body, and when any member of the body refuses to obey instantly the command of the head, you had better call in the doctor, for there is some kind of creeping paralysis coming on, there is some kind of disease at work. And mark you this: when in the church of Christ men set aside

the supreme authority of Jesus Christ, when men set other wisdom against the wisdom of God, when the Word of God ceases to be the end of all argument, there is disease, there is a spiritual paralysis at work. Where the body is healthy — and health is exuberance — and the fulness of life is enjoyed, instantly the behest of the head is obeyed by every member of the body. "Ah yes," somebody says, "when I sit down, my foot goes to sleep. That is not very much, but the doctor says it is poor circulation. I have to stagger about a little bit when I get up." You had better be careful about these little matters, however, and desire a body that is throbbing with life and energy, so that the head can telegraph its will to the extremities and find instant obedience. So ought it to be in the church.

I have said it a great many times before, but I repeat it again: as far as I am concerned, I am content to take this Book as the Word of God. If there were any possibility of my being mistaken, I think I should make this kind of defense before the throne — I think I should say, "Well, the Bible has stood the test of more than eighteen hundred years. They tried to burn it, to destroy it — and it seemed as though they would succeed sometimes. They seem to have buried it in the grave, its voice was silent; but always it had a resurrection. And when I scanned its pages, it spoke to me of Christ. Always I found Him, in Genesis, and in Exodus, and in Leviticus, and in Numbers, and in Deuteronomy, and Joshua, and Judges, Ruth, Samuel, Kings, Chronicles, and so on. And reading through the Book, I found the New Testament to be in perfect agreement with the Old, I found no contradiction there; but I found what was promised in the Old was fulfilled in the New. And I found the first words spoken of God which I beheld in the prophets, grow into the glorious noon-day light, grow into the glorious revelation of God. And I take the Bible and put it against the changing conclusions of men, and look at their books, and I find they are out of date in a year or so — and people still want the Bible. I have nothing better, and I take it for what it claims to be, the very Word of God." I do not think I will be condemned before the judgment-seat of Christ for accepting the Bible as God's Word. And, frankly, if I were able to speak, as men are now able by a mechanical device, even to millions at a time, and if my voice could reach all the scholars in the world, I would dare to say, so far as I am concerned, that I am willing to be esteemed "unlearned and ignorant", but I will set the unsupported Word of Jesus Christ my Lord against the united testimony of all the world's scholars, and stake the interests of my soul for time and for eternity upon, "Thus saith the Lord". He is the authority, my friends, in the church of Christ, we can submit to no one else.

He "gave him to be the head over all things to the church". Well, as He exercises a special care over the individual members of the body, so is *He the protector of the church* as a whole. You need not be afraid that the church will fail, my friends: you need not fear that the church is like a ship on a stormy sea, and is likely to go down. The sea may be rough, and the hurricane shriek through the rigging, but what of it? He will bring us to our desired haven, we shall arrive by and by. What is the church but the house built upon a rock? Did He not say, "And upon this rock" — upon this great fact that Jesus is the Christ, the Son of the living God, upon that great fact — "I will build my church, and the gates of hell shall not prevail against it"? There is no power on earth that can injure the true church. Do you know that? Do you

know that it is not within the power of any ecclesiastical organization, it is not within the power of all human organizations, of the state itself, or within the power of all the devils in hell, to injure the true church? They cannot hurt it at all.

"He gave him to be the head over all things to the church." The Head over all! He is the Head of the household, and it is His responsibility to see that the children have their bread; He will look after them. Oh, my brother pastors, if you are here this morning, I beg of you to learn to trust in Jesus Christ instead of trusting in a Mission Board. Do you know what lies at the basis of this defection in our Denomination? Do you know why scores of Baptist ministers who profess to believe this Book, have taken a stand against us? It is not because they hate us, it is not because personally they have anything against us. I will tell you why it is: it is because they have not learned to put Jesus Christ first, and trust Him. I would "rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I would rather stand on the street corner with my Bible in my hand, with never a roof over my head, and stand alone and preach the glorious gospel of the blessed God as a free man, than I would take the position I saw men take last week.

He "gave him to be the head over all." We were put out of the Convention last week. Do you want to know when they will put the Pastor out of Jarvis Street Church? When the Head permits it, not till then. Not till then! And He has plenty of money. I have been thinking of apostolic times recently, and remembering that when the Lord had gone to glory, and His disciples were left with the work of preaching the gospel, they had no church building, and they had no Mission Board, they had no kind of organization at all — they had nothing but the promises of God, so far as I can see. And we are just as well off as they were! I do not see why we should not take this country for Christ. Oh, my brethren, it needs it. There are scores, there are hundreds of villages and towns in this country that are almost as destitute of a pure gospel message as the heathen in Africa. There are a few believers here and there, but so far as the churches generally are concerned, there is no testimony in many of these places. Some visitor here says, "But we are weak, and we have not much money, we cannot do it." Listen: He "gave him to be the head over all things to the church." And I do not believe the work of the Lord was ever retarded for a single minute, primarily, for the want of material resources. There is always a deeper reason; if there is trouble in the treasury, it is because there is trouble in the believer's heart. Let us get back to that.

We come on Wednesday for the organization of a new Convention. May it be but an association of churches who believe in the Headship of Jesus Christ, who believe in the administration of the Holy Ghost, who believe in following the divine pattern in all its missionary activities, looking to the Lord for the supplying of their needs, Who "hath put all things under his feet". I am glad of that — "under his feet"! All His enemies, and potentially all our enemies, are there. Now put your head up, and walk like children of the King. There is no reason for anyone to be downhearted.

### III.

There are so many things on that line I might say; but I want to say this, and I have done: **THE CHURCH IS THE MEDIUM THROUGH WHICH THE FULNESS**



OF DIVINE GRACE IS EXHIBITED. But is that true of the church to-day? What is the matter with the church? Shall we have a report on the state of religion to find out what is hindering the church? I am glad there was something left in the Convention to blame after I got out! — for even after Jarvis Street was excluded, they talked about the "state of religion", and the poor automobile was abused. I do not know whether it was a Ford or a Rolls-Royce that was chiefly blamed! But actually a company of Christian men came together at the convention and said, "We are beaten by the motor cars and radio." As far as the motor car is concerned, it has done nothing to this church but help us. It brings us people from all over the countryside. "We are ruined by the automobile"? God pity us if that is so!

I know a little city in Ontario where a few years ago there was a store that made a particular kind of bread. They had no delivery wagons, and would not deliver a loaf of bread to the wealthiest man in town. They said, "We do not deliver bread; you come and get it." And Mr. Business Man, who ordinarily would not carry a parcel, went from one end of the town to the other to obey his wife's command to be sure and bring home a loaf of bread! They did not need to go after business — business came after them. They made good bread, and people found it out and came to carry their own bread home.

Now, my friends, if you ran a sawdust pile instead of a bakery, I do not wonder that the automobile will beat you. Take the message of the gospel out of the pulpit, and the power of the Holy Ghost out of the life of the church, and it ought to be emptied; the quicker the doors are shut the better. But what is a church? It is "the fulness of him that filleth all in all." A church ought not to live at a poor dying rate, always wheezing and complaining like an asthmatic, saying, "Oh, shut that door! Shut that door!" I am glad the healthy man is not afraid of a draft, or of the storm, and the church that is throbbing with health will challenge hell — and it will succeed. The church is "the fulness of him that filleth all in all" — not a meagre, anaemic, sort of life.

I wonder what you would think of a man who came around on two crutches, pale as a ghost, thin as his crutches, offering to sell you a tonic guaranteed to make anyone fat and well? That is what a great many churches are like, just wheezing along, and wondering that religion is not attractive! I have seen a great deal of it, and have said, "If that is all the gospel of grace can do for me, the last reason for its continued proclamation is gone." But the church ought to be equal to every emergency. I believe it has divine power for all times, for our Lord Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." And that power, that authority, is with us still, and that fulness is with us still.

What does it mean? You remember on the day of Pentecost how there were but one hundred and twenty disciples, and they were just ordinary men — there was not very much fulness there; but they preached, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other

tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." And the great company said, "What has happened? These one hundred and twenty ordinary people!" And you remember the explanation? The preacher, filled with the Holy Ghost, spoke about a man called Jesus Who had been crucified and laid in the grave, and Who, on the third day, rose again, and he said, "He ascended into heaven, and having received of the Father the promise of the Holy Ghost, he hath shed forth this" — His fulness — "which ye now see and hear . . . Therefore," said he, "let all the house of Israel know assuredly, that God hath made that same Jesus, who ye have crucified, both Lord and Christ."

Oh, my friends, it is not the little box that you have in your window in the winter time, that you take such great care of, that has the "fulness" of life. You take such care of that plant, but after a little while it begins to wither, and you say, "It is the gas, the atmosphere is not right." But what care you lavished upon it there in that little box, or perhaps in a pot, in the house! — but there is no fulness of life there at all. With the greatest care you grow a geranium with one or two leaves on it in the wintertime — and no flowers. It is much like the modern church: you wonder why it exists at all! That is not what God wants. But you know what it is like when the winter snows have passed, and springtime comes, and the brooks begin to flow, and birds begin to sing, and the grass begins to spring up everywhere. I heard Gypsy Smith once describe a spring morning. I could not do it because I was not born in a gypsy tent, nor have I lived in one. But he had, and he knew the lark and all the birds that sing. He painted a picture of an English meadow, with the birds singing in the branches, and the daisies and the butterflies and all the landscape aglow with life and beauty, and he said, "Would any man think then of taking a big white-wash brush and trying to paint across the landscape, 'This is Spring?'" Of course he would not. What made the spring? God's sunshine, His visitation from heaven, the fulness of life from God. That is what made it.

That is what we need to-day. And we hear our Beloved saying, "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." When He comes, He brings the springtime with Him! There is a passage in the Scripture I never have been able to understand, how Jesus came into the ship in the storm, and it is said that after He had come, immediately they were "at the land". But I know this, that when He comes in, we are immediately at the end of our difficulties. It is the "fulness of him that filleth all in all".

I was down in Nova Scotia some time ago, down toward Halifax, and there were little tributaries of a great river — I do not know what river it was — running through the fields everywhere, leaving long ugly stretches of mud. It was a miserable looking part of the country. But in a few hours, as the train sped along, I found the mud all covered up, and every stream full, full to overflowing, because the fulness of the ocean had just come in. Let us get away from all these man-made schemes, let us get back to God's Book and to our Exalted Head; and then the church, in-

stead of being like Mephibosheth, lame on both feet, instead of being dumb and deaf and blind and useless, when the fulness of love that is in Christ comes in, and the power of the Holy Spirit fills its membership, a church will become then like a young man rejoicing as "the strong man to run a race". I am tired of your reports of the state of religion! I am tired of hearing them lay the responsibility on the radio, and on the motor car, and on every other thing. Shame on you! There is no reason why the church should not be overwhelmingly successful in her God-given task. She can be, and, please God, she will be, as we yield ourselves to Him — His life its life; His abounding grace manifesting itself; His matchless power exhibiting itself in the conquering life of His believing people.

Now, my friends, are you ready to respond to Him this morning? You Jarvis Street people, will you say, "We will consecrate ourselves afresh to the task of preaching the gospel"? And you friends who are in other churches from which the testimony of God has been excluded, consider your duty, and take your stand with those who stand for the things of God.

Are there unconverted people here? I preach to you no meagre gospel, I offer you no impotent Saviour, I offer you One Who has conquered death, and the grave, and is in the glory; and Who puts all His power at the command

of your faith. If you will but trust Him, you shall share the victory with Him.

October 16, 1927.

### JARVIS STREET CHURCH CALENDAR

#### SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Open-Air Service in 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. Stade.
- Choir Practice following the lecture.

#### SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Chapel.

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# THE TRAIL OF DEATH

Dr. Lee Roberson

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned." (Romans 5:12).

**T**HE whole history of man is written in the words of this text. Man's struggles, his conflicts, his failures, his disappointments — all are recorded in the words: "Sin entered into the world, and death by sin."

The entrance of sin into the world is well known to all Bible students. Satan tempted, man fell, and sin passed upon all men. As a result of sin — death came. Death is about us on every hand. Its chilly hand touches all of our lives, our plans and our hopes.

In the day of Christ, in the day of the apostle Paul, the average expectation of life was only twenty-three years. Nineteen hundred years later the age expectation was forty-eight. Today's life expectancy has been raised to sixty-four. But still the weary, somber story of death is ever before us. Look at your daily paper and see the record of death.

When we look through the pages of the Bible, we find the story of sin and death. There is Abel with face like the morning, eye clear as light, with heart untainted by sin, fresh from the presence of God, but suddenly smitten with death.

Noah, the faithful man who preached so many years in the midst of opposition, came to die. The record simply reads, "And Noah died."

Abraham stands in our thinking like some mountain peak among the lesser ranges of low-lying hills — Abraham, the friend of God, the father of the faithful; Abraham who is worthy to live in the memory of man and upon the pages of history through all succeeding generations — Abraham died.

Joseph, that young man who suffered so much at the hands of his own brothers and then attained so much in the foreign land of Egypt; Joseph, who lived a life which is a pattern to youth, came to die.

Moses, the leader of the people of Israel, the law maker, the nation builder, the man who gave so much to the world, came to the place of death.

Samuel, one of the greatest of the prophets, a man true to his divine calling, a man who spoke the truth though at times it must have been hard — Samuel died.

We could proceed with this story and tell of David, the man after God's own heart; Solomon, the wisest of the wise; Elisha, the mighty prophet, who performed so many miracles; the apostle Paul, Peter, James, John, and others — all came to the place of death. Yes, sin entered into the world and death by sin.

Now, let us see the following things:

## I. THE TRAIL OF DEATH BEGINS WITH BIRTH

When we are born into this world, we start marching toward the grave. Some march only a short distance and then are caught up to meet God. The babies and small children are taken. Some march a little longer, but eventually they come also to the place of death.

Only two in the divine record escaped the pangs of death. The first was Enoch. The record simply states, "And Enoch walked with God, and he was not, for God took him" (Gen. 5:24). The second man who did not

die was Elijah. The story is given in 2 Kings 2. We are told that Elijah and Elisha were walking together. Elisha requested that when Elijah should go a double portion of his spirit should be upon him, and suddenly as they were talking, there appeared a chariot of fire and horses of fire and parted them asunder, and Elijah went up by a whirlwind into Heaven. Elisha took the mantle of Elijah and went back and stood at the bank of Jordan. He tested the power of the mantle by striking the waters. They parted asunder. When others saw him, they said, "The spirit of Elijah doth rest on Elisha."

Our Lord died and rose again that we might have salvation through His name, and that death might lose its dread aspect. When our Saviour went into the grave, He placed for us a light which should always illumine that spot and should take away the darkness and fear.

My friend, you must face it. When you came into this world, you began your trek toward the grave. Your days may be few or they may be many, but the end of your days is coming. May this solemn thought be fixed in your mind — the trail of death begins at birth.

## II. THE TRAIL OF DEATH SHOULD STIR US TO FAITHFUL SERVICE

Remembering the frailty of life, we should give our best to the Lord. Remembering the uncertainty of our days, we should aspire to do our noblest and best for Him. We have no promise of definite days; therefore, we should use the time which is ours to the very best advantage. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Life is just a vapour. It is brief. It is uncertain, but it is valuable and should be used for the glory of God. We need constantly to be stirred to great depths of action that we might do our best for our Saviour.

The story is told of a stranger in a large city who noticed a building in the process of construction. Scores of men were at work in erecting this big down-town edifice occupying a full city block. Curiously he wondered what type it was to be — an office, a hotel, a store, a theatre. Approaching a group of men all engaged in preparing the foundation blocks, he said to one, "Friend, what are you doing here?" Without looking up the man said gruffly, "Chiseling granite — can't you see?"

Obviously not satisfied, he questioned a second granite chiseler and said, "Friend, I am wondering what you are doing here?" The man looked up and replied, "I am earning seven and one half dollars a day. That's what I'm doing."

Still not knowing the type of building, he asked a third man who was also wielding a mallet over the chisel, "Friend, what are you doing here?" This man looked up and let his gaze sweep the heavens as though he saw something up there and replied with a radiant countenance, "Sir, I'm building a cathedral!"

All people will have one of the three views expressed here. Some will simply be working to maintain life. They

have no purpose, no objective. They are just existing. Such people are living like beasts. The second class is composed of those who are earning so much money per day. The objective of such persons is purely monetary and material. They are after this business of getting something. They want a bigger house, a bigger car, a better position in life. The third class speaks of those who are looking to something bigger and better. May God grant that we shall feel that our lives are building something — yes, a cathedral, a bridge, a highway. We are building something for the glory of God.

The apostle Paul was daily pressing on. He knew the brevity of life and the uncertainty of his days, but he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." He was stirred to constant action. He knew that his life had about it the matter of uncertainty, but he drove himself forward, pressing on and doing the bidding of God.

Let the remembrance of the brevity of life stir you to faithful service; whether you are a teacher in the Sunday School, a leader of young people, a deacon, an usher, a member of the choir, a member of the orchestra, or whatever your place may be — let the remembrance of the brevity of life stir you. If you have no place of activity, and you feel that you are coasting along and wasting time, then seek the place where you can work and worship. Above all, give yourself to the faithful service of soul winning. This is the task which should be the major work of every person.

### III. THE TRAIL OF DEATH IS TERMINATED AT DEATH OR THE COMING OF CHRIST

We know not when death shall come — we know not when Christ shall come for us. Either event will bring a termination to the trail of death. For the Christian the end of the trail is not sad. It is happy and joyous. Let us not mourn when we contemplate the end of our days, but let us rejoice as we think of beginning an eternity in the presence of God.

Christian friend, do you love this life? Does it give you joy? Is there a happiness in achievement? Then remember there is something better on the other side. What we have here is but an earnest of our better inheritance. The joy, the peace — all shall be magnified in the eternal realms and in the presence of God.

Paul certainly knew that he was facing the end of his days when he said these words; "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). He knew that the end of his days was not far away. He was ready for the time when he would come into the presence of God; however, we are forced to notice that in this last chapter of Second Timothy, which is the last word from the pen of the apostle Paul, that he was still alert, and that he was still conscious of friends and enemies. Some were for him and some were against him, but this is the overall picture. His dependence was upon God. "Notwithstanding the Lord stood with me, and strengthened me."

Be ready to face God. First, know that you are saved, and second, live for Christ daily and give forth a radiant

testimony for His glory. One day there will be a knock on the door for us. Remember "Death is the knock that opens the door of life." The knock at your heart's door will be like someone who knocks at the door of your home to take you on a journey — a happy journey. We need not be afraid — but just simply be ready when the hour comes.

But for the sinner, the end of the trail brings sorrow, tears and judgment. The sinner has his best now. I saw a poor sinner the other day with body bent and broken, so little to live for, but sad, sad, nothing to die for! Eternity will bring only suffering, for this one has rejected the Lord Jesus. He has refused Him again and again. In my presence he openly stated that he had no faith in God. For such a one death can be blackness and fear. It was Bacon who said, "Men fear death as children fear to go into the dark." This is true only of the unsaved. It is not true of the child of God, but it will be true of the one who knows not Jesus as his personal Saviour.

What can I give to poor lost sinners? Surely there is one word of comfort and help. Yes, this is the word for you: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8, 9). Listen also to this plain word: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

You can be saved to-night by your simple faith in the Son of God. You need not fear to-morrow or eternity, but simply say "The Lord is my helper."

What a blessed thing is saving faith! How comforting to know that all is well between your soul and the Saviour. On November 20, 1847, there died in France a retired Church of England minister. His name was Henry Francis Lyte. This man had worn himself out in charitable labours in the slums of London. At his death his family found the almost illegible manuscript of a poem he had written during those last days. That poem is now a hymn which has sung itself around the world. It was this:

"Abide with me, fast falls the eventide,  
The darkness deepens, Lord, with me abide;  
When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me.

"Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its glories pass away,  
Change and decay in all around I see,  
Thou who changest not, abide with me."

Is Christ by your side at this moment? Is He your personal Saviour? If not, will you trust Him at this time?

—The Highland Park Evangelist

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# The Testimony of the I.C.C.C.

(International Council of Christian Churches)

## Rallies Protest Red Clergy

**I**NDEED it was and is a strange spectacle!

The opening paragraph of Dr. Carl McIntire's address before the protest rally group in Convention Hall, Philadelphia, May 4, 1956, says:

"The Christian people of America are to be presented with the strangest spectacle ever offered to them in the name of the Church. Eight churchmen from Russia, who are agents of Krushchev and Bulganin, are to be honoured guests of the National Council of the Churches of Christ in the U.S.A. The Reds, in their drive for world power, have won their greatest single victory in the field of propaganda by using the churches. Atheistic, materialistic, anti-Christ Communism holds in the iron grasp of its fist the churches in the lands which it has conquered, and it is now using them, together with the churches of the West, for its own revolutionary ends. In the name of better understanding, peace, and brotherhood, the National Council of Churches has responded to the overtures of the Reds, for this top level exchange."

The I.C.C.C. raised its voice in protest. Rallies were held in four major cities — Philadelphia, Los Angeles, New York and Chicago — between May 4 and June 1, 1956. God-loving, God-fearing Christians assembled together in their respective cities and raised a true and faithful voice against the practice of peaceful coexistence with the Communists through the medium of the Christian Church. Refugees from behind the Iron Curtain now enjoying the freedom of this land, and who know these Russian churchmen to be collaborators with the Communist Party, joined this protest, and gave their testimonies, some using assumed names for fear of reprisals to loved ones still behind the Iron Curtain.

When the Red clergymen arrived in New York on June 2, 1956, both they and the National Council leaders knew that across this great, free land of ours there were those who protested this collaboration . . . this betrayal of Christian principle by American churchmen . . . this parading of Communism in the cloak of the church.

On June 8, the N.C.C. brought the Red clergymen to Philadelphia to visit our "cradle of liberty". This tour included a stop at our Liberty Bell in Independence Hall! The I.C.C.C. organized a demonstration in protest, to take place during the stop at Independence Hall. About seventy-five people marched in orderly fashion carrying signs denouncing the coming of the Red Clergymen and the N.C.C.'s collaboration.

When issues like this, which threaten our freedom and our democratic way of life, come to light in the Christian church, the I.C.C.C. is bold as a lion to raise a protest and to point to the truth of the Word of God. **CHRISTIANITY CANNOT DO BUSINESS WITH COMMUNISM.**

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness . . . Woe unto them . . . which justify the wicked for reward . . . Therefore as the fire devoureth the

stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5:20.

\* \* \*

## The Cost of This Testimony

No worthwhile movement has ever been inaugurated without considerable cost to those who seek to establish it. This is especially true with regard to Christian movements. Every venture successfully carried out in the I.C.C.C. is the result of great personal sacrifices and considerable cost in money.

Our battle against destructive heresies, monopolistic practices and totalitarian tactics in the religious sphere cannot be confined to any one area of the globe. Ours is a global war; the powers of darkness are at work everywhere. To meet this grave threat to our historic faith, we have organized affiliated councils in various areas of the world. To organize and help keep them going we have to assume heavy financial obligations. As we look back we marvel at what the Lord has done with so little. As the conflict intensifies, our obligations and needs increase.

Our present regular monthly operating expenses alone are in the neighbourhood of \$3,500.00.

We are not subsidized by any of our affiliated denominational groups or associations. Individuals and local churches have contributed almost our entire support. Contrary to falsehoods circulated by those who desire our hurt, we have never received any large gifts from men of wealth or from corporations. Our support has come almost entirely from small donations. We desperately need to increase the number and amount to carry on this testimony.

As a pastor I know the heavy demands upon the missionary funds of the church. I know the crying need to get more of our waiting missionaries to the foreign fields. But, I am also aware that if we do not maintain such a testimony as the I.C.C.C., there may soon be no foreign fields open to our missionaries. It is *imperative* that the *vital things be put first*. Are you, or is your church, a regular contributor to the cause of the I.C.C.C.? If not, why not? We need your help—NOW!

Contributions to the I.C.C.C. are deductible from federal income tax and may be sent to:

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by REV. R. F. HAMILTON, *Treasurer*

## TRUE UNITY

One hears much, it is true, about Christian union and harmony and co-operation. But the union that is meant is often a union with the world against the Lord, or at best a forced union of machinery and tyrannical committees. How different is the true unity of the Spirit in the bond of peace!—J. GRESHAM MACHEN.

## For Younger Readers

### BLESSINGS FROM BELLS

By Uncle Ted

**B**ELLS, bells, *bells!* We hear them all around us and all the time. There is the alarm clock bell in the morning; there is the school bell at nine o'clock; there is the doorbell announcing a visitor; there is the church bell calling us to worship or joyfully pealing for a marriage; and there is the fire bell warning of fire.

The making of bells is one of the oldest arts and crafts in the world. Near the ruins of ancient Babylon, a bell was found that is over 3,000 years old. In Britain monks began to make bells for the churches well over 1,000 years ago.

Now bells are made for one purpose and one only. That is: to sound. A bell is useful only when it is fulfilling that purpose. Likewise, the Bible teaches us that God has one purpose for His children, and that is that they might witness for Him, to sound forth His praise. We only fulfil His purpose as we witness to others and seek to win them to Him.

#### Useful Bells

Here are two useful bells. Let's call the big one, Billy; the small one, Betty. If you could hear Billy the Bell speak, you would hear a loud, bold voice. Billy is not afraid to speak up!

Billy the Bell is the kind of bell that is used to call attention or to sound a warning. God wants people who will speak and witness as Billy does. We must warn people that "the wages of sin is death". We must warn them also that Jesus is returning to this world and that, therefore, they should prepare to meet Him.

I have been in some country railway stations where the station-master used a hand bell to announce to the waiting travellers that the train was approaching. The bell told the travellers to prepare themselves. So our duty is to warn those around us that the time of God's judgment is drawing nigh. Are you sounding the bell of warning?

"But," you say, "I am not big and bold like Billy. I am very small and fearful. I find it hard to witness to others."

If you could hear Betty the Bell, you would be surprised. Oh, no, Betty does not have a loud voice, but she has a sweet, clear voice. And that, after all, is the important thing. You may not be big and bold, yet you can still witness in your own quiet way.

Do you remember the story of the little Hebrew girl who was a servant in the house of General Naaman? She was only a servant girl. Naaman was a great and famous general in the Syrian army. He had fought many battles for his king and had become the king's favourite.

Naaman, however, suffered from the terrible disease of leprosy. He had tried many cures, but had been unable to cleanse his leprosy. Do you know how finally he was cured? It was through the testimony of the little slave girl who lived in his home.

"What!" you say, "could a little girl like that help the great Naaman?" Yes, that is what happened. One day she said to her mistress, "I wish that my master could go and see Elisha, the man of God, for he could cure him." That's all she said, but because of her witnessing, Naaman visited Elisha and was cleansed of his leprosy.

You do not need, then, to be a preacher or an evangelist to point others to the Lord Jesus, who can heal the disease of sin. But we must be witnessing. Naaman would

never have been cured if the little girl had kept silent. Though we may not be able to say much, let us see to it that we tell what we do know about Jesus.

#### Tongueless Bell

Here's a sorry looking bell. It has no tongue. The most important part of the bell is missing. A bell is of no use if the tongue is missing. It may be made of gold, but if the clapper or tongue be missing, then it is quite useless and must be set aside.

How many Christian young people seem to be tongueless when there is an opportunity to witness for Jesus. While it is very important to live a godly life, we must also tell others of the Saviour we have found. God wants to speak to the world, but He needs your tongue to do so. He can't use a dumb bell in His service.

In the Old Testament there is a very interesting story of a group of lepers who sat outside the city of Samaria. The city was being attacked by an enemy, and there was great famine. These lepers decided to go into the enemy camp to ask for food. To their surprise they found that the enemy soldiers had all fled, leaving an abundance of food and supplies lying around in the camp.

The lepers really had a good time feasting on all the good things. After they had eaten, one of the lepers began to think of the ones left behind inside the city, who were slowly starving to death. Turning to his friends, he said, "We do not well: this is a day of good tidings, and we hold our peace."

Are you holding your peace? Or are you sharing all the good things of the Gospel? The Lord Jesus wants bells who will ring true and ring always.

#### Long-Tongued Bell

Don't laugh now! This is a most miserable bell. It suffers from a long tongue. It has a tongue all right, but it's much too long for real service. There is much wagging, but no ringing. The bell would be very valuable and useful if it were not for its extra long tongue.

Say, do you know any Christians like that? How about yourself? Are you guilty of over-much talking? Perhaps you can talk on any subject under the sun. You air your views on sports, cars, clothes, but you never speak a word for Jesus.

Jesus is looking for boys and girls who will give Him sole possession of their tongues! Have you ever sung the following lines?

"Take my lips, and let them be  
Filled with messages from Thee."

Did you mean it? If you did, you have no business speaking anything that He does not want said.

By the way, never forget how silly a long-tongued bell looks!

#### Cracked Bell

Sad to say this bell is cracked. Once it was whole and could give forth a clear, true tone, but now it can give only a dull, dead clank. Perhaps the most famous bell in the world is Big Ben in London, England. But Big Ben is cracked. There is a crack about one foot long. By means of radio Big Ben is heard throughout the wide world, but still there is a crack in the metal.

Have you ever heard this: "John is a pretty good fellow, but he doesn't always tell the truth." "Mary's good fun, but she is very selfish." These young people have cracks in their lives. Their tone and testimony are spoiled by some sin in their lives. Others hear them, but immediately detect that flaw in their character. If, then, there



is a crack in your life, come to Jesus and He will make you whole.

\* \* \*

What kind of a bell are you? Are you a tongueless bell — never witnessing for Jesus? Are you a long-tongued bell — always speaking, but never speaking about Jesus? Are you a cracked bell — with some flaw and sin in your life? May you be a useful bell in the hand of the Lord Jesus, witnessing for Him and winning other young people to Him.

—The Prairie Overcomer

## Bible School Lesson Outline

Volume 1 Third Quarter Lesson 4 July 28, 1957

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

### THE GOODNESS OF GOD

Lesson Text: Nahum 1.

Golden Text: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:7.

#### I. The Greatness of God: His Sovereign Holiness: verses 1-6.

Little is known of the prophet Nahum, except that he was a native of Elkosh, which was probably a village in Galilee. He seems to have prophesied during the reign of King Hezekiah, when the northern kingdom of Israel had already fallen, and the inhabitants of the southern kingdom of Judah were living in fear lest they, too, should be overcome. In that hour of emergency the Lord sent unto them His prophet Nahum, whose name means "Consolation" and also "Vengeance", symbolizing consolation for God's people and vengeance for their enemies. The correspondence between the prophecy of Nahum and the thoughts expressed by Isaiah and King Hezekiah suggests that this prophecy was given when Sennacherib was demanding the surrender of Jerusalem (2 Kings 18, 19; Isa. 36-38).

The three chapters of Nahum deal with one great theme, with one "burden" (Isa. 13:1; Hab. 1:1; Zech. 9:1; 12:1; Mal. 1:1); namely, the destruction of Nineveh, the capital of Assyria. About 150 years before this, Jonah had been sent to Nineveh with a message of judgment, averted at that time by the repentance of the king and the people (Jonah 1:2; 3:2-4, 10). Condemnation, long delayed, would surely come upon that wicked city. About a century later, Nineveh was overthrown, precisely as predicted.

The Jews were perplexed because the Assyrians had been permitted to approach so close to their city. It seemed as though the Lord was overlooking their sin and boastful insolence (2 Kings 18:33-35). But Nahum discloses the fact that the Lord is a jealous God (Exod. 20:5), that He will not give His glory to another (Isa. 42:8), that in His own good time He will bring vengeance upon the wicked (Deut. 32:35, 41-43; 2 Pet. 2:9), and will vent His just wrath upon them (Psa. 7:11; Mic. 5:15). The wrath of God must not be confused with the passionate fury of a human being, but it is rather the strong expression of His holy nature, which cannot tolerate sin (Rom. 1:18). His wrath had hitherto not fallen upon Nineveh, because He is slow to anger, giving men the opportunity to repent (Neh. 9:16, 17; Psa. 103:8; 2 Pet. 3:9, 15). He cannot look upon sin with any degree of allowance; nor can He forgive the wicked except when His justice has been satisfied (Exod. 23:21; 34:6, 7; Josh. 24:19).

Some unbelievers might suppose that the sparing of Nineveh implied a lack of strength on the part of Jehovah, but Nahum makes it clear that the Lord is great in power. He has all power over the sea, the land, the forests and the mountains, as well as over mankind. His sovereign power created all the forces of nature; He is supreme in the physical, as in the moral, spiritual and heavenly spheres (Psa. 62:11).

No sinful man can stand before the infinitely holy God (Job 9:2; Mal. 3:2,3; Rom. 8:10-20); a barrier, insurmountable by man, separates him from the Lord. Unless God Him-

self had made a way of access, we should have been shut out from His presence forever (Rom. 5:6-8), but thanks be to His Name! He has found a way whereby He can justly forgive the sinner and allow him to approach (Rom. 3:23-26). The Lord Jesus Christ, by shedding His own precious blood, opened the way for us (Heb. 9:24-28; 10:19-22); He is the Way, the Truth and the Life (John 14:6).

#### II. The Goodness of God: His Sovereign Grace: verses 7-15.

Although the enemies of God have cause to fear Him, His saints have every good reason to trust Him. God is good (Psa. 25:8; 37:39, 40; Jer. 33:11; Rom. 2:4). The people of Nineveh would tremble, but the inhabitants of Jerusalem might have confidence in His mercy, love and protecting care. His enemies and theirs would be overthrown by a flood, a prophecy which was literally fulfilled when the Medo-Persian army captured Nineveh, so we are told, by changing the course of the Tigris River so as to break down the walls and ramparts, and yet dry up the protecting moats so that the soldiers were provided with a pathway into the city (Isa. 8:7, 8; Dan. 11:10, 22; Nah. 2:6).

The destruction of Sennacherib's army was the forerunner of the complete destruction of the Assyrian Empire (Isa. 10:12). God would make an utter end of the kingdom, not in any arbitrary manner, but because of the wickedness of the people. Assyria would not cause affliction to Judah a second time, as she was at the time when Nahum was speaking (verses 9, 12). Just as thorns are entangled when thrown together to be placed on a fire, so would all the Assyrians be involved in the destruction of Nineveh.

The Assyrian army was led by their general, Sennacherib, a man of evil counsel, one who defied the living God (2 Kings 19:20-23). Even although his soldiers should be peaceful and many, they would all be shorn and perish (Isa. 7:20), and their wicked counsellor would pass away (2 Kings 19:35-37; Isa. 37:36-38).

Thus would God free Judah from the yoke of Assyria (verse 13), which probably refers to the tribute demanded from Hezekiah (2 Kings 18:14; Isa. 10:27). The Lord's commandment concerning Assyria was that the seed of the king should no longer be propagated. His idols would be destroyed, and the sacred place would become his sepulchre, because of his sin.

In prophetic view the prophet looked forward to the time when men would have cause to herald a greater deliverance than the deliverance of Judah. The Lord Jesus Christ would vanquish Satan for ever, and the servants of the Lord would proclaim the glad tidings of peace and joy to those who had been sitting in darkness and in the shadow of death (Isa. 52:7; Luke 2:10, 11; Rom. 10:15).

As the men and women of Judah were encouraged by this prophecy to continue their holy worship, knowing that deliverance was at hand, so may Christians remain steadfast in the hour of trouble and calamity, knowing that their Saviour has on their behalf triumphed over every foe (2 Cor. 2:14; Col. 2:5).

#### For Younger Classes:

Help the children to understand the goodness of their Saviour and His readiness to save and help them. He is a refuge for all who put their trust in Him. This truth might be illustrated by the story of a ship-wrecked sailor, stranded on an island which seemed at first to be bare and uninhabited. He saw a glowing light in the distance, which he traced to a tiny cabin. He hesitated to knock at the door, thinking that the people might be wild heathen. Breathing a prayer to the Lord, He decided to trust Him wholly and to put himself under the protection of the unknown dwellers of the island. How well he was rewarded for his trust in God! These proved to be kind missionaries in that cabin. They welcomed him, helped him, gave him food, shelter, clothing and companionship.

Describe for older scholars some of the adventures of the Apostle Paul, or Peter, or John, whose feet were swift to carry the message of salvation to needy souls (verse 15; Acts 3:1-11; 10; 14; 16).

#### Daily Bible Readings

July 22—The Goodness of God to Israel ..... Neh. 9:7-17  
 July 23—The Goodness of God to His Saints ..... Psa. 103  
 July 24—The Goodness of God to All ..... Psa. 145  
 July 25—The Goodness of God to the Penitent .... Joel 2:12-21  
 July 26—The Goodness of God to Nineveh ..... Jonah 4  
 July 27—Feet that are Swift and Beautiful ..... Isa. 52  
 July 28—Hearts that are Trustful and Obedient .... Rom. 10

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



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—Martin and Klann.

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