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Wisdom and Her Children

Dr. T. T. Shields

THE difficulty of pleasing everybody is universally recognized. Many men whose mechanical ability exceeded their reasoning powers have spent weary years endeavouring to discover a principle of perpetual motion; and notwithstanding the universal failure, every generation produces a new group who flatter themselves that they are on the track of the missing wheel. It is not surprising, therefore, in spite of the fact that no one has ever succeeded in doing it, that each generation should produce men who will still hope to find a way of pleasing everybody.

Our Lord Himself encountered the difficulty, and remarked on it when He said, "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." By which He intended us to understand that Wisdom is never justified of her contemporaries; but that, when her principles and precepts have had time to mature, when the field she has planted has had time to bring forth fruit, observers are compelled to admit that Wisdom's ways were right.

Literally this saying finds its fulfilment in the children of wise men. Men of mature years do not always recognize how much their judgment is the outgrowth of experience; and when such a man advises his young son respecting the proper course to take in given circumstances his son will be almost certain to question the wisdom of his father's judgment. Nor will any argument convince him that his father is right. But when twenty years have passed, and experience has matured his judgment also, he will be likely to say to himself again and again, "How wise my father was!"

It follows therefore that Wisdom must be willing to be misunderstood of her contemporaries. Great men and great movements can be rightly appraised only when they are viewed in the perspective of history. The man whose

course is generally approved by his contemporaries is likely to be a man whose work has only a temporary value. Therefore the people round about him approve his conduct, because he has accomplished something which ministers to the present need. But the man of far vision, who builds for the future, is likely, to the men of his time, to seem to be a very unimportant man. The man who can plant a Christmas tree full-grown in the parlor and cover it with pretty lights and toys in an hour or so, will be hailed by the little children as a hero. But the man who plants acorns is likely to be voted a dull and uninteresting fellow. Howbeit, long after the acorn-planter is gone, and the flowers of many summers have blossomed over his grave, the forest of giant oaks which grew from his planting will prove a source of wealth to those who need great timber with which to build "hearts of oak" such as proved in days gone by the bulwarks of a nation's liberty.

The fruits of Wisdom do not always rapidly mature. They are, in fact, as a rule, of rather slow growth. The man who lives and labours for the approval of his own day, and is so determined to win popular favour that he will do only those things to which none of his contemporaries will object, but of which all will approve, will spend his life growing mushrooms. They may be served up under political, religious, literary, or other auspices, but in whatever sphere he exercises himself, the product of his labours will serve as an adjunct to some sort of evening dinner which will be forgotten on the morrow; while, on the other hand, those who traffic in Wisdom in any sphere will find their reward only in the approval of their posterity.

This principle is amply illustrated in the pages of Holy Writ. Faith and Wisdom are inseparable, for "the fear of the Lord is the beginning of wisdom"; and he is supremely wise who believes and obeys God. This, Abraham did; and how foolish did his choice appear to those whom he left behind him when he departed from Ur of the Chaldees. Equally foolish to carnal minds was his course when he allowed Lot the privilege of choosing according to the sight of his eyes. But all the centuries which have followed after have justified Abraham's faith and appraised it as the highest wisdom.

A very striking example of the folly that makes choice of the visible and temporal, in contrast with the wisdom which chooses the unseen things which are eternal is supplied in the history of Esau "who, for one morsel of meat sold his birthright". Jacob's wisdom in yielding that mess of pottage has been justified a thousandfold.

Joseph is an outstanding example of the principle. The life he lived, to his short-sighted brothers, was unreal and visionary. "Behold, this dreamer cometh," they said. Dreamers have always been lightly valued by the people with whom they lived. But when the dreams of Joseph were realized the wisdom of all his dreams was justified. Thus we might cite Moses, Joshua, Caleb, David, and all the prophets. Without exception they were men who traded in Wisdom's wares.

Political history would furnish us with innumerable illustrations of this principle. Men like Cromwell, Pitt the Younger, Washington, and Lincoln, were all men whose eyes were on the point where the long road drops below the horizon; and, in another sense than that intended in the epistle to the Hebrews, they declared plainly that they sought a country; they dealt with principles the fruit of whose full development only a seer could see.

The pre-eminent example of this principle, however, is supplied in Him by Whose lips these words were uttered, and Who was, and is, Himself the Source of all wisdom. He reaped no temporal gain from all His labours. He received no temporal reward for His healing ministry. His uncompromising witness to the truth brought Him to the cross and to the grave. Doubtless as the night fell upon that day of crucifixion there were many who said: "A little caution, a little tact, would have conserved such splendid powers for many years to come." What folly to bury a kernel of wheat in the ground instead of grinding it into flour! Ah, but the golden harvest field will be the justification of that burial. Without the cross there could have been no resurrection; without either there could have been no opened heavens, and no Pentecost, no redemption, no gospel. Yes, a multitude which no man can number, who are the children of the Wisdom and of the Grace that went to the cross and through the grave to the glory, are Wisdom's justification of the incomparable sacrifice.

Stephen offered a fine example of unwisdom according to human judgment. Yet the sequel to that testimony suggests that by his first and last sermon Stephen exercised a more fruitful ministry than any other man has done in a ministry of a lifetime. Saul of Tarsus never forgot it, and the vision of Stephen's face as of an angel must have remained with him to the end.

The principle, then, we have discussed applies to every form of Christian service. It finds a place especially in the ministry of a Sunday School teacher. What a humdrum piece of work it is to teach a class Sunday by Sunday! How little there is to show sometimes, for many years, for the service rendered! Going home from our office late one night we picked up a gentleman going in our direction. He was a man of some prominence, we discovered later, and was just returning from a reunion of the members of his Bible class, a class which he had taught for forty years. He remarked that as Sunday by Sunday he had endeavoured to open to them the Word of God it did not appear at the time that he was doing very much, but that evening they had had a gathering of as many as had been members of the class back through the forty years, as they could find, and with considerable emotion he told us of the missionaries and ministers and others in all walks of life who had

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gathered that evening, and had borne grateful testimony to the gracious influence of the weekly lesson taught through the years. That man that night needed no argument to prove the value of Sunday School teaching. He had seen Wisdom justified of her children.

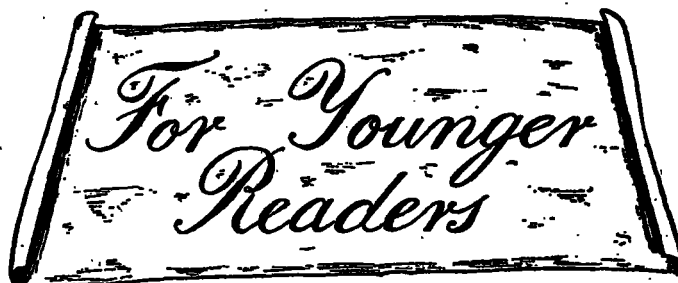
The preacher, too, must keep this principle in mind. The Apostle Paul said it was a small thing with him to be judged of man's day; that is to say, he endeavoured to be independent of the judgment of his contemporaries. He said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." The late Alexander Grant, a great Canadian Baptist preacher of a generation ago, as he faced a great congregation on one occasion, remarked to someone with him on the platform, "This is my chance for the judgment day." He did not think of pleasing his hearers, nor of winning their applause; he thought rather of the day when Wisdom's children would attain their majority, and would justify a preacher's faithfulness.

There are movements, too, which illustrate this age-long habit of Wisdom's family. For some years past in Ontario and Quebec a group of men and women have earnestly contended for "the faith once for all delivered unto the saints". Everyone who has done so has met with abuse and excommunication. They have been told that while it was perfectly right to hold to the faith, they were wrong in their "spirit" and "methods". No matter what spirit they manifested or what methods they employed, so long as they contended for the faith they could be only wrong. It is useless to argue the question. There are multitudes of church members whose carnal minds are destitute of spiritual discernment and in whose lives the Word of God has no authority; whose religion is a theory remote from character or conduct, and they see no reason why they should break with their friends on religious grounds! There

are others who are not without spiritual perception, and they see that things are being taught in McMaster University, and furthered through Convention officials, which are not in harmony with "the faith once for all delivered unto the saints". Of course they wish it were otherwise, but as it would expose them to some temporal loss in friendships or finance, they are content to let things go on without protest.

The same is true of conditions in the Northern Baptist Convention in the United States; and, in lesser measure than in the Northern Convention, in the Southern Convention; and is equally true of the Baptist Union of Great Britain. But what is to be done? Those of us who have contended for the faith may be asked, What have you accomplished by your contention in Ontario and Quebec, for instance? We may not be fully justified in the eyes of the people of our time, but there are some who can see a little bit in advance of the immediate present. What then? Modernism will have borne fruit. It will prove itself in the churches of the Ontario and Quebec Convention, indeed it has already proved its deadening potency, though its full fruitage yet remains to be reaped. If the present rate of progress on the downward path continues unchecked for the next few decades, the Baptist Churches of the Ontario and Quebec Convention will be very much like the Congregational-Unitarian Churches. In that day "there shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." In that day Wisdom will be justified of her children, and the few genuine believers who may then be left in the old Convention with their barren ministries and their declining memberships, will say, "It is now evident that those who protested against this blight that has fallen upon the Denomination, saw in advance of their time to what desolation the curse of Modernism would lead." And in that day Wisdom will be justified of her children.

But even then the full fruit of Wisdom will not be seen. The Apostle Paul said, "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God." When the white horse and his Rider comes down the skies all argument about the inspiration and authority of the Bible will be at an end, for *He* will be the proof of it. The question of the Deity of Christ with His virgin birth will be forever settled as He takes to Himself His great power and reigns. There will be no two opinions about the efficacy of the precious blood, or as to whether the Lamb of God did really bear our sins in His own body on the Tree: —the innumerable multitude who have washed their robes and made them white in the blood of the Lamb, and who will be manifested with their Lord in glory, will be the ultimate attestation of the truth that without shedding of blood there is no remission. And when the books are opened and the other book, which is the book of life, and men are judged according to the things written therein, and when the final awards are made, and in the holy city, new Jerusalem, the redeemed of the Lord shall see all terrestrial beauty fade, and all celestial splendours eclipsed by the eternally transcendent glory of the Lamb, the Wisdom that has earnestly contended for the faith once for all delivered to the saints will be justified by her children whom the Holy Scriptures have made wise unto salvation. "Therefore judge nothing before the time, until the Lord come."



MY FIRST MEETING WITH A BEAR

By H. S. Nelson

While working as timberman at a mine eight miles up Springer Creek on the Ten Mile range of mountains, I was suddenly called home.

Most of the trip had to be by lake steamer. Two routes led from the mine to the lake. By the Springer Creek road I could board the boat at 8.30 in the morning. Or if I took the old pack trail over the mountain, I could get to Ten Mile wharf, where the steamer called at 10.30. I was advised to take the second route, as it was the shorter.

Some years before a forest fire had killed all the timber on the northern slope. Later a north-west hurricane had blown all the dead trees down, and they lay with their tops up the hill, and the roots still on. That day the waist-high young growth was wet, for it was raining, and I was walking on any of the fallen trees that lay right.

I had stepped from the butt of one over to the top of another overturned tree, when I heard a noise I had never heard before. "Woof!" I stopped and looked around, but could see no reason for it, but I had gone only a few steps when a second "Woof!" stopped me again.

There, straight ahead, peering at me through the spreading roots of the fallen tree, I saw a large brown bear. Near by, to my right and left, I saw two cubs about the size of collie dogs. I froze stiff with fright.

Mrs. Bruin growled orders to her twins. Instantly the one on my left scrambled over the fallen tree I was on, and joined the one on my right, and they ran away to the east. For a while their mother watched them, then she followed. She had gone approximately seventy-five yards when she stopped and looked back at me. I did a rash thing. I put the ends of two fingers to my lips, and gave a shrill whistle. Instantly she wheeled and started for me on the bound. Paralyzed with fear, I did not move.

Soon Mrs. Bruin slowed to a halt and turned to look at her cubs, but still keeping a suspicious eye on me. For some time she hesitated, glancing at me, and at her disappearing twins. Not until they were almost out of sight did she make up her mind. Then she ambled after them. Until she was some distance away I did not dare to move. Then I raced down the slope to the wagon road, and reached the boat landing at Ten Mile wharf fully an hour before the steamer came.

I have since met a number of bears in the woods, but none gave me the fright that my first bear did.

—The Onward

DATES TO REMEMBER

August 25—Sunday morning—Rev. G. B. Hicks, Pastor of Brownsburg Regular Baptist Church, Brownsburg, Quebec.

November 3-17—Mr. James Armstrong of Northern Ireland conducts Evangelistic Services.

Let No One Become Necessary to You

By Dr. A. W. Tozer

EVERY believer has had or will sometime have the experience of leaning hard on the example of someone wiser and more spiritual than himself and looking to him for counsel and guidance in the Christian life.

This is good and scriptural and not to be condemned. Happy is the newborn babe in Christ who can find a pure and holy soul whom he can take as a model and from whom he can learn the ways of the kingdom. Such a one can act as a mentor to save the young Christian from many mistakes and pitfalls into which he otherwise might fall.

Much is said about this in the Scriptures and many examples are found there. Joshua had his Moses, Elisha had his Elijah and Timothy his Paul. It speaks well of the humility of the younger men that they were willing to learn and of the patience of the older ones that they were willing to teach. Had Moses, for instance, withdrawn his company and refused to be bothered with the young Joshua the history of Israel would have been different, as it would have been also if Joshua had been too proud and self-assured to sit at the feet of Moses.

The master-disciple relationship is normal and wholesome up to a given point; after that it becomes harmful both to the master and to the disciple. A tiny babe at the breast is a beautiful and natural thing to see, but a four-year-old child that has not been weaned is doing injury to itself physically and psychologically. Such an abnormality would reflect on the child's intelligence and on the competence and wisdom of the mother.

Elisha followed Elijah till he had learned from him all the old man could teach him; then God took Elijah away and the young man was on his own. The finest compliment to Elijah's ability as a spiritual teacher was paid by none less than the Lord Himself when He took the teacher to heaven and left the disciple to carry on without him. The old man of God had done his work well and the younger man needed him no more.

This kind of thing has been repeated innumerable times down the centuries; the teacher makes himself unnecessary and passes on and the disciple stands upright and begins to walk with no one to lean on. This is as it should be, for the teacher cannot stay always. Time carries him away and the cause of truth must be served by those whom he has taught and inspired while he walked among them. Has he failed to teach well or has the disciple failed to learn, the work of God will falter and halt and the world be poorer as a consequence.

To the one who is advanced enough to hear it I would say, *Never let anyone become necessary to you.* Be meek enough to learn from the lowly and wise enough to learn from the enlightened. Be quick to profit by the experiences of others and stay alert to the voice of wisdom from whatever direction it may sound. As the bee soars for nectar where the blossoms are thickest, so you must search for spiritual nectar where it is most likely to be found, which is among those Christians who are the most consecrated, the most prayerful and the most experienced.

Every man has some contribution to make to your life if you know how to receive it; certain men will astonish you with their ability to answer your unexpressed question and tell you what is in your heart. But never attach your-

self to any man as a parasite. Adopt no man as a *guru*. Apart from the inspired writers of Holy Scriptures no man is worthy of such confidence. The sweetest saint can be mistaken.

I repeat, Never let any man become necessary to you. Christ alone is necessary. Apart from Him we are completely wretched; without Him we cannot live and dare not die. Our need of Him is real and vital and will outlast time and go on into eternity. That deep and desperate need is met by Christ so completely that when we have Him we need no one else. We may receive help from our fellow Christians as they from us, but our need for them is relative and fleeting. Let anyone become spiritually indispensable to us and we have deserted the Rock to build on shifting sand.

It requires deep consecration, I admit, and complete detachment from earthly interests to reach such a place of independence. And it is only after we become completely dependent upon God that we can walk without leaning on men. It takes much prayer and quiet contemplation to maintain the nice balance that will permit us to receive help from our fellow Christians and at the same time be sweetly independent of them. But we should not despair; it is not beyond the possibilities of grace. Not even for such weak Christians as we are.

—The Alliance Weekly

HAVE WE LOST THE FIRE!

William Booth heard an infidel lecturing and laughing at Christianity. The infidel said, "If I really believed what you people pretend to believe, I would not rest telling men and women about Jesus." This gripped the General and he said, "That man is right." The result was "The Salvation Army".

The Christian Church to-day has largely become —

"Faultily faultless, icily regular,
Splendidly null."

There is very little madness among us. Look at the young Church; the Church aflame with fire. In its presence the citizens of Jerusalem said, "These men are drunk." Has any one ever suggested we were drunk because of our Christianity? If the things we affirm in our creeds are true, we ought to be on fire. The trouble is we are not. They are still saying we are silly, but they do not often say we are mad; and it is because we have lost — well! what have we lost? As God is my witness, I am not arguing for painted fire. It never burns. I am not pleading for a simulated enthusiasm, and never for excitement, which is like the twitching of a galvanized corpse. But if we have lost our flame; if we have lost our fire; if we have lost our fury, under certain circumstances, against evil; it is because we have lost our vision of God, and we have lost our sense of the greatness of our evangel.

May God restore to us the rationality of faith in fervour, and the passion of enthusiasm that drives us out to do the unusual thing, if necessary, if by means we may make glad our Lord and Saviour.

—The Irish Baptist

The Sermons of Dr. T. T. Shields

VICTORY THROUGH CHRIST

(Stenographically reported)

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence." 1 Cor. 1:26-29.

THIS text very simply and plainly sets forth a very important doctrine of the Word of God. It affirms that our salvation is to be accounted for on the ground of God's sovereign choice of His own people. It is a statement of the old-fashioned Baptist doctrines, or the old-fashioned doctrine which Baptists once believed, of election; that if we are Christians, we are what we are because God, in His sovereign good pleasure, has determined to save us. And that is the Pauline philosophy of salvation always, that salvation is of grace and not of works. Because we are much concerned in maintaining a testimony to the infallibility of the Bible as a whole, I am afraid sometimes we fail to recognize that there are subtle errors abroad that would teach men that they can save themselves, and that salvation is of works, or at least partly of grace and partly of works. But Paul everywhere insists upon this great principle, that if you trace the river of water of life to its source you will find that it proceeded out of the throne of God and of the Lamb. We are saved by grace alone.

A certain preacher called on me once, not so very long ago, and we discussed these great matters together, and he said, "I think I preach salvation by grace. I think I do, but I never use the word 'grace'." Poor man! That is the biggest word in any language. That is the immeasurable word; it is a word which is synonymous with God Himself. It is as deep as hell; it is as high as the throne of God; it is as broad as the measure from the east to the west. It is infinite. In fact, it represents all the qualities of Deity in harmonious action benevolently directed toward the salvation of sinful men. And we are told that we are saved because we are chosen, and that God's choice is invariably contrary to that which human wisdom would have devised, or which human pride would have designed. I am not going to attempt to expound the doctrine this morning, but I want to make use of it for our admonition; for our encouragement, and for our further instruction.

I.

For our admonition, then, let us reflect for a few moments on this great principle, that **SALVATION IS THE RESULT OF THE SOVEREIGN CHOICE OF GOD**: "Ye see your calling, brethren." We are called, we are called effectually. We are what we are as Christians, if we are Christians at all, because the grace of God has abounded toward us. Let me make application of that. You who are saved, I have no new thing to say to you this morning. I want to throw you back upon your own experience, that we may consider together how and why we are saved. Are you a Christian? Have you forgotten the rock whence you were hewn, and the hole of the pit whence

you were digged? Do we always remember our infinite debt to the measureless grace of our God?

I have observed that in their testimonies many Christians are decidedly Arminian in their views, or at least they speak as though they were. Sometimes they talk about when they "started out to serve the Lord". They talk about giving their hearts to the Lord. They talk about the man through whose ministry they were saved. Sometimes they magnify a godly mother, or a godly father, or a Sunday School teacher, or a pastor, and that is well enough in its place. They are accustomed to say, "I was converted under So-and-So", and one might suppose there was some human element in their salvation. But when they get down before God in prayer I notice they all become Calvinists, and if they did start out to serve the Lord, they thank the Lord that they did; and if someone was used in their conversion, as very probably there was some human instrumentality, they give God praise for someone's faithful testimony. Instinctively the true believer knows that the life that is within him comes from God, as God's sovereign gift, and that he did absolutely nothing toward it; that salvation is of grace from beginning to end:—

"While every heart and every tongue
Join to admire the feast,
We each exclaim with thankful song
Lord, why was I a guest?"

"Why was I made to hear Thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

"'Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

If we are Christians, *we are Christians because God has made us so*. And you orthodox brethren, you friends that plume yourselves perhaps upon your orthodoxy, "Why," you say, "we believe the Bible." Do you? If you do, why do you believe it? Who made you different from someone else, I should like to know? If it be so that the Word of God still speaks to you as the Word of God, if it be so that you are still able to rest upon His promises, if it be so that you can stake the interests of your soul for time and for eternity upon the Word of God, who taught you thus? "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Orthodox people ought to be

the humblest people on earth before God. And in these days when multitudes are turning their back upon Christ, and upon the Word of His grace, if it be so that you have light to see that your salvation is in Christ and in Christ alone, see that you praise Him daily and hourly that He has held you in the sovereign grip of His grace, and kept you as a humble believer trusting in the blood of the Lord Jesus Christ.

Another thing, my brethren, there are some people who love that aspect of this precious truth, and they say, "I delight to believe that my salvation is in God, that He is the Alpha and Omega, the Beginning and the End, that is all of grace." Yes, but what are we called for? We are sovereignly chosen *that we may be God's instruments in the execution of His sovereign purpose*, we are called not merely to escape the consequence of sin, that we may be saved from hell, we are not called merely that we may be saved to heaven, but we are called in order that we may be the instruments of the divine purpose in bringing to pass His counsels of grace in the world.

A dead orthodoxy is worse than Modernism, an unfruitful orthodoxy is dishonouring to God. For men to say, "I believe the Bible," if it has no effect upon their lives; for men to say, "I believe in the Lordship of Jesus Christ, I have no other Master"; and still to live in idleness, is to drag the most precious doctrine of the Word in the mire, and to rob our sovereign Saviour of His glory. We are called for something, and I will tell you what we are called for.

It is the purpose of God to make foolish the wisdom of this world. It is the purpose of God to take "the foolish things of the world to confound the wise", and "weak things of the world to confound the things that are mighty", and the "base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." And God has saved every man and woman here this morning, who is saved, for a specific purpose. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And just as surely as the head of some great manufacturing concern employing thousands of hands has a system by which every man is given his task, and every man is expected to fulfil the full duty of every hour in every day, so in the plan and purpose of God we are all included, if we are Christians, and it is His sovereign purpose to use us to do something to get His work done, and to bring glory to Himself.

Now I wonder what we are doing? I wonder in what measure we are being used of God? There are some people here who are not officials in churches, you are not a pastor, you are not a deacon, you are not a Sunday school teacher, you are a church member, you are a professed follower of the Lord Jesus Christ — what are you doing? What are we doing as pastors? That is the question. Oh, my brethren, while we stand for the faith of Christ, let us pray day and night that we may be God's instruments so that the truth we preach may be justified in the fruits of our ministry. Let us prove to a demonstration that our God still lives, and that He can use, and will use, the people who are surrendered to His will. That is why we are saved, that is why we are chosen.

And above all, we are chosen *that we may reflect the divine glory*. I confess I feel out of place in a good many religious assemblies to-day. I am wearied often by these formal and professional introductions. Many of our religious assemblies are apparently held for the purpose of

mutual congratulation. What a lot of big men they are! How big we all are! How wonderful we all are! "Having men's persons in admiration because of advantage" is a characteristic of the day. Where are the humble disciples, I should like to know? Where are the men and women who were lost, bankrupt, sinners, and who had absolutely nothing to bring before God, until God saved them? Where are they? Not in the great assemblies apparently. We do not talk as our Roman Catholic friends do about the "princes of the church", we do not call them princes, but we act as though they were despots, as though their words were law, and as though it were the chief business of religious assemblies to bring laurels and heap them upon the so-called leaders of the day. Do we go from a place of assembly saying, "What a great Saviour we have! What a great God we have! How marvellously God works in the lives of His people!" Where you live, where you work, do people say, "Ah, in spite of what some modern pulpits say, I know that Christianity is a real thing, I know that the grace of God can transform a man and make him absolutely a new creature in Christ."

A man said to me once — he came forward in a meeting when I went to help a pastor in some special services, a good many years ago. This man was concerned, and I went down to speak with him, and he said, "Let me tell you my story first. I guess you do not understand my case. I am a bad man. I have formed the habit of profanity, and it has become almost impossible for me to speak without taking the name of God in vain." And he said, "I know I am a bad man, but a week or so before you came here my wife went to church, and she heard the pastor preach, and she came home saying that she had heard a great sermon, it was a wonderful sermon." This man, this preacher, was a very ordinary man, a very obscure man; he never appeared on the Convention platform or anything like that, yet this poor man said, "My wife said that it was wonderful, and she was talking about it all day. Next day first thing in the morning she spoke about the wonderful message, she had hardly been able to sleep, and when she awoke it was still upon her mind. I went to work and came home at noon, and I found my wife a new woman. Yes, sir, she was. I know, for I live with her! She was an absolutely new woman. What I want to know is this, Can the Saviour Who made a new woman of my wife make a new man of me? For unless He can it is no use, no use patching me up. I am all to pieces, I am ruined; and unless you have a gospel that can promise me a new nature, new all the way through, it is of no use." Don't you see how God's sovereign choice of that woman, God's use of that preacher, led that poor sinner to turn his eye heavenward? He said, "I need something which no one but God can do for me. Did He die for a poor lost sinner like me?"

Is that what we are preaching? Is that the effect of our witness? Is that what salvation by grace means to us, that wherever we go, wherever we witness, wherever we preach, people say, "What a great God has been revealed to us in Jesus Christ the Lord!" That is why He chose you.

Well now, let me encourage you a little bit. I wonder if you need it? I wonder if you always live on the hilltop? I wonder is it always summer, golden, bright, and glad, where you reside? Or do you sometimes have a cloudy and dark day? Are you sometimes wrapped about with the mist and the murk until you cannot see the stars at night, nor the sun in the day? "Why art thou cast down, O my soul? and why art thou disquieted in me?" Here is the remedy: "Hope thou in God: for I shall yet praise him for the help

of his countenance." I cannot help you this morning, but God can. I cannot encourage you this morning, but God can. Will you hear His word?

II.

WHAT THEN ARE SOME OF THE IMPLICATIONS OF THIS GREAT DOCTRINE OF THE TEXT?

Well, first of all, *divine grace never looks for worthiness in its subjects*. Somebody here this morning may say, "Well, sir, I am afraid I am not worthy." It may be there is someone here who has never been baptized. You say, "I trust, yes I really trust, but I do not think I am good enough to be baptized. I have not joined the church yet because I do not think I am good enough to join the church." It may be there is some despairing sinner back there who says, "Well, sir, I am not without religious interest. No one knows better than I how weak I am, but I am afraid I am not good enough. I am afraid it will be useless for me to begin, for I am not worthy of the grace of God." My friends, the grace of God is not for the worthy, but for the unworthy. That is the music of grace. Man's sin is the very foil which displays the divine glory. It is against that background God works. Someone here says, "I hear, sir, that it requires a good deal of instruction to be a Christian." I read in the paper last night that Dr. Glover of Cambridge said that the trouble with the American ministry is that it is so ignorant, and that Canadians had some little advantages in the United States, for they are better educated! Of course, he is in Canada when he says that! But the trouble with the ministry on this side of the sea is that we are all such an ignorant lot that we don't know, we really don't know — a lot of things! I cut out something last night, I am going to read it to you:

"Fundamentalism as represented by Rev. Dr. T. T. Shields, of Toronto, was denounced to-day by G. H. Driver, a delegate to the Baptist Convention from Portsmouth, Eng.

"No, I am not the Driver who wrote the book challenging the attitude of Dr. Shields," he said, in reply to a question. "That Driver lives in the United States, and I come from England. By my opinions on the subject coincide with those of my namesake.

"I think Dr. Shields is living in the past. His doctrines are those of the hard old Jewish school, and not of Jesus Christ."

Now I am an Englishman, and that comes from the land of intelligence, according to Dr. Glover. And this dear man says, "No, I am not the Driver who wrote the book challenging the attitude of Dr. Shields. He lives in the United States." Poor man, Canon S. R. Driver was a professor at Oxford, but this man did not know it! That is superior intelligence — he did not know it! Somebody says, "I am so poor, I am so uninstructed, I am afraid I should not be of any use to the Lord if I were to come." — "God hath chosen the foolish things of the world." Well, I rather enjoy being told that I am ignorant and foolish, especially by those who do not know anything about it! It is a peculiar characteristic of our Modernist friends that they are the people, and wisdom will die with them! Very well, we accept the charge, and we are not going to be greatly disturbed about it, and if Dr. Driver and some of the rest of them tell us we are ignorant and foolish, we tell them to their faces we are not disturbed by that fact, for God hath chosen the foolish, and there is a chance for us. We are ignorant

Fundamentalists who have no more sense than to believe the Bible is the word of God, and there is a great chance that God may do something with us.

You unsaved man back there, you say, "I have never been to a theological institution. I do not know much about these fine distinctions that you theologians talk about, but I know one thing: I know I am a poor sinner" — that is all you need to know. If you can be like Happy Jack of whom Spurgeon used to tell, who said he was, —

"Just a poor sinner and nothing at all," then you may be able to say,

"But Jesus Christ is my all in all."

Another thing: there are people who are weak. We cannot do very much, we are just a weak lot. "You have no wealthy people among you," someone says. Well, we admit that; we acknowledge that the charge is just. We have no might against this great army. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Why, if all the Baptist World Alliance — thank God it is not; there is only a sprinkling of Modernism in it, but if they were all Modernists, and if, instead of seven thousand, there were seventy thousand; and if, instead of being poor people as many of them are, they had in their keeping the wisdom and the wealth of the world, we would defy the whole aggregation in the name of the Lord, if they take up a stand against Him. "How dare you, weak as you are?" How? Our sovereign God is pleased to take the weak things of the world to confound the things which are mighty — and they are confounded enough already — and the base things of the world. **Base things!**

Most of us want to appear well. We do not like to be classified with the scum and the offscouring of all things. I read last night that in England the Congregationalists were the aristocracy of non-conformity! Yes, we all like to be aristocrats. Well, you are welcome to it if you want it, but if you are base nobody pays any attention to you, none at all. What then?

The Lord will use the base things, and the things which are despised. Despised! Have you been despised? Do you know what it is to lose your reputation? It may be you never had any to lose. But if you had, and you have lost it, you are to be congratulated. When a preacher has a reputation it is a terrible handicap, he is kept busy looking after it all the time!

"Things which are despised!" Can you stand it?

And that is not all. "Things which are not!" You cannot be much less than that, can you? A nothing! A nobody! As my friend Dr. Dixon would have said, a cipher with the rim rubbed off. Mere nothingness! What then? Well, that is just the sort of people the Lord has chosen to do something.

It is a good thing to be dead, is it not? And, my friends, if you are genuine Christians, you are all dead, crucified with Christ: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." So if we are not dead, we ought to be; and the sooner we are crucified the better it will be. But if you are foolish and weak and base and despised, and are not, if there is so little of you that your wife hardly knows whether she is a widow or not, if you are nobody, then God will have a chance to do something with you.

And that is the need of this hour, my dear friends, that we should get down before God, and let Him use us for His glory.

Then there is another thing. It is a great comfort to know that *our salvation, our beginning and continuance in the Christian life depends not upon our own will, but upon the will of God.* What does it say? — "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The will that makes us Christians is God's will not ours. You cannot make up your own will, your own mind. A dear brother, a friend of mine — I admired him greatly in many ways — got off terribly respecting the great doctrines of grace, but he was a very popular preacher. He preached to enormous congregations, and one Sunday morning he announced for his subject: "A Sure Recipe for the Development of the Will." He was going to tell his congregation that a man could do anything if he made up his mind to it. But when the evening service came, he had been summoned to appear before his Maker, and someone else had to take the service. No, my friends, there is a world of truth in what the little Scotch boy said when he was asked what he had done toward his own salvation. He said, "I kicked all I could, and God did the rest." And that is true. Is it not the will of our God that put us in the way of salvation?

And mark you this, *it is the will of God, sovereignly operating in us, that will keep us going.* I believe in the old-fashioned doctrine of the perseverance of the saints, and I believe in it because I believe in this doctrine that behind it all is the will of God. Abraham never would have got to Canaan if God had not brought him there. "He went out, not knowing whither he went." That is the human aspect. The divine is this: He went forth to go into the land of Canaan; and into the land of Canaan he came. He dodged down into the land of Egypt, he zig-zagged a good deal, but he arrived in Canaan at last because God determined that was where he should go. And by the operation of His will, and the providential ordering of events, Abraham at last came to the place divinely appointed. Israel never would have reached Canaan in later years if God had not so ordered it. They wanted to go back into Egypt, but at last the redeemed nation crossed the Jordan and entered into their inheritance in the Promised Land. I have no confidence in myself certainly, and no confidence in any one of you. Why, you would never keep on if the Lord were not sovereignly determined to make you keep on. He does it in His own way, but what He does is done for ever: "I know that whatsoever God doeth, it shall be for ever." And when God chooses a man or a woman He chooses them with full knowledge of all their difficulties and weaknesses and inability and incapacity, and yet He says, "I will make a son of him, and bring him to the throne at last."

Oh, if you are weak and poor this morning, and you say, "How can I reach the end of the road?" I remind you that that is all settled. If you are a Christian, the Lord will see to it that you endure unto the end. What a precious truth this is that salvation is all of God!

And then, "*That no flesh should glory in his presence.*" There is a good deal of glorying of the flesh nowadays. I am going to tell you tomorrow night, or as many of you as come, something about a certain professor whom I challenged a few years ago. He did not believe in the moral bankruptcy of the race. He believed that beneath the ashes of our fallen human nature there was an angel sleeping who needed only to be awakened; and when I quoted in an article I wrote this text, "For I know that in me (that is, in my flesh), dwelleth no good thing", this learned professor, this very superior man, said, "Did I say that the

spiritual instinct was in the liver? Did I say that it was in the lights?" That is scholarship! That from a man sent to teach men the Word of God! But there is no Modernism in our Ontario and Quebec Convention, not a bit! I will tell you about that later.

But, my friends, I do believe that God is on the march, and I believe that just at this present hour He is calling out and choosing the foolish things, the weak things, the base things, the things that are despised, the things that are not — what for? Because He will not permit flesh to glory in His presence. Now you can glory as much as you like, but you will not have the presence of God while you do it, that is all. There is a brother from the South, I have heard him say it again and again "Our g-r-e-a-t Denomination". Oh my, how great it is! "Our g-r-e-a-t Denomination". And then the brethren think, What great people we are! But you do not get the presence and power of God in that way, my friends. "No flesh shall glory in His presence." And in the measure in which the flesh glories, in that measure the Spirit of God is withdrawn from us, and God will bring us to bankruptcy to bring us back in humiliation at His feet.

I wish I could say a word to some pastor this morning who says, "Well, sir, I am a pastor of a little church, and I have not very much to encourage me. No one ever notices me, my name is never in the denominational paper, I am never put on any programme, I am just an obscure pastor, doing the best I can. And sometimes I feel it is dreadfully hard. Oh, I wish you would take this text, and nurse it a little, and turn it over and over and over in your mind, and ask God to use you, and get to the place where He can use you, until you can put away all the standards of the world, and be willing to be anything or nothing for Him. He wants to be glorified. He is elbowed out of His church today. We hear of the greatness of everybody but of the greatness of God." Once I had a compliment. I was coming along Gerrard Street one Sunday night a few years ago, and there was a dear brother who was a professor of theology in McMaster University, a great and glorious man he was, and is. He is living in retirement now in Nova Scotia, and if any of you are from Nova Scotia you will know him when I mention his name, Dr. Keirstead, the richest scholar, I think, we have ever had in McMaster. He was coming along, and as I walked behind I recognized him, putting my hand on his shoulder I said, "Well, doctor, glad to see you to-night. Glad you are going to be with us." And he said, "Oh, I thought I would come down and hear a little bit about the divine side of things. You don't hear very much about that nowadays, and I was hungry; I thought I would come down and hear a little bit about the divine side of things." Oh, my brethren, see to it that whenever you preach you let people hear about the divine side of things; magnify the Word of the Lord, magnify the Lord of the Word. Give all glory to God, and He will use the weakest and humblest of His instruments to bring His purposes of grace to pass.

III.

I must pass by what I was going to say about some other things, but I will say this one thing: **THIS SHOULD TEACH US NOT TO ESTEEM RELIGIOUS VALUES BY WORLDLY STANDARDS.** Do not esteem religious values by worldly standards, for you will not find the foolish, the weak, the base, the despised, the things that are not, reported in your year book; they are not there. That

kind of bookkeeping is left to the angels; they take account of the things which men despise. Do not look for big things. God is not always on the side of big things. I remind you that He did use Moses, and "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds", but "not many wise after the flesh, not many mighty, not many noble are called". Moses was wise, and he was mighty. He was mighty in word and in deed, but he did not know it. That is a wonderful thing, he did not know it. And when the Lord told him to go to Pharaoh, he said, "O my Lord, I am not eloquent." He was not put forward as the orator, much less as the oracle. No, no! he was wise, but he was one of the few wise that God had been pleased to use. The Apostle Paul was a wise man. So vast was his erudition that the enemy said, "Much learning doth make thee mad." But he did not know it, and when he wrote to the Ephesians he put in a word that they might understand his knowledge in the mysteries of God. He said, "I would not have you think that I learned it at the feet of Gamaliel. I would not have you suppose I got it by any standards of worldly wisdom; I got it from heaven, and if I have any wisdom worth having at all, I got it not from below but from above," and it was because he thought he was not meet to be called an apostle that God made use of Paul. There are a few seraphic Isaiahs who saw into the seventh heaven, but he never would have been used if he had not been able to say, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." And it was then he said, "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts." And whenever in Scripture you find God using a man who is naturally wise, or naturally mighty, or naturally noble, He uses him only after He has disciplined him by His grace until he ceases to depend on his wisdom, or might, or nobility, and goes down as nothing before God — then God can use him.

Dr. Stockley told me he heard Spurgeon preach a great sermon once on this text, "I called Abraham alone." Alone! — God will call us alone. One man, clothed with divine might, can shake the world even to-day if you and I are willing to let God use us.

Look at Gideon. That is the kind of man God uses. He was altogether contemptible once, threshing wheat. You remember what he was threshing wheat for? To hide it from the Midianites. Gideon was like some of these Fundamentalists, who are Fundamentalists when there are no Modernists about. A great many men are Fundamentalists at home when the hallelujah corner is filled with old-fashioned saints who believe the Book. They are wonderful Fundamentalists until they come up to the Convention, and when they get there all their Fundamentalism perishes somehow, and they vote with the crowd. I think Gideon was a man like that, threshing wheat to hide it from the Midianites. And when the angel of the Lord came and said to him, "The Lord is with thee, thou mighty man of valour", Gideon looked around to see who the angel was talking about! It never entered his mind that the angel was talking about him. "Why, coward that I am, I never thought that I could fight. I was just threshing that bit of wheat so the Midianites could not get it, and I was going to hide it away, so they could not take it." What the Lord did with Gideon, and Shamgar with the ox goad, and David with the sling and stone, Peter and John! These were the men God used. Let us get back to the standards of the Bible and measure ourselves as God measures us.

"The weapons of our warfare are not carnal, but mighty

through God to the pulling down of strong holds." And when you go out to preach, try to remember that, will you? Do not go after the big fish — only don't neglect the big fish either. Some of them are sharks and ought to be caught! But I mean, be content to get the little fellows, go after those who are foolish, and weak, and despised, and base, the nobodies. God only knows what they can do by His power. It is a sad thing when the church of Christ is not busy saving the poor, the illiterate, the despised. Go everywhere preaching the Word.

"But," you say, "we have got to have some important people in the church to run the church"! They will run the church for you if you once get them in, no doubt about that! And it is a good deal easier to get important people into the church than to get them out, a great deal. As a matter of fact, nobody is important in the church. Our task is to be so yielded to the will of God that God can send us anywhere, He can do anything with us, He can get His work done; like an axe in the woodsman's hand, "Thou art my battle axe and weapons of war": like a sword in the hand of the soldier, wholly yielded. And then the Lord will work through us. I quote often Moody's saying, that "we are a pretty bad lot", and we are, we are a pretty poor lot, and a pretty weak lot, an aggregation, in God's sight, of nobodies. But if we look to Him, and trust Him, and hear His word, and allow His Spirit to lead us, what then? Paul prayed that "the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: that the eyes of your understanding being enlightened; that ye may know what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 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." Let us appropriate the grace and power of our God, and go out to do mighty exploits in His name.

Let us pray:

We thank Thee, O Lord, for the promises of Thy Word. We thank Thee that Thou art with us to-day. And now we pray that if there is any unconverted man or woman here this morning, he or she, while thus we are bowed in thy presence, may be constrained to yield to Thee. Help such an one to pray, "God be merciful to me a sinner." If there is a backslider here, bring him back home again. If any have been trusting to their own might, turn their faces toward Jesus Christ. Send us all away this morning inspired by This Spirit to say, "What a mighty Saviour we have! What a glorious salvation! What a gospel of grace! Oh, we adore Thee; we render to Thee the homage of our hearts; we worship Thee, Thou Father, Son, and Holy Ghost, Amen.

June 24, 1928.

The manna only falls where the cloudy pillar broods; but it is certain to be found on the sands, which a few hours ago were glistening in the flashing light of the heavenly fire, and are now shadowed by the fleecy canopy of cloud. If we are precisely where our heavenly Father would have us to be, we are perfectly sure that He will provide food and raiment, and everything beside. When He sends His servants to Cherith, He will make even the ravens to bring them food.

—F. B. MEYER

Keeping Faith with the Faith of Our Fathers

Report of an address given by Pastor K. A. MacNaughtan, President of the Bible Union of Victoria, at the Public I.C.C.C. Rally in Swanston St. Church of Christ, Melbourne, on Friday, May 31, 1957.

WHEN Frederick William Faber wrote the hymn *Faith of Our Fathers*, he was writing a hymn that was destined to become better known and much better loved than the author himself. There is something in the thought of the faith of our fathers that challenges our hearts with a very real sense of loyalty to that faith. Of course there is a danger there: A man may walk in the way of error simply because of a misplaced sense of loyalty. There are men who have been held to a false faith simply because it has been the faith of their fathers. But we are not speaking about a false faith. If I refer to the "Faith of our Fathers," I am referring to that faith which we all recognize as the true faith — the Christian faith, the evangelical faith, the faith, the Author and Originator of which was our Lord Jesus Christ Himself. It is the faith of many of those who were our fathers, even according to human fleshly relationships. Or we may think of those who are our fathers simply in the sense that they preceded us in the Christian life. Our fathers formed the links in the chain which unite us with the New Testament Church, and with our Lord Jesus Christ. It is that faith of which we are thinking: "the faith of our fathers." We must keep faith with that true, evangelical, New Testament, Bible, Christian faith. This is a day when the faith is being assaulted, and the attacks upon that true Christian faith are of a more subtle nature today than ever before in the history of the Church.

It must have been a happy day for the Church when those who were the worst opponents and enemies of Christianity were men who were prepared, at least in honesty, to stand forth and say, "We are unbelievers; we don't believe this faith, and we intend to destroy it if we can." But we have come to a day when the more subtle attack is being made on the faith of our fathers — an attack conducted by those who, in some cases, occupy places of greatest prominence, greatest influence, and greatest importance inside the professing churches. Because this is so, you and I are the more especially challenged to keep faith with the faith of our fathers.

What Is Faith?

The word "faith" is used in at least three different senses in the New Testament: It is used in the sense of believing; for example, when Jesus said to the woman, "Oh, woman, great is thy faith," or when the apostle Paul says, in his letter to the Romans, "Faith cometh by hearing, and hearing by the Word of God." That is the most usual sense in which the word is used, both in the Scripture and by ourselves. There is at least one verse in the New Testament in which, apparently, the word is used in the sense of faithfulness or fidelity. In Paul's letter to Titus he refers to those who were showing all good "fidelity"; the Greek word is the word for "faith" — showing all good "faith". But then it is used again in the sense in which we are using it tonight — in the sense of "the Faith".

There are quite a number of verses in the New Testament in which this word "faith" is used in the sense of the

faith, the true, Christian evangelical faith, "the faith of our fathers." For example, I read this in the book of Acts, "A great company of the priests" — the Jewish priests — "were obedient to 'the faith.'" It says again, "Elymas the sorcerer withstood them, seeking to turn away the deputy from 'the faith.'" We are told that Paul preached "the faith" which once he destroyed. And then again, of course, that word in Jude, with which I trust all of us are familiar, "Earnestly contend for the faith, which was once for all delivered unto the saints." Now that is the sense in which we are using the word tonight.

Differences

I think we have to come to the conclusion that there may be differences of even considerable importance among those who, nevertheless, surely must be numbered as belonging to the true faith. Is there a Bible illustration of that point? It is difficult to find one, because in New Testament times, so far as we can gather, the things which have separated true and earnest believers in the Lord Jesus Christ in subsequent centuries did not then exist, consequently, there was an obvious unity which existed among New Testament Christians, but which has been lost to some extent in the passing of the centuries. But this may serve: When Paul was in prison in Rome, he wrote to the Philippians, and mentioned the fact that there were people in the city of Rome who were antagonistic towards him. They conceived the idea that the best way in which they could add affliction to Paul was by their preaching a Christ of envy and of strife. I don't precisely know what they were doing, because he doesn't explain it, but he says that out of an entirely unchristian and wrong motive these people were preaching Christ, thinking to add affliction to his bonds. Now I suppose they must have been Christians if they were preaching Christ; but there was a big difference between their attitude and the spirit and attitude of Paul. Yet, if we acknowledge that they were Christians, however unChristlike their spirit and their attitude were, I suppose we must conclude that they were in the faith, as much as was the apostle Paul. There was this distinction, this division, between Paul and these people who were preaching Christ of strife and of envy, thinking to add affliction to his bonds — yet they were in the faith.

Now, if we can use that as an illustration, isn't it true that today the differences that we have inherited from past centuries do separate those who, nevertheless, surely must belong to "the faith"?

So it may be that there are some of us who, in reference to the matter of church government, believe in the Episcopal form. Others here believe in the Presbyterian form, again others believe in the Congregational form of church government. There are differences between us; yet surely it is true that, if we do love the Lord Jesus Christ with sincere and earnest hearts, and our faith is centred upon Him and upon His precious blood alone for our salvation, we are yet "in the faith". There is such a thing as "the faith", and we still may belong to that faith, though certain distinctions exist among us. But here is my point: it is

possible for men to depart from the faith. It is possible for men to step out of that area in which there exists the true, the evangelical Christian faith.

Departure from the Faith

I am thinking about the development of modernism today, this subtle danger which exists, this most fearful apostasy which has reared its head in our day. Whatever differences may exist between those who still are one in Christ Jesus, the distinction between the evangelical faith and the modernism that characterizes our day, is the difference between heaven and hell.

We noticed the fact that in Rome there were certain people who were preaching Christ of envy, thinking to add affliction to Paul's bonds. How did the apostle Paul react to that? He deplored their unChristlike spirit; there's no doubt about that. But then Paul said, "Anyhow, they are preaching Christ — it is Christ that they are preaching, and therein," he said, "I do rejoice, yea, and I will rejoice."

Whatever differences there may be between true Christian people, we rejoice in the fact that Christ is being preached by us: We rejoice, yea, and will rejoice. But now notice Paul's different attitude when he wrote his letter to the Galatians. He wrote to some people who had received into their midst men who, Paul said, were preaching another gospel, which was no gospel at all. They preached Salvation by the Works of the Law, instead of by the Grace of God and Faith in the Lord Jesus Christ. And you remember what Paul said? Did he say, "Well, of course, I don't agree with them. You see, I preach Salvation by Faith through the Grace of God, and they preach salvation by works, but of course, we mustn't show any division or difference before the heathen. It would be too bad if I were to fall out with these people; and consequently, because we must present something in the nature of a united front in the desperate days in which we New Testament Christians live, I'll say nothing about these men. I'm sorry that they are not preaching the same kind of gospel as that which I preach, but still we'll have to preserve a united front"? Do you read that in your Bible? It doesn't occur in mine. The fact of the matter is that these men were no longer preaching the true Gospel of Jesus Christ, they were not then in the faith, and the apostle Paul said, "Let them be anathema."

Evidences of Apostasy

Something like that situation exists today; at least that is an illustration of it. I have as my authority the *Christian Century*, which has made itself, at least in some senses, the unofficial mouthpiece of the National Council of Churches in the United States, and, too, of the World Council of Churches. The *Christian Century* said, in effect, that the difference between Fundamentalism and Modernism is so great that they are not two aspects of the one religion — one called Fundamentalism and the other called Modernism.

They are two separate and distinct religions. Yes, one is the faith of our fathers: the other is a most frightful apostasy from that faith. Even though Christian terms may be used, they are robbed of their Christian sense and Christian connotation.

Here, to illustrate the point, is what has been written by a man who is a Protestant missionary in India. Dealing with the parable of the ten virgins, he wrote:

"This parable," says Peake, "is not one of the best." I am glad of this notable piece of understatement from such a distinguished authority, for there hovers in my untutored

mind a feeling that something has gone wrong here. I find it difficult to believe that the tale of the ten virgins, with the moral attached, as we have it in Matthew's Gospel, was told by Jesus like that. Did He tell the story? — and as a story it is one of the most memorable of them all — with quite a different purpose in His mind that Matthew has missed?"

(I wonder what sort of an outlook, by the way, men have concerning the Bible if they imagine that inspiration by the Holy Spirit means so little that the apostle Matthew could listen to a story told by Jesus and miss the point.)

"The commentators, to be sure, exhort us not to strain the parabolic teachings too far by looking for meanings in every detail. The difficulty here is not in the detail, but in the unattractiveness of the characters we are invited to applaud. Did Jesus tell the story on some other occasion and with some other lesson in view?"

"Ought it not to be called 'the parable of the surly bridegroom?' or 'the parable of the stingy bridesmaids?' Who, in his heart, admires the five wise virgins — those patterns of mean-spirited efficiency? As for the bridegroom! who caused all the trouble by being late for his own wedding supper and then shut the door in the face of the other five virgins because they came late, must he not rank as the most boorish skeleton that ever figured at a feast?"

(How would you like to sit down and write those words concerning Jesus Christ? — and call Him "the most boorish skeleton that ever figured at a feast"? Don't tell us that Modernism is just another aspect of Christianity! Don't say that men who are modernists are still in the faith, and that we must look upon them with brotherly affection and regard. We have a sense of love for Jesus Christ and of loyalty to Him.)

"Aren't our sympathies all with the foolish ones," he continues, "unless of course we ourselves are people who invariably provide against every possible contingency; who, though the barometer is set fine and the sun is shining out of blue sky must take a waterproof and an umbrella and goloshes to the picnic. One pictures the scene at midnight — the crisis of the story — five lamps, trimmed and bright, ready for the dilatory bridegroom, and five that could by no means be coaxed even to a glimmer. We hear the cries of girlish distress — 'Oh, brother, the oil's finished. Gosh, what are we to do? I say, give us some out of your bottles — just enough to keep us going till we get to the house!' 'Not on your life! We didn't bring enough for everybody!' 'Oh, come on, be decent, just give us a wee drop!' 'No, we can't give you any. Go and buy some from the oil man!' 'Oh, you mean things!'"

"This is the point at which the foolish bridesmaids showed their mettle. They took the unhelpful and probably sarcastic advice of their efficient sisters and went off to knock up the oil man in the middle of the night, and ask for a few annas' worth of oil they needed. Their fathers would pay for it in the morning, I suppose. The oil merchant was in the same fix as the man to whom his neighbour came at midnight to borrow three loaves, but the girls were unbearably importunate. And it appears that they got their oil. With lamps retrimmed and blazing away, they hurried on to the wedding feast, fearfully hoping that there was still some tucker left.

"The sequel is almost too painful to repeat. The door was shut, and the poor lassies who, for all their lateness had still the right to be treated as honoured guests, were left lamenting in the cold night air with the bridegroom's insults ringing in their ears."

(And I ask you to remember again that the point of the parable is that Jesus Christ is the Bridegroom.)

"Of course I know — I know, my dear commentators — that each parable was told with a single lesson in view; in this case you think, with Matthew, the lesson of preparedness. Have it your own way, but while you are enjoying the baked meats with the bridal party — and I wish you joy of that bridegroom — let me tell you there will be just one heretic on the wrong side of the door with the foolish virgins, who are the real heroines of the story. He will take them all safely home to their mothers, and send to them a box of chocolates tomorrow."

Thomas Paine, Robert Ingersoll, Volney, Voltaire, and all the other men who in their day were outspoken opponents of the Christian religion, and cared little about the blasphemy which they uttered against God and His Christ, were never half so childish, let alone blasphemous, as this man, who yet is a Protestant missionary to the heathen people in India! Is it any wonder, under those circumstances, that the following is the kind of situation which has developed in that country:

This statement is made by the Rev. Eugene A. Erny, M.A., of the Oriental Missionary Society. This is from India, too; I link the two because here you have cause and effect:

"A short time ago," this gentleman writes, "a Christian student attending one of our Christian colleges in North India, came to the writer, greatly perplexed. She had been in Bible classes in this college for the past two years, having come from a home where the Bible is believed in as the inspired Word of God, and Jesus is accepted as the Son of God and the only Saviour of the world. She was greatly perturbed by the teaching she was getting. Her teachers were continually making statements which were undermining her faith, leaving her confused and baffled. She then took out several sheets of paper on which she had carefully listed statements made by her professors, and on which she wanted my opinion. Such statements as these were listed: 'Only the first sentence in the first chapter of Genesis is important. The rest is all allegory.' 'It does not matter which religion you accept. They are all good.' 'If the Christian religion does not satisfy you, select another.'"

(I ask your permission to remind you, friends, that this was teaching given in an alleged Christian college in India.)

"Jesus never performed a miracle." 'All of His seeming miracles can be accounted for on natural grounds.' 'He was not born of a virgin, nor did He rise from the dead.' 'His death is not important; but it is His life that is important.' She would have continued to read on for some time, but I stopped her, questioned her, and was satisfied from her answers that these were actual statements made in her classes. If this is what is being taught in our Christian colleges to our Christian youth, is it any wonder so few are offering themselves for Christian service upon their graduation? Why should they — if the Bible is not the inspired Word of God? Why should they — if Christ is only human and being presented as only a partial Christ, robbed of the deity and power to save?"

And I want to give you another quotation. There is the cause, and there is a bit of the effect. Here is a considerably larger piece of the effect of the hellish thing that we call Modernism, and it is abroad in our midst today. There is a book written by a trained Buddhist. His book is called "The Revolt in the Temple," and in the course of it, this Buddhist says, "Today there is not a prominent minister of any Christian Church that would dare take a stand in

a city hall and defend in debate the once accepted infallibility of the Christian Bible."

"This is backed up by the findings of Dr. Lang and the late Dr. Temple of the Select Investigation Committee, when they found the tradition — not the fact, be it noted — of the inerrancy of the Bible, commonly held in the Church until the beginning of the 19th century, cannot be maintained in the light of the knowledge at our disposal. Such is the gist of the findings of the committee of leading churchmen after 15 years' research. They cannot accept the virgin birth of Jesus; they cannot accept all the words as accredited to Jesus; they cannot accept the general resurrection; they reject the resuscitation of the body; they cannot accept the Bible as inerrant. The so-called Christian civilization of today is gradually forsaking the religion in which it has lived for nearly 15 centuries (i.e., the Faith of our Fathers). Christianity, or what remains of it, is fast dying. What is now left of the old theology in the circles of the educated and the intelligent? The Christian religion is dissolving before our eyes."

Can you blame a Buddhist for coming to a conclusion like that? — when apparently all that he knows of alleged Christianity is the teaching of the Modernist who is doing his utmost to undermine those things which are absolutely essential to the faith of our fathers.

When Dr. McIntire and representatives of the International Council of Christian Churches were here in Australia, a matter of 18 months or so ago, they came across this in the *Golden Link*, the official organ of the State Endeavour Union in West Australia — January-February, 1956. The article is entitled, "A Cheat's Way Out," by Lionel Mears, B.A., Dip.Ed., and the following is an extract:

"Try to do the right thing all the time. When you fail, and you will, temper your anguish and guilt by the knowledge that our Lord lost His temper, and, in Gethsemane, doubted whether God's way was really worth while. Ask forgiveness for your human failings without torturing yourself, and then have another go."

What Shall We Do?

What should be the attitude of those who long for the Faith of our Fathers — who long to see a revival of true religion in our day — who long that the subtle forces of evil may be thrust back and Jesus Christ glorified by the proclamation of the Gospel throughout the world — who long to see the old, all important doctrines of the Christian Faith accepted by men and firmly believed in?

Well, I think we have come to a day where we must undertake one of two things: The International Council of Christian Churches has oftentimes been accused of being a divisive organization; among the very many things that have been said against those who are associated with the I.C.C.C. is this: That they try to persuade people in the churches to become divisive in their outlook — to split churches, to divide people — and they love to see the ruination of causes by leading people to fall out with each other and divide. This is not so. The I.C.C.C. has said times without number that the first thing which a true, evangelical believer should do, when he discovers Modernism — or even that which begins to savour of Modernism — in the church, the assembly, or the denomination with which he is associated, is to get rid of the modernist.

If all evangelical believers were to act upon that one simple principle, which is a Biblical principle, and which is emphasized by the I.C.C.C., there might be a lot of

ministers out of a position, but there would be a lot of pure churches. The trouble is that there are so many evangelicals who are satisfied not to contend; not to say very much. They love the Lord; they say they do. They believe His Word; I suppose that they do. They would not deny the doctrine of the verbal inspiration of God's Word and its consequent infallibility. They would shudder if you imagined that they did not believe in such essential truths as the Virgin Birth of Jesus and His blood Atonement, His bodily Resurrection, and so on. But they don't like differences; they don't like quarrels. I heard of one preacher of whom it was said, so eulogistically, "He knows how to contend without being contentious." A fine lot of contending he was doing, contentiously or otherwise! But that is the first thing; Get rid of it if you can get rid of it.

And the I.C.C.C. says this — but not on its own authority. It just directs our attention to those passages in the

Bible where GOD says this: If, after you have tried, you can't get rid of this thing, then you yourself must set up a pure witness for Jesus Christ, and if you can't get rid of this satanic thing, then you must step out and leave it behind, for there must be a pure Church through which the Holy Spirit of God can move.

Is there any other organization which is challenging the religious world today in regard to these essential things besides the I.C.C.C.? I don't know of it. But here is one organization which has dared to stand out (and some of us, thank God, have been involved in its contending for the faith), dared to stand out before the world of religion — dared to challenge people who profess to be true, evangelical believers. Will you accept that challenge? Will you, by the grace of God, so resolve that you, too, will keep faith with the Faith of our Fathers?

—*Evangelical Action.*

Narrow Is the Way

"Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

—Matthew 7:14.

ON THE grounds of the Huron County Museum at Goderich, Ontario, stands an ancient log cabin, labelled "Home, Sweet Home 1875." The small gate of the enclosure stands open, giving access to a narrow plank walk leading to the humble door of the neat cabin. On the gate is a plain plaque, upon which these words are inscribed: "If ye canna walk yon narrow path, stay out."

Our Lord spoke of the narrow way which leads unto life eternal. So narrow is that heavenly road that two may not tread it together. Single file is the rule. Each man must for himself believingly set forward, humbly entering through the small wicket gate, opened for him by the Lord of life, and he must walk steadfastly along the narrow track. His dearest friend may not accompany him; alone he must enter by the door, for the porter will deal with but one person at a time. The passports will be examined one by one.

Nor can a man carry with him any of his choice worldly possessions. As in the narrow postern at the side of the city gates of ancient Jerusalem, there is room only for the traveller, not for his camel and the load, unless the camel stoop, surrender his burden and enter on his knees. The "eye of the needle" is very difficult to enter. Thus it is that our Lord cautioned the worldly-minded, saying, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The love of money and the miserly hankering after the things of this world prevent many a would-be traveller from starting the journey toward the Celestial City.

The one who would walk that narrow way must be content to bear the reproaches of his fellows. The majority of men are traversing the broad and easy road which leads at last to the City of Destruction. Gaily they trip along the pleasant path, either pitying or despising the thoughtful man who turns aside from their mirth and with purpose of heart deliberately chooses the difficult narrow path. He knows that he is on the safe road, and its seemingly uninviting aspect does not deter him, for his eyes are on the fair city at the far end of the journey. The jeers of the worldly-wise cannot move him.

The limits of the narrow way are clearly defined, so that the obedient pilgrim may walk safely and joyfully. The Master's instructions are set out in the rules of the road, and whereas others may wish to fling aside all restrictions and disregard all the laws, set forth in the Manual for the guidance of the way-farer, the wise pilgrim knows that the judgments of the Lord are more to be desired than fine gold. "Moreover, by them is thy servant warned: and in keeping of them there is great reward." Other travellers may think that the true Christian's path is circumscribed and confining, but he is content to walk the narrow path of separation, knowing that it is the only way which leads to safety, security and abundant life. The careless traveller who knows not the way he takes and still scorns all directions, may come to a sudden end. The hidden pitfalls on the broad highway are many, and as in his blindness he clamours for what he calls personal liberty to walk his own way, he is just announcing to the world his folly.

Humbly and trustfully as a little child must we clasp the hand of our Saviour, who alone knows the way to life eternal, and is Himself the Way, the Truth and the Life. Without question, without reserve, obediently must we walk with Him. Under such safe protection, we shall travel unharmed in spite of difficulty, danger and delay. Then at last in His goodness and mercy He will bring us safely to that land that is fairer than day.

—O.L.C.

PREPARATION FOR A LONG JOURNEY

What if a man going to San Francisco should make preparations for his journey from Brooklyn to Hoboken, and no further. Would you not call him a fool? But here is a man about starting on an everlasting journey, and yet he postpones his preparation until the very last moment of time. The distance from here to the grave is smaller when compared with eternity, than the distance from here to Hoboken is small compared with the thousands of miles between here and San Francisco. Here is a man who thinks only of the three or four years of human life, and regards not the millions of furlongs stretching out into the infinite.

—*Selected.*

SUNDAY IN JARVIS STREET

THE Lord's people in Jarvis Street on Sunday, August 18th, enjoyed the ministry of guest preacher Dr. C. J. Loney, pastor of Stanley Avenue Baptist Church in Hamilton. At the morning service Dr. Loney spoke on the subject, "The Life That Is Worth Living" from the text in Hebrews 12:13, "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." The following is a resumé of his heart searching message.

There never was a day when positive, purposeful, holy living was more essential than it is today. When one meets Jesus Christ, he or she knows it. When Andrew found Jesus Christ, he knew it and others knew it. Peter knew it . . . "We have found the Messiah." The lame man at the gate of the temple when he was healed was leaping and praising God. When Saul of Tarsus was converted his question was this, "What wilt thou have me to do?"

What is life to you? Some would answer, money, wealth; others, power; others, position; while still others, pleasure. Solomon had all of these and wisdom too but found no satisfaction. His conclusion was, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

Is your life worth living? Life apart from Jesus Christ does not satisfy. Solomon after long years of experience in many things pleads with youth, "Remember now thy creator in the days of thy youth." God has a plan for every believer. He has a purpose for your life and mine. Solomon tried every thing "under the sun" but he came to realize that a living union with the Creator was necessary. In the past our great men and noble women were men and women of conviction and principle. When King George III was faced with the Catholic question he replied, "I can give up my crown, my honour, and my position but I cannot break my oath." Oh that we might be true to the Lord Jesus Christ. Today we need men and women who will face fire and sword and, if necessary, like Daniel, face the lions too.

Life worth living is a positive life. We want enthusiasm, zeal and courage. The only way men can know we are alive is by living. The only way men can know that we belong to Jesus Christ is for us to live for Jesus Christ.

Life worth living is a progressive life. Are you growing in grace? Are you going on with the Lord, living for Jesus Christ, giving Him first place in your life?

In conclusion life is a vicarious life. We can go on only in the strength of the Lord. We can look to Him. Young people, boys and girls, what about your life?

One girl responded to the invitation for baptism.

At the evening service which was broadcast over CHWO Oakville Dr. Loney gave public testimony and thanksgiving for the testimony of Jarvis Street Church under the leadership of the late pastor Dr. T. T. Shields and prayed that a double portion of the Lord's blessing may be upon the present pastor, Dr. H. C. Slade.

Dr. Loney invited the congregation and the radio audience to Calvary. Patriarchs, prophets, apostles, sages and martyrs came from Palestine. The holiest man of all lived in Palestine. The Book, God-breathed with 36 different writers, has but one message, the unique, wonderful Word of the Lord, also originated in Palestine. Heaven and earth met in Palestine. Here God created man in His own image. Here the mighty law of God was given. Here God became

incarnate, the atoning blood was shed, the resurrection power was manifested. Here the Son of God suffered and died, won the victory of all ages. Death was conquered and the grave vanquished. Calvary may be called a lowly hill but it towers above all the mountains.

Sin is manifested at Calvary. Here was God's X-ray room, God's finding out place. The deceitfulness of the human heart, the wickedness, cruelty and sinfulness of sin were here revealed. At Calvary, we see sin as it really is. As sin nailed the Son of God to the cross, sin would nail all who would follow Christ to some cross or other. Calvary is only for guilty people. Are you prepared to go there as a needy sinner?

Guilt was dealt with at Calvary. On the middle cross, in the midst of sinners, was the Christ of God, "for he was numbered with the transgressors". Why was He thus numbered? He took your place.

Calvary is the place where love is revealed. Love was never so completely unveiled, or so fully revealed. As the stars shine out more brightly on a dark night so shone the Bright and Morning Star against the dark background of Calvary. "Father forgive them for they know not what they do." There were never words so meaningful and so revealing. For "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And ev'ry man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky."

Calvary is also a place of heartbreak. A wayward son or daughter has broken a mother's heart. Jacob's heart was broken when they brought back the colourful coat. David knew a broken heart as he wept for Absalom. Christ died of a broken heart over your sin and mine. Sin is not to be trifled with. God only has the cure and it can be found only at the foot of the cross.

Calvary is the place of transfer. "Who bare our sins in his own body on the tree." Christ takes the sinners' sin and guilt, as the scapegoat or the Lamb, for "Behold the Lamb of God that taketh away the sin of the world."

Calvary is the place of salvation. The penitent thief found salvation at the cross. There is only one place in all the world where you can be saved — one place where sins are washed away — one place where the one remedy may be found and that is Calvary.

Have you come to Christ for salvation at the foot of the cross? Yes, I know what some will say. "I'll take my chance with the thief." But let me tell you this. The thief looked to the Lord Jesus Christ at his first opportunity, and for the thief the first opportunity was the last. For some of you listening to my voice tonight this may prove to be your last opportunity.

In conclusion Calvary is the place of Victory. Jesus Christ has abolished death and has brought life and immortality to light through the gospel. His victory is ours through simple faith. Amen.

Again we do rejoice in the faithfulness of the Lord's people who are not forsaking the assembling of themselves

together. The excellent attendance at the Thursday night Bible lecture and the Saturday night prayer meeting is a source for thanksgiving and praise. As the Word has again faithfully been proclaimed in the Bible School, open-air, preaching services and by radio may God be pleased to bless it for His own glory.
—W.P.B.

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 9 September 1, 1957

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

THE DECREE OF CYRUS

Lesson Text: Ezra 1.

Golden Text: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29:10.

Introduction:

For several weeks we have been studying the messages of prophets who prophesied either before the period of the captivity of Israel, which commenced in 721 B.C., or before the captivity of Judah in 586 B.C. Ezekiel and Daniel were prophets of the exile. Haggai and Zechariah encouraged the leaders of the captives as they returned to rebuild Jerusalem about 536 B.C. The history of these events is recorded by Ezra and Nehemiah. For that reason we are studying Ezra first so as to understand the historical background, then Haggai and Zechariah, afterwards Nehemiah, who tells of later events, and finally Malachi, the last of the Old Testament books.

The Book of Ezra follows 2 Chronicles in order (Compare 2 Chron. 36:22; 23 with Ezra 1, 2). The events described in his history cover about 80 years, from the decree of Cyrus in 536 B.C. to the settlement of the returning captives about 456 B.C. Assyria, by whom Israel had been subjugated, and Babylon, to whom Judah was enslaved, had both lost power, being defeated by the Medes and Persians. The Persian Empire, founded by Cyrus the Great and strengthened by Darius, reached its greatest extent in the reign of Artaxerxes or Ahasuerus (Ezra 4:5, 6; Esth. 1:1).

Ezra himself, a faithful priest and leader of the Jewish people, appears to have enjoyed high favour at the Persian court. He was a ready scribe, a man of education and piety (Ezra 7:1-10). From Artaxerxes, the king of Persia, he received letters, money and supplies which enabled him to lead a large party of Jews back to their homeland about 457 B.C. (Ezra 7:11). He carried out many necessary reforms. Ezra narrates also the history of the return of the first party of exiles under Zerubbabel and Joshua.

The Book of Ezra may be divided into three sections:

- I. The First Return of Exiles (Chapp. 1-6).
- II. The Second Return of Exiles (Chapp. 7, 8).
- III. The Reforms of Ezra (Chapp. 9, 10).

I. The Decree Expounded: verses 1-4.

Daniel, the prophet of the Lord, had influence in the Persian court, as he had had with Nebuchadnezzar, King of Babylon (Dan. 1:17-21). To him God revealed His Divine purpose to free His people from the yoke of their captors, as well as the time of their liberation (Jer. 25:9-14; 27:22; 29:10; Dan. 9:1, 2). Daniel would also know that God had foretold through Isaiah, some two hundred years previously, that the name of the monarch destined to deliver the Israelites would be Cyrus (Isa. 44:28; 45:1, 13). It is probable that Daniel, knowing that the time for the fulfilment of God's purpose was drawing near, had communicated these matters to Cyrus (Dan. 1:21; 6:28; 10:1).

The great lesson of this chapter is that God carries out His sovereign designs (Acts 15:18; Rom. 8:28). The Israelites, disciplined and enslaved because of their disobedience to God, had fulfilled their time of exile, and God in mercy was about to restore them to their own land, as He had promised (Jer. 33:10-14). But only a minority returned, and there was no general national repentance. Thus, with the exception of a brief period, they remained a subject people until the year

1948. Every word of the Lord will ultimately be fulfilled in His own time and manner (Matt. 5:18).

God is sovereign in the instruments through whom His will is to be accomplished (1 Sam. 26:19; 1 Kings 11:14, 23). The heathen king, Cyrus, whether or not he was influenced by Daniel or had political designs of his own in connection with the Jews, was used by God to fulfil His own purpose: it was God who stirred him up to write the decree (Isa. 44:28; 25:1).

The wording of the decree is definite, decisive and exact (Ezra 6:1-12; 7:11-26). Cyrus was ready also to implement his permissive legislation.

II. The Decree Executed: verses 5-11.

In spite of the fact that King Cyrus had given permission for all Jewish exiles to go back to their homeland, only about 50,000 availed themselves of the privilege (Ezra 2:64, 65). It is sad to think that the majority apparently preferred to remain in the heathen land with its wild pleasures, its idolatry and its sin. Many had been called, but only a few chosen (Matt. 20:16). The invitations of the Lord may be spurned by many, but blessed are they who listen to His voice (Rev. 3:20).

It is noteworthy that many of those returning were leaders, priests and Levites, for they set an example for the people, and they were ready to guide the affairs of the restored community (Ezra 2:68-70). Zerubbabel, whose Persian name was "Sheshbazzar" (v. 8), had been born in exile, but was recognized as the prince of Judah (v. 11; Ezra 3:8; 5:16).

Cyrus counted out the treasures which had been taken by Nebuchadnezzar of Babylon when Jerusalem was captured (2 Chron. 36:7; Dan. 1: 1, 2) and handed them over to Zerubbabel (Ezra 5:14; 6:5; Jer. 27:19-22). This incident illustrates the grace of God, which causes those whose hearts have been touched, to yield their all to the Saviour (Lk. 19:8).

For Younger Classes:

The events of this chapter may be told effectively in your own words. Impress upon the scholars the fact that the Lord has a plan for every life and for every nation, and that He will carry out His purposes. Illustrate by reference to the Israelites in bondage to Egypt and their liberation accomplished by God through His servant Moses (Exod. 1:15).

Daily Bible Readings

- Aug. 26—The King's Decree Foretold 2 Chron. 36:14-23
- Aug. 27—The King's Name Foretold Isa. 44:21-28
- Aug. 28—The King's Power Foretold Isa. 45:1-8
- Aug. 29—The People's Return Foretold Jer. 27:19-22
- Aug. 30—The People's Liberation Foretold Jer. 25:8-14
- Aug. 31—The Lord's Visitation Foretold Jer. 29:10-14
- Sept. 1—The Prophet's Prayer for Judah Dan. 9:1-19

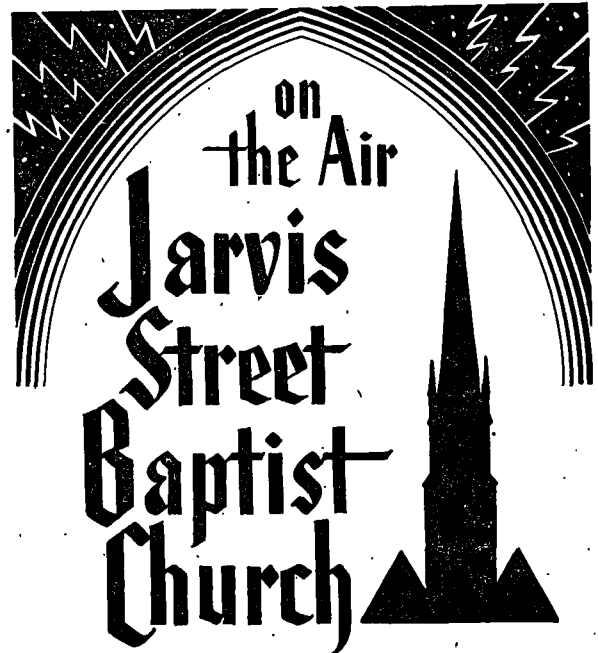
Suggested Hymns

- O God of Bethel.
- I am not skilled to understand.
- Begone, unbelief.
- 'Twas Jesus my Saviour.
- Come, ye that love the Lord.
- Encamped along the hills of light.

REMEMBER THE SEMINARY IN YOUR WILL

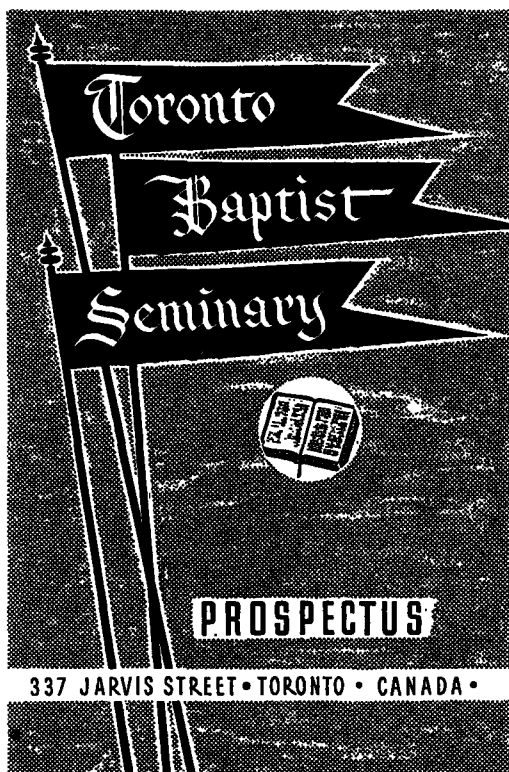
We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, 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.

Help us make this Gospel missionary broadcast known. Cards announcing the broadcast have been printed for free distribution. Send for your supply.



Remember the Radio Fund.

Sunday 7.30 - 8.30 p.m.
CHWO - 1250 dial



WANTED PRAYER HELPERS

"Pray ye therefore the Lord of the Harvest, that He will send forth labourers into His Harvest."

We invite YOU to join us in definite earnest prayer that God may send men and women of His choice to train in Toronto Baptist Seminary.

The *New Prospectus* is ready for free distribution.

Address all enquiries to:

The Registrar,
Toronto Baptist Seminary,
337 Jarvis St., Toronto, Canada