

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 36, No. 20

130 Gerrard St. E., TORONTO, AUGUST 29, 1957

Whole Number 1840

## Rome — Persecuted or Persecutor?

WE HAVE just received a bulletin from the Newman Press, Catholic Publishers, announcing publication of a 491 page book to be ready August 30, entitled, "The Red Book of the Persecuted Church," by Albert Galter, (\$5.75). We reprint parts of the circular's information.

"Published under the auspices of the Commission for the Persecuted Church." The cold facts concerning Communism's methodical persecution of the Catholic Church. One might call it 'documented diabolism'. Time Magazine has already predicted that the book will be an 'international best seller'. There will be advertising in the major Catholic media; news releases in both Catholic and secular press."

In a cover sketch it states further, "The History of the Church of Silence in *Albania, Bulgaria, China, Czechoslovakia, Estonia, East Germany, Hungary, Korea, Latvia, Lithuania, Poland, Roumania, Russia, Viet Nam, Yugoslavia*. The full story of the persecution to March, 1957."

We venture to suggest that there will not likely be any mention of Rome's persecution of Protestants in the Latin American countries of South America and especially in Colombia. Rome would focus the attention of the world to communist controlled lands of Europe and Asia, while she carries on the same work of persecution in catholic dominated republics, and in our own province of Quebec. The following appeared in "Monday Morning", a Presbyterian publication for ministers.

**"PERSECUTION OF COLOMBIAN PROTESTANTS.** Persecution of Protestants has continued unabated in Colombia. The Inspector of Police of Santa Ana, Cartagena, declared following the ouster of President Rojas, that because the country was under martial law, Protestants could not meet in homes for prayer and hymn singing. One Protestant church who complained against this prohibition was fined ten pesos.

An Italian Roman Catholic priest of Bocachica, Cartagena, distributed cans of powdered milk provided by CARE and incited the recipients, mainly children, to stone the house in which Protestants were holding a religious service. Considerable damage was

done. The priest and the police inspector soon afterwards sealed the door of the house and prohibited all Protestant meetings 'because the children of Protestant families were attending Sunday School where they were learning doctrines contrary to the Roman Catholic religion.' Thus, said the priest, the children were being taught to oppose the government of Colombia.

On April 6, 1957, the parish priest of Rio Viejo Municipality, accompanied by the Inspector of Police, interrupted a Protestant service in a home in the village of La Luz. The Inspector announced that because the Municipality of Rio Viejo lay within a Roman Catholic Mission Territory the priest had directed him to stop the meeting. The priest then seized and confiscated three Bibles, three New Testaments and several hymn books which the worshipers had with them. Removing framed Scripture texts from the walls he broke them in pieces. He warned the believers not to hold further services. The home owner and another leader of the congregation were jailed for 24 hours without food. The town of La Luz is outside Roman Catholic Mission Territory."

### The World Council Afraid to Face the Persecutor — Rome

And in the midst of these facts the Central Committee of the World Council of Churches, which recently met in conference at New Haven, Connecticut, is afraid to touch Rome. Apparently the World Council is anxious to include in its apostate structure the Roman Catholic Church, and thus is afraid to do anything that might offend. *The Toronto Daily Star* of Wednesday, August 7, 1957, has this to say:

"In a turbulent session of the World Council of Churches, delegates last night threshed through a mass of proposed resolutions — several aimed at the Roman Catholic Church — and tossed them all out . . ."

### Rome Quick to Reveal Weakness of World Council

The Catholic press did not hesitate to report the World Council's rejection of a series of resolutions which were directed against the Roman Catholic Church. From "le Devoir" of August 8, 1957, we translate the following:

"DEBATE ON RELIGIOUS LIBERTY"

"THE PROTESTANTS WOULD LIKE TALKS WITH THE CATHOLICS"

"New Haven, Conn. (AP.)—The Protestant and Orthodox churches have decided to enter upon an important investigation on the problems of religious liberty and it could be that they will attempt direct talks with catholic authorities to this end. In the course of a stormy session of the World Council of Churches, the delegates debated Tuesday evening in the midst of a series of resolutions, of which a good number had been directed against the Catholic church, and rejected them all."

"Instead of declaring itself, the central committee decided to act with diplomacy."

"Other means can be much more efficient than general statement," said Lutheran Bishop Hanns Lilje of Hanover, Germany. "Negotiations, correspondence, and personal visits can often produce more results!"

It was reported that Dr. Charles Westphall of the Reformed Church of France opposed the resolution aimed at persecution in catholic dominated countries stating that in France which has a catholic majority, absolute liberty exists and a growing respect for Protestants. He had the impression that a similar situation was true in Italy.

The discussion arose out of a resolution on the situation of Protestants in Colombia. Certain delegates desired to add general criticism especially directed toward catholic practices toward Protestant minorities.

Bishop Lilje, supported by the Archbishop of Canterbury and the episcopalian bishop, Angus Dun of Washington, decided to reject all the resolutions, including the one on Colombia.

He stated that he was in Colombia a few weeks previous and that the Catholic suffragan bishops and the minister of foreign affairs of the new government had assured him that the relationships between Catholics and Protestants would improve. ("Would improve" — there is no denial of the existing situation of persecution.—Ed.)

*While Rome cries persecution at the hand of communism, and the Protestant World Council is afraid to inquire into religious liberty in Colombia, Rome continues her persecution of evangelical Baptists in Quebec.*

The following headline and article appeared side by side with the above mentioned article in "*Le Devoir*".

"Young People Disperse a Baptist Meeting at Coaticook"

"Granby, 7—A Baptist open-air meeting ended in an abrupt and dramatic fashion at Coaticook when a group of young people invaded the place to make a clean sweep and throw several of the participants into a fountain situated in the centre of a public park.

The French Baptist Church of Coaticook complained to the Provincial Authority which is investigating. It seems by all appearances that the group of young people was well determined to clean up everything and that the planning dated back a few days.

The evangelistic group was holding its seventh open-air meeting in Cartier Park and the municipal police had been asked to patrol the area, but at that

# The Gospel Witness

and

## Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
(Editor 1922 - 1955)

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

CHAIRMAN, BOARD OF DIRECTORS:

Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

ASSOCIATE EDITORS:

Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)

S.S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 - Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

moment only one officer was standing by. As to the Chief of Police, Mr. Gerard Groleau, he declared that the majority of his men were occupied at that moment extinguishing a small fire."

It is almost incredible that Rome's Quebec press should report side by side a debate at the World Council on religious liberty, with special reference to Rome's persecuting forces in Colombia, and an account of Roman persecution of Baptists in Quebec.

Catholic Action Laments World Council Debates

It was reported in the *Devoir* of August 10, two days later, that the National Catholic Welfare Conference, organ of American bishops, which has as its task the co-ordination of Catholic Action in the U.S. announced, Thursday night, through the intermediary of its Information Office that even though the tone of the request to look into the question of religious liberty in Catholic dominated countries had been softened it nevertheless caused great harm to the relations between Catholics and Protestants around the world.

We conclude with these questions, "Can two walk together except they be agreed? What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

Bible believing peoples must obey the command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

We can have no fellowship with Rome's theology and persecuting practices nor with the World Council's compromise of the truth as it is in Jesus Christ. May God give us grace and strength "to contend for the faith once delivered unto the saints."

—W. P. B.

# The United Church of Canada Sponsors "Infidel" Nels F. S. Ferre

*The Globe and Mail* of Saturday, August 24th, reported an,

"EVANGELIC CONFERENCE SCHEDULED IN WHITBY. The 10th Annual Conference on Evangelism of the United Church of Canada Board of Information and Stewardship will be held at Ontario Ladies College, Whitby, August 28th to 30th.

"Conference leaders will include four distinguished theologians of Canada and the United States.

"Nels F. S. Ferre, professor of philosophical theology at Vanderbilt University School of Religion, Nashville, Tenn., was born in Sweden and educated in that country and the United States. He obtained his Ph.D. at Harvard. Dr. Ferre was devotional speaker at the United Church Council, Hamilton, in 1952."

Dr. Ferre's unbelief has been treated at length in the Pamphlet, "*The Canadian Council of Churches—Whither Bound?*" by L. K. Tarr. We reprint parts of the pamphlet to show the unbelief and blasphemous writings of Dr. Ferre.

"The use of the Bible as the final authority for Christian truth is idolatry. Actually it has become a very thick and formidable Umbrella to hide the Sun." (p. 39, S.U.)

"We have no way of knowing even, that Jesus was sinless, but such a claim is irrelevant to the reality of the incarnation. Such a proposition would, for that matter, depend mostly on some literal claim in the Bible. Such claims there are, but the Bible used in this external manner becomes a distinct danger to living faith." (p. 186, C.U.G.)

"Sinlessness is a bloodless category, making an anaemic Saviour." (p. 201, C.U.G.)

"Jesus never was or became God." (p. 112, S.U.)

"Jesus was historically but not eternally unique." (p. 114, S.U.)

"But if Jesus takes the place of God, we still have idolatry. He is the mediator, not the eternal God." (p. 244, C.U.G.)

"Jesus as God is a false offence both to Jews and to right-thinking Gentiles." (p. 114, S.U.)

## VI. HELL IS NOT PLACE OF ETERNAL PUNISHMENT.

"Eternal hell is naturally out of the question, both as subjustice and as sublove. No human judge has a right to inflict infinite punishment for finite transgression. The very conception of an eternal hell is monstrous and an insult to the conception of last things in other religions, not to mention the Christian doctrine of God's sovereign love. . . . That such a doctrine could be conceived, not to mention believed, shows how far from any understanding of the love of God many people once were and, alas, still are!" (p. 228, C.U.G.)

"There are no incorrigible sinners; God has no permanent problem children. Heaven, to those who truly love all, can be heaven only when it has emptied hell. Therefore the good of each and of all requires that hell be an instrument of justice in the service of reclamatory love. All those who love, and supremely God, require that. Each one in hell is also completely important to God, and without the salvation "unto this last" God cannot be sovereign love. The Good Shepherd insists on finding the hundredth sheep. The MERCY of God, says the Bible, is EVER-LASTING; and love NEVER fails. What, then, is hell and how does it serve God's purposes?" (p. 229, C.U.G.)

"It cannot be eternal." (p. 230, C.U.G.)

## VII. THERE IS A PURGATORY!

"Hell is also to be distinguished from purgatory. While that term is not much used by Protestant writers, it nevertheless stands for an important truth in the realm of last things." (p. 230, C.U.G.)

"When a person dies, though completely forgiven, he may still have untold consequences for which he must help to pay. The righteousness of God is vindicated, the sinner being enabled and thankful to participate in the work of reconstruction. Purgatory stands for this truth of reconstruction of consequences after death in whatever proper medium God may have prepared. Hell is for the bad; purgatory for the repentant. Hell leads away from heaven; purgatory is a necessary corridor to heaven. Purgatory may last through many lives and existences after this one, for God has much time to make a rich product, to foster wonderful children." (p. 231, C.U.G.)

"Perhaps purgatory will be in hell." (p. 232, C.U.G.)

Copies of this free pamphlet are still available. Would there be any in the Whitby area who would undertake to distribute this message of warning while the United Church of Canada sponsors Dr. Ferre as one of its special speakers? Send for a supply today.

—W. P. B.

### IN PRINT

#### *A Defence of Calvinism* By C. H. Spurgeon

A brief, readable and Scriptural outline of the basic truths of the faith.

20 Pages

Printed on first grade book paper

Price - 10 cents or 12 for \$1.00

Order from:

**THE GOSPEL WITNESS**  
130 Gerrard St. E. - Toronto 2, Ont.

# The Sermons of Dr. T. T. Shields

## The Only Way Home

(Stenographically Reported)

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."  
—John 14:6.

Let us bow for a moment in prayer:

O Lord our God, we come to Thy Holy Word, to listen to its voice this evening. We acknowledge our need of spiritual preparation. We remember the record of Thy Word which tells us that Thou didst open the heart of Lydia so that she attended unto the things that were spoken by Paul; and we come just now to ask that the heart of every man and woman, boy and girl, in this assembly may be opened to the truth. We read of a day when our Lord Jesus talked with His disciples, of which it is said that He opened to them their understanding, that they might understand the scriptures. We pray Thee to open our understandings that we may understand that which is written in Thy Word. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. We pray therefore that our hearts may be opened and our minds illuminated by the Holy Spirit, so that we may be able to receive the truth in the love of it. Wilt Thou graciously shed light upon the sacred page. We believe this Book to have been written by men who spake as they were moved by the Holy Ghost; we believe in this very chapter before us the word of our Lord finds its fulfilment, He shall bring all things to your remembrance whatsoever I said unto you. So we pray that this evening the Holy Spirit may Himself open the Word of God to us. Let it please Thee, O Lord, to bring some who are at this moment in nature's darkness into the marvellous light of Thy gospel. May souls dead in trespasses and sins be quickened into newness of life; may many be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. So use this service to the glory of Thy great name in the salvation of souls and the edification of Thine own dear children. We ask it in the name of Jesus Christ our Lord, Amen.

THE words which I have read as a text were uttered by our Lord during the closing hours of His earthly life, as the shadows were deepening about Him and the cross was but a few hours distant. He spoke to His disciples about going away, and Peter wanted to follow Him at once; but the Lord told him that he could not follow Him then, but he should follow Him later. Then He said, "Whither I go ye know, and the way ye know." Thomas said unto Him, "We know not whither thou goest; and how can we know the way?" And this well-worn text was our Lord's answer to that expression of universal desire, What way shall we go? Whither shall we all go? What way leads home when the day's work is done and the shadows of the night come down? How shall we get home? — our Lord answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

### I.

Sooner or later every man and woman here will DESIRE TO GO TO THE FATHER — not now, we have many interests in life now; but some day we shall be separated from these temporal, transient, things; we shall be brought face to face with the realities of life, and we shall want to go. It is a matter of common observation that we must go somewhere: "The living know that they must die." It is just eighteen years ago to-day by the day of the week,

and eighteen on Tuesday by the day of the month, since I stood in this pulpit for the first time; and in eighteen years I have seen a great company depart. It seems to me there is scarcely a pew in this church from which someone has not gone who used to occupy it regularly. We must all go somewhere, even the veriest infidel knows that. If there be a man here who says, "I have no interest in your Bible, sir; I have no interest whatever in your gospel. I came in this evening to see how absurd you could be in abiding by these outworn theories." Well, allow me to tell you of one thing that is not outworn: the most up-to-date city in the world has not learned to do without cemeteries. Sooner or later you must all go somewhere; no matter what your creed is, no matter what your philosophy of life may be, no matter how antagonistic you may be to the gospel of the Lord Jesus Christ, you will have to go. It will not be a matter of choice with you, it will not be a question of whether you can pay the fare; "The place that knoweth us now shall know us no more for ever." Whether we like it or not, we shall have to move on.

When that hour comes, whither are you going, my friend? In what direction is your face set? What are your desires? What sort of a heaven do you want? What sort of future do you expect? Just sit down and think of that a little to-night, will you? And when I have done, and you have gone home, before you sleep will you take time to reflect upon that fact that is absolutely indisputable, that you will have to go, that you have no choice, you will have to bid farewell to all your friends and all the things of this world, and go somewhere. And I bid you in the name of the Lord solemnly to ask yourself the question, "What road am I travelling? Where am I going? At what goal do I expect at last to arrive?"

If you have your choice, in your saner moments at least, you will recognize and acknowledge that the life of the future, if it is to minister satisfaction to your soul, must consist of *something more than mere things*. How many people there are who are simply living to get a house to live in! Simply living to get food enough to keep them living! Living that they may get clothes enough to keep respectable! Living in things, as though a man's life consisted in the abundance of the things which he possesseth! And yet the most discontented people in the world are to be found among those who are denied nothing so far as material wealth is concerned. Better houses, better furniture, better food, better music, better climate — all these things cannot possibly make heaven for any one of us.

You have tired of "things" already. Did you ever see a man with a new motor car? I remember years ago when I bought my first bicycle, I spent more time keeping the thing clean than I did riding it. I really did — for a week or two; and after that I had no time to keep it clean at all! And these grown-up men buy a car and spend a lot of time polishing it as though that were all the world to

them. When they have had it a few months they forget whether it is black or white or yellow, or what colour it is, unless they have someone else to clean it for them. We are just a lot of little children playing with toys, and we soon become as tired of them as the children do of the things that Santa Claus brings them; we soon want new things. There is no heaven in "things".

*Nor is there heaven in places.* I see a great many places. I have just been on a seven thousand mile jaunt. When I get to a place, some friend brings around his car and says, "Let me show you the city." I feel like saying, "Please leave me in my room; I am tired of cities; they are all alike." "But I want to show you our new million dollar bridge" — "I do not care a tuppence for your million dollar bridge." What is there in places? One gets tired after a while of visiting places, and wants something more than that. Heaven is future life. If it is to satisfy us, it must be something more than a place. I verily believe I should get heartily tired of the streets of gold and the walls of jasper, if that were heaven. I can understand how anyone could get weary of the most abundant luxuries. No, there is no satisfaction in these things; heaven must be something more than a place.

And it must be *something more than persons.* What a tiresome lot we are! I used to know a dear lady, a member of this church, and one of the truest friends I ever had. She has gone to glory now. This friend said to me once, speaking of myself and of my predecessor, "You are going for a holiday? I am glad you are going. I shall be glad to see the last of you. I used to tell Dr. Thomas, your predecessor, that I was always glad to have him go away, and just as glad to see him come back again! I will tell you, Pastor, if you were living in my house with me, you would have to get out of my sight sometimes. I would get so tired of you!" I said, "I believe I should — and I believe it would be mutual."

A doctor told me some years ago that he had had a very busy winter. He had office help, but sometimes his wife would answer the telephone. He had been driven day and night; there had been a great deal of sickness. As it got toward spring, he began to feel his nerves were a little bit ragged. When he came down to breakfast he did not feel as cheerful as was his wont, and his wife was just as bad. So he said, "I went downtown one morning and came back at noon and said to my wife, 'I have arranged to have you go to California.' 'What!' 'Yes, I have wired and made your reservation, and here is your ticket and reservation on the train; you are going to California.' 'But what for?' 'I think you need a change.'" He said to me, "I did not tell her that I did! But I told a fellow-practitioner downtown that I was arranging to have my wife go to California and he said, 'Would it not be fine if you could arrange to go with her?' 'Well, I would be seven-eighths of a fool if I did that. Do you not know that what she needs is to get away from me?' So I sent her off, and about two months later when I went to bring her home, the woman who came tripping down to the train to meet me was the woman I married; we had another honeymoon." I do not know about that part of it, but the doctor said it was true, and we shall have to accept his word! But I do know it is possible to get tired of people, for the best of us are very disappointing. It is one of the hard things of life to discover how frail human nature is.

I wonder what heaven would be like if you and I had to live there together all the time? Would we get tired of each other? Well, we should unless we are a good deal

more perfect than we are now. I love you all, but I should not like to live with all of you — and I expect it is mutual! Just living together day by day we do get tired of each other. Yet there is a real home, for, stealing into our hearts, there comes a longing for things that do not fade, for places that do not tire, and for persons who do not wear out. And do you know, when God said, "It is not good that the man should be alone; I will make him an help meet for him," according to the teaching of God's Word, that had a spiritual analogy. Why did God make the world and create man in His own image and likeness? Because, may I reverently say, it was not good that He should be alone; He made us for Himself because He wanted somebody to love with an everlasting love — that is why He made us. Sin entered, but by His regenerating grace He brings us back to the condition in which we were first created. And no one in all the universe can ever satisfy us but God Himself.

Not very long before she left us, when I called on dear Mrs. Lillie, she said, "Pastor, I want to go home; I want to go home." If we are saved we shall some day want to go home; and home will be where God is, "Unto" — not heaven — but "unto the Father". Never shall we be at rest with Him.

## II.

WHAT IS THE WAY HOME? "No man cometh unto the Father, but by me." I am glad there is only one way. Those of you who travel about know how few people there are who are able to give directions. Go into a strange city and ask somebody the way to a certain place, and ninety-nine out of a hundred will assume you were born there, and that you know every merchant on the street, and every street in the city, and that you do not need any direction at all. You are told to go to Mr. Jones' store, and turn at Mr. Smith's corner, and go to Mr. Brown's. They assume that you know, and you do not know anything. There is not one man in a hundred who can direct you on the road. Occasionally you meet a man who can tell you how to go. What a blessing it is that the way is so simple, that there is only one way home — only one way! There is no dispute about it at all, there is only one way. "No man cometh unto the Father, but by me." There is no other way.

*A Christless righteousness will never take you home;* works of righteousness which you may do apart from Christ, a merit that is unrelated to Christ, a life of benevolence that has no inspiration from Him — whatever you do, whatever you are, apart from Christ, unless you know Him, you are not on the way home.

*A Christless church will never take you home* — and there are many of them to-day. Somebody was telling me only to-day of a church which specializes in dancing and every kind of amusement — everything, I suppose, but Christ. It will not profit, my friends, for you to say, "I am a Baptist." I fear there are some Baptists who are more Baptist than Christian, and who have no Christ. It will not save you to say, "I am a Methodist" — "No man cometh unto the Father, but by me." It is through Christ, whatever that may mean, but somehow it is through Christ we get home. No other church can save you, Roman Catholic, Anglican, Quaker, whatever they are; unless somehow you get to Christ, you are not going to get home. Any church, or all churches together, will not save you.

*A Christless creed will not save you.* It is well enough that a man should think nobly, that he should cherish lofty ambitions, it is well enough that he should live mor-

ally; but unless Christ be in your thought, unless what you believe of this life, of yourself, and of God, be that which He has told you, a Christless creed will never take you home. I am not telling you, for the moment, what it is; but I am just reminding you of the exclusiveness of the thing. No matter what wealth he has, no matter what learning he has, no matter what character he has, no matter what good works he may have to his credit, no matter how the world may applaud him and appreciate him, no matter how large a place he may occupy in human estimation, unless a man be in Christ, he is not going home. No man! That means exactly what it says, "No man cometh unto the Father, but by me." There is only one way home.

What is the way? "I am the way, the truth, and the life." What is Christianity? Christianity is Christ. We are going to have a great Baptist meeting here in June. Representatives are coming from all over the world; all the Baptists of the world are to be represented. There is going to be a great meeting. Some night when an orthodox preacher from the South is going to speak, on the same night on which he speaks, our friend, Professor Marshall, is to deliver an address; and on the same occasion there is to be an address by Dr. Shailer Mathews of Chicago! Is not that a pretty dish to set before the king! I will give you a quotation from Dr. Shailer Mathews. I have given it before, but I repeat it. He spoke in one of his books, "The Gospel of the Modern Mind", I think it was, of the possibility of a certain school of critics proving that Jesus never did live, and he asks the question, Supposing it should be demonstrated that Jesus Christ never had an historic existence, that He never was born in Bethlehem of Judaea, never lived at all, what then would happen to Christianity? This is his answer, "Conceivably, but to my mind, tragically, Christianity might survive Jesus." The man who said that does not know the Lord Jesus; he never did know Him; I do not care how great a scholar he is, the man who said that is not a Christian, cannot possibly be a Christian, for the reason that Christianity is not a philosophy, it is not a system of ethics, it is not a gospel of idealism merely: Christianity is Christ, a living, conquering, ever-living, Person, the God-man. And *He is the way* — He is the way. Salvation consists in vital union with Jesus Christ.

I should like to preach for a week, but I must not. We sing, "The way of the Cross leads Home." Christ said, "Whither I go ye know, and the way ye know." — "We know not whither thou goest; and how can we know the way?" "I am the way; you follow me." Christ went by way of the cross, and through the grave, and up the shining pathway to the skies, and entered into heaven itself with His own blood. That is the way, and there is no other — "The Way of the Cross leads Home."

Are you in that way, the blood-sprinkled way? Have you any other confidence, any other ground for hoping that you are saved but that Christ died for you? If you have, it is a vain hope, my friend. He is the way.

And *He is the truth*. I am glad that the truth is identified. I have said it in some places, I do not know whether I have said it here. Perhaps I have, but if so, I will repeat it. In my earlier years I used to wish that some great scholar would give his life to one task: that he would gather up all the problems, so-called, of the Old Testament and of the New, that he would survey all the difficulties, all the problems of life, and that he would gather into one volume an answer to every objection of unbelief, so that I could buy it for a little money, because I could not afford to buy so many books, and I had not time to read so many.

I used to say, "If I have to read all these books I will not have time to read my Bible." Will not someone gather up in one volume so that I may have all the truth? And then one day I found God had anticipated all my problems and given it to me here in the Book, and that I did not need anything else. Every question is answered in Jesus Christ, every problem is solved in Jesus Christ. The more I study the Book the more convinced I am that the answer to every question is in the Book itself; and if people would read the Book and let the Book speak, they would have less difficulty. And the seal and certification of the Book is the Person of our Lord; He is the truth.

Very well then, do you want to know what sort of man you are? Do not go to Professor Marshall. He will tell you that you are pretty good, when you know you are not. He will tell you that Christ "saw in all, the vilest of the vile, potential sainthood, an angel in fetters, the new man waiting the opportunity to throw the old man off. Beneath the ashes of collapsed human nature He knew that there were yet sparks of celestial fire." That is not true — and your wife knows it! If you want to know what manner of man you are, then go to Jesus Christ and He will tell you. He will tell you that you are such a bad lot that there is no chance for you at all. He will tell you human nature is so corrupt that it can never inherit the kingdom of God; and therefore, "Ye must be born again." That is the truth. Do not waste your time going to ask anybody else. Jesus Christ says that, and that is the truth, the last word on any subject. Take it and abide by it.

You want to know who God is, and what God is? Do not go to the modern critics. They will draw you a picture of God that is not God at all. The modernist's God reminds one of an indulgent old grandfather. I say that without irreverence. He is not God. What do men want? What do they need? "Shew us the Father, and 't sufficeth us." The disciples said to Christ, "Take us — take us — take us through to God somehow. We want to get above the lilies, above the beasts of the field, and the birds of the air, beyond the stars, and the chamber of the sun; we want to get to God. Tell us where He is, tell us who He is." "He that hath seen me, hath seen the Father. I am the truth about God." That is what Jesus Christ meant, and Jesus Christ is the only God you know, or ever will know — "He hath declared him."

"And the life"! He is the truth about ourselves, about God, about the world about us, about the future, about time, about eternity; He is the last word on any subject — but then *He is the life*. Through the grave He went, and He rose again. The old man dies — you saw it in the ordinance to-night; and the new man rises. Whence comes the quickening power? Whence comes the regenerating grace? Whence comes that vital principle? It is all in Christ.

The "American Association for the Advancement of Science" met here a while ago, and a lot of little men read papers on spontaneous generation, on the origin of life; and they said with one voice that science does not know whence life came. They hope that it may be chemically produced, but as far as they could go now they said, "Life comes from antecedent life; but where life came from originally we do not know." I am not a scientist, but I can tell them: "In him was life; and the life was the light of men." He was the life, and there is no life apart from God. It is not in the power of human nature to give life. Men can take life, but they cannot give it. God only can give life. I think it was Drummond who said long ago that God

had reserved a place in the genesis of life for His own direct appearance. It is so in the natural world: it is equally true in the spiritual: "You hath he quickened, who were dead in trespasses and sins." He is the life from the grave. He is the life in the glory; by His intercession we live; and because He lives we shall live also.

Shall we follow Him all the way home? Is it not Whittier who somewhere says: —

"When on my day of life the night is falling,  
And, in the winds from unsunned spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown.

"Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love Divine, O Helper ever present,  
Be Thou my strength and stay!

"Be near me when all else is from me drifting:  
Earth, sky, home's pictures, days of shade and  
shine;  
And kindly faces to my own uplifting  
The live which answers mine.

"I have but Thee, my Father! let Thy spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

"Suffice it if — my blood and ill unreckoned,  
And both forgiven through Thy abounding grace—  
I find myself by hands familiar beckoned  
Unto my fitting place.

"Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows for ever through heaven's green expansions  
The river of Thy peace.

"There, from the music round about my stealing,  
I fain would learn the new and holy song,  
And find at last, beneath Thy trees of healing,  
The life for which I long."

It is all in Him; we reach it through Christ alone.

Let us pray:

O Lord, if any are walking the broad road, if any have failed to find the wicket gate, may the Holy Spirit turn their steps toward God. Bless our meditation this evening; overrule its defections; use it, by Thy gracious Spirit's power, for the good of Thy people and for the salvation of souls. For Thy name's sake, Amen.

March 4, 1928.

#### SEMINARY CALENDAR FOR THE YEAR 1957-58

Registration ..... Monday, September 23, at 2.30 p.m.  
Lectures Begin ..... Tuesday, September 24, at 8.30 a.m.  
Convocation ..... October 17  
First Quarter Examinations ..... November 12-15  
Christmas Vacation ..... December 21 - January 6  
Second Quarter Examinations ..... January 14-17  
Third Quarter Examinations ..... March 11-14  
Fourth Quarter Examinations ..... April 29 - May 7  
Graduation ..... May 8

#### "THE HUSBANDMAN WAITETH FOR THE PRECIOUS FRUIT OF THE EARTH"

WHEN watching another work, it may often seem that his work is easy. It is not difficult to persuade ourselves that everyone else's work is easier than our own. We alone carry the backbreaking burden, and climb the steep hill! For example, what an easy time the farmer has! He has only to wait for things to grow! And his work is seasonable. During parts of the year he has nothing to do! So many people, who are not farmers, foolishly suppose. It is our opinion that there is scarcely any occupation requiring greater skill, and more arduous labour than that of farming. Notwithstanding, working with the soil has its attractions. We enter into partnership with the sun, and the rain, and the dew; that is to say, we enter into partnership with God.

But whoever is a partner with God must work, and work hard. Said the Lord Jesus, "My Father worketh hitherto, and I work." And so the husbandman cannot afford to regard the wind, the snow, or the rain, but must toil ceaselessly, if he is to know anything of the joy of harvest.

Farmers will be busy just now gathering in the fruits of their toil. They will not work union hours, but most of them from "sun-up" to "sun-down". And scarcely will they have harvested the fruits of this year's labour, when they must begin again, and get ready for next year. They will plough and harrow, and fertilize, even in the Autumn; and, of course, they will sow their Fall wheat.

In a recent sermon we spoke about the farmer waiting for God's season of visitation. And so he must. And here is an instructive scripture: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

We quote it to call attention to the necessity for the "long patience" which the successful husbandman must exercise. And it is that virtue we specially commend to ourselves, and to our readers. "Let us not weary in well doing: for in due season we shall reap, if we faint not." But the "due season" will not be to-morrow. In the Lord's work it may not be this year, or next year. We do not know when it will be: we only know that if we have "long patience" we shall ultimately reap. We may even have to wait until the Lord's coming to receive our reward. Much that we do will seem to be a useless expenditure of time, and energy; but it is not so, if it is done in the name of the Lord: "Be patient, therefore, brethren, unto the coming of the Lord."

—DR. T. T. SHIELDS

#### SEMINARY KITCHEN

The time of harvest and preserving is here again. In the past the Seminary has been grateful for the many friends who have preserved food stuffs for the Students' Kitchen. The students run their own kitchen and with the gifts of friends are able to keep food costs at a minimum. A "canning-bee" would be a worthwhile project for ladies' groups in country places. We have jars for any who would like to fill them. Jars marked will be returned to the owners.

#### A GLORIOUS PRIVILEGE

It is a glorious thing to preach the unsearchable riches of Christ! We do not value it aright till we are deprived of it. Then Phillip Henry's saying is felt to be true — that he would beg all the week in order to be allowed to preach on the Sabbath day.

—ROBERT MURRAY McCHEYNE.

# The Leading of the Spirit, the Secret Token of the Sons of God

By Charles H. Spurgeon

"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

**C**HILDREN are expected to bear some likeness to their parents. Children of God, born of the grandest of all parents, regenerated by the almighty energy of the divine Spirit, are sure to bear a high degree of likeness to their heavenly Father. We cannot be like God in many of his divine attributes, for they are unique and incommunicable: it is not possible for us to wield his power, or to possess his infinite knowledge, neither can we be independent and self-existent, or possessors of sovereignty or worshipfulness. Man can never be so expressly the image of the Father as Jesus is, for he is in a mysterious sense the only begotten Son of God. We can imitate God, however, in many of his attributes; mainly those of a moral and spiritual kind. We must in these qualities be "imitators of God as dear children," or our heavenly pedigree cannot be made out. The point mentioned in the text must never be matter of question, for if that be doubtful our filial relationship to God is unproved. We must be "led by the Spirit of God". That divine Spirit who is ever with the Father and the Son must be evermore with us so that we are guided, instructed, impelled, quickened, actuated, influenced by him, or else we must not dare to think ourselves the sons of God.

The idea of a divine fatherhood extending over all mankind does not appear to have been recognized by the apostle Paul, in this text at any rate. Here the fatherhood is for some, not for all, and the text discriminates between the "as many as are led by the Spirit of God" and the rest of mankind who are under no such influence. In men who are devoid of the Holy Ghost there is another spirit, and that other spirit marks them out as sons of another father: "they are of their father the devil, for his works they do." There have been two seeds from the beginning, the seed of the woman and the seed of the serpent, and it is both untrue and immoral to believe that God stands in the same relation to the two opposing families. No, my brethren, our Father who is in heaven is not to be claimed as father by the unbeliever, for to them Jesus expressly says, "If God were your Father, ye would love me."

The text furnishes us with a very simple but sharp and decisive test, which we shall do well to use upon ourselves. It should be employed to try every one of us. If it had said, "As many as have been baptized are the sons of God," we might have been content to sit very easily in our places. If it had said, "As many as eat and drink at the holy feast of Christian fellowship are the children of God," we might have remembered how short a time ago we were sitting with the saints around the communion table. If the doing of certain external acts, or the utterance of certain prayers, or the avowal of orthodox principles, or abstinence from the grosser vices had been made the royal mark and heavenly seal of the children of God, we might have taken our ease after ascertaining that we are correct as to these things. If being united with an earnest church, and being members of a faithful community, had been divinely ordained to be an unquestionable certificate of sonship with

the Lord Most High, we might have rested perfectly satisfied without putting ourselves into the crucible: but, since these things are not so arranged, I trust that none of us will be so unwise as to neglect the examination which the text suggests to every prudent mind. Come, my brethren, take nothing for granted on so weighty a business as your soul's eternal interests, but search for evidence and see to the matter as wise house-holders would do if their whole substance were at stake. Those who are "led by the Spirit of God" are the sons of God; those who are not led by the Spirit of God are not his sons: therefore search and see what spirit is in you, that ye may know whose children ye are.

To help you in this matter I purpose that we should consider, first, where it is that the Spirit of God leads men, that we may see whether he has ever led us there.

## I. WHITHER DOES THE SPIRIT OF GOD LEAD THE SONS OF GOD?

First of all, he leads them to *repentance*. One of the first acts of the Holy Spirit is to guide the sons of God to the mercy seat with tears in their eyes. He leads us into the abominable chambers of imagery concealed within our fallen nature, unfastens door after door and sets open before our enlightened eyes the secret places polluted with idols and loathsome images portrayed upon the wall. He points out with his hand of light the idol gods, the images of jealousy, the unclean and abominable things within our nature, and thus he astonishes us into humility. We could not have believed that such evil things haunted our souls, but his discoveries undeceive us and correct our boastful estimates of ourselves. Then, with that same finger, he points to our past life and shows us the blots, the errors, the wilful sins, the sins of ignorance, the aggravated transgressions, the offences against light and knowledge, which have marred our career from our youth up: and whereas, previously, we looked upon the page of our life, and thought it fair, when the Spirit has led us into light we see how black our history has been, and, being filled with shame and sorrow, we cry out for the ear of God, that we may there confess our sins, and acknowledge that if he should smite us into hell it would be no more than we deserve. Dear friend, did the Holy Spirit ever lead you to the stool of repentance? Did he ever cause you to see how basely you have treated your God, and how shamefully you have neglected your Saviour? Did he ever make you bemoan yourself for your iniquities? There is no way to heaven but by Weeping-cross. He who never felt the burden of his sin will yet be crushed beneath its enormous weight when, like some tottering cliff, in judgment's dreadful hour, it will fall upon him and grind him to powder. No man ever goes to the chamber of true repentance till the Holy Spirit leads him there, but every child of God knows what it is to look on him whom he has pierced, and mourn for his sin. Holy sorrow for sin is as indispensable as faith in the atoning blood, and the same Spirit who gives us peace through the



great sacrifice also works in us a hearty grief for having grieved the Lord. If you have from your youth up never felt any special mourning for sin, then may God begin the gracious work in your heart, for salvation is certainly not wrought in you. You must have repentance, for repentance is absolutely necessary to the divine life. "Except ye repent ye shall all likewise perish." The prodigal must cry, "Father, I have sinned;" the publican must smite on his breast and pray, "God be merciful to me a sinner." As well destroy one of the valves of the heart and yet hope to live as take away repentance, which is the inseparable life-companion of faith. A dry-eyed faith is no faith at all. When a man has his face towards Jesus his back is necessarily turned on his sins: As well look for spring in the garden without the snowdrop as look for grace in the heart without penitence. That faith which is not accompanied by repentance is a spurious faith, and not the faith of God's elect; for no man ever trusts Christ till he feels he needs a Saviour, and he cannot have felt that he needs a Saviour unless he has been wearied with the burden of his sin. The Holy Ghost leads men first to repentance.

He leads them at the same time, while they think little of themselves, to *think much of Jesus*. Were you ever led to the cross, beloved? Did you ever stand there, and feel the burden fall from off your shoulders, and roll away into the Redeemer's sepulchre? When Dr. Neale, the eminent Ritualist, took John Bunyan's "Pilgrim's Progress", and Romanized it, he represented the pilgrim as coming to a certain bath, into which he was plunged and washed, and then his burden was washed away. He explains this to be the bath of baptism, though I have never yet seen in any Ritualistic church a baptistry large enough to wash a pilgrim in. However, according to this doctored edition of the allegory, Christian was washed in the laver of baptism, and all his sins were thus removed. That is the High Church mode of getting rid of sin: John Bunyan's way, and the true way, is to lose it at the cross. Now, mark what happened. According to Dr. Neale's "Pilgrim's Progress," that burden grew again on the pilgrim's back, and I do not wonder that it did, for a burden which baptism can remove is sure to come again: but the burden which is lost at the cross never appears again for ever. There is no effectual cleansing for sin except by faith in that matchless atonement offered once for all on Calvary's bloody tree, and as many as are led by the Spirit of God are the sons of God. The Spirit of God never led a man to think little of Christ, and much of priests. The Spirit of God never led a man to think little of the atoning blood and of simple faith in it, and much of outward forms and ceremonies. The Spirit of God sinks the man and lifts up the Saviour, lowers flesh and blood into the grave, and gives to man new life in the risen Lord, who also hath ascended up on high. "He shall glorify me," said Christ of the Comforter; and that indeed is the Comforter's office.

Now, my dear friends, has the Spirit ever made the Lord Jesus glorious in your eyes? Brethren and sisters, this is the one point above all others. If the Holy Ghost has never made Christ precious to you, you know nothing about him. If he has not lifted Jesus up and sunk your own confidences, if he has not made you feel that Christ is all you want, and that more than all in him you find, then he has never wrought a divine change in your heart. Repentance and faith must stand gazing upon the bleeding Saviour, or else hope will never join them and bring peace as his companion.

When the Spirit has glorified Jesus he leads us to know

*other truths*. The Holy Ghost leads the sons of God into all truth. Others go astray after this falsehood or that, but the sheep of God will not hear the voice of strange leaders, their ears are closed to their flatteries: "a stranger will they not follow, for they know not the voice of strangers." Beloved, no lie is of the truth, and no man who receives a lie has been led by the Spirit of God into it, let him say what he may. On the other hand, truth is like a closed chamber to the unregenerate man; he may read the table of contents of the precious storehouse, but into that secret room he cannot enter: there is one that hath the key of David, who openeth and no man shutteth; and the key with which he openeth is the power of the Holy Ghost. When he opens up a doctrine to a man, the man learns it aright, but he never can know it else. You may go to college, and sit at the feet of the most learned Gamaliel of the day, but you can never know the truth in the heart unless the Holy Ghost shall teach you. We never know a truth in the power of it till it is burned into our soul, as with a hot iron, by an experience of its power, or engraven as upon brass by the mystic revelation of the Spirit. Only the Spirit of God can interweave the truth with the heart, and make it part and parcel of ourselves, so that it is in us and we are in it. Have you thus been led into the truth? If so, give God the glory, for thus the Spirit of God certifies your adoption.

The children of God are led not only into knowledge, but into *love*. They are brought to feel the warmth of love as well as to see the light of truth. The Spirit of God causes every true-born son of God to burn with love to the rest of the family. He who is a stranger to Christian love is a stranger to divine grace. Brethren, we have our disputes, for we dwell where it must needs be that offences come; but we would be slow to take offence and slower still to give it, for we are one in Christ Jesus, and our hearts are knit together by his Spirit. I take it that no honest man ought to hold his tongue concerning any of the errors of the day, it is a mean way of cultivating ease for yourself, and gaining a popularity not worth the having; we must speak the truth whether we offend or please, but this is to be done *in love and because of love*. God save us from that suggestion of Satan which advises us to speak only those soft things which please men's ears, for he who gives way to this persuasion is a traitor to truth and to the souls of men. The true man of God must speak against every evil and false way; but there beats in his heart a strong affection to every child of God, whatever his errors and his faults may be. The knife of the surgeon is mercifully cruel to the cancer, not out of ill will to his patient, but out of an honest desire to benefit him; such affectionate faithfulness we have need to cultivate. Love to the saints is the token of the saints. There is an inner church of God's own elect, within every one of the Christian denominations, and this church is made up of men spiritually enlightened, who know the marrow and mystery of the gospel, and whenever they meet, however diversified may be their views, they recognize one another by a sort of sacred freemasonry, the one Spirit which quickens them all alike leaps within them as it recognizes the one life in the bosoms of others. Despite their mental divergences, ecclesiastical associations, and doctrinal differences, spiritual men no sooner hear the password, and catch the mystic sign, than they cry, "Give me thy hand, my brother, for my heart is even as thy heart. The Spirit of God has led me and he has led thee, and in our way we tread step by step together; therefore let us have fellowship with each other." The outsiders of the

camp, the mixed multitude that come up out of Egypt with our Israel, fall both into fighting and lust; but the children of the living God, who make the central body-guard of the ark of the Lord, are one in heart with each other, and must be so. "We know that we have passed from death unto life, because we love the brethren."

The Holy Spirit leads us into *intense love for the souls of sinners*. If any man shall say, "It is no business of mine whether men are lost or saved," the Spirit of God never led him into such inhumanity. Bowels of iron have never felt the touch of the Spirit of Love. If ever a preacher's spirit and teaching legitimately lead you to the conclusion that you may view the damnation of your fellow men with complacency or indifference, you may be sure that the Spirit of God never led him or you in that direction. The devil has more to do with some men's pitiless theology than they imagine. Christ's eyes wept over the sinner's doom, may the Lord save us from thinking of it in any other spirit. He who does not love his fellow man whom he has seen, how can he love God whom he has not seen? Does God look with complacency upon the ruin of our race? Did he not love men so well that he gave his only begotten Son for them? And will he have his own children cold, stoical, and indifferent to the loss of human souls? Beloved, if we dwell with Cain and cry, "Am I my brother's keeper?" the Spirit of God never led us there; he leads us into tenderness, sympathy, compassion, and tearful effort, if by any means we may save some.

Further, the Spirit of God leads the sons of God into *holiness*. I shall not attempt to define what holiness is. That is best seen in the lives of holy men. Can it be seen in your lives? Beloved, if you are of a fierce, unforgiving spirit, the Holy Ghost never led you there; if you are proud and hectoring, the Holy Ghost never led you there; if you are covetous, and lustful after worldly gain, the Holy Ghost never led you there; if you are false in your statements, and unjust in your actions the Holy Ghost never led you there. If I hear of a professor of religion in the ball-room or the theatre I know that the Holy Ghost never led him there; if I find a child of God mixing with the ungodly, using their speech, and doing their actions, I am persuaded the Holy Ghost never led him there. But if I see a man living as Christ would have lived, loving and tender, fearless, brave, honest, in all things minding to keep a good conscience before God and men, I hope that the spirit of God has led him; if I see that man devout before his God, and full of integrity before his fellow men, then I hope and believe that the Spirit of God is his leader and influences his character. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." I do not wish to speak sharply, but I feel that I must speak plainly, and I feel bound to say that there is far too much hypocrisy among professing Christian people. Many wear the name of Christian, and have nothing else that is Christian about them. It is sorrowful that it should be so, but so it is; false professors have lowered the standard of Christian character, and made the church so like the world that it is hard to say where one begins and the other ends. We exercise church discipline as best we can, but for all that there is a seed of mischief which does not develop into open and overt sin, which we cannot remove by discipline, for we are forbidden to root up the tares lest we root up the wheat with them. Men and brethren, we must be holy! It is of no use our talking about being ortho-

dox in belief: we must be orthodox in life, and, if we are not, the soundest creed will only increase our damnation. I hear men boast that they are Nonconformists to the backbone, as if that were the essential matter: better far be Christians to the heart. What is the use of ecclesiastical Non-conformity if the heart is still conformed to the world? Another man will glory that he is a Conformist, but what is the good of that unless he is conformed to the image of Christ? Holiness is the main consideration, and if we are not led into it by the Spirit of Holiness neither are we the sons of God.

Furthermore, the Holy Ghost leads those who are the children of God into *vital godliness* — the mystic essence of spiritual life. For instance, the Holy Ghost leads the saints to prayer, which is the vital breath of their souls. Whenever they get true access to the mercy-seat it is by his power. The Holy Spirit leads them to search the word, and opens their understandings to receive it; he leads them into meditation, and the chewing of the cud of truth; he leads them into fellowship with himself and with the Son of God. He lifts them right away from worldly cares into heavenly contemplations; he leads them away to the heavenly places, where Christ sitteth at the right hand of God, and where his saints reign with him. Beloved, have you ever felt these leadings? I am talking of them, but do you understand them? Are these things matters of constant experience with you? It is easy to say, "Yes, I know what you mean." Have you felt them? Are these every-day things with you? for, as the Lord liveth, if you have not been led into prayer, and into communion with God, the Spirit of God is not in you, and you are none of his.

The Spirit of God, moreover, leads the sons of God into *usefulness*, some in one path, and some in another, while a few are conducted into very eminent service, and into self-consecration of the highest order. We bless God for missionaries who have been led of the Spirit of God among the wildest tribes to preach Jesus Christ. We thank God for the holy women, who, at home, have been led into the darkest part of this city to labour amongst the most fallen and depraved, to lift up Christ before them that he might lift them up to himself. Blessed are those men and women who are led by the Spirit of God into labours more abundant, for the more abundant shall be their joy. Methinks I ought to remind you all that if you are doing nothing for Jesus the Spirit of God has never led you into this idleness. If you eat the fat and drink the sweet in the house of God, but never do a hand's turn for the household, the Spirit of God cannot have taught you this abominable sloth. There is a something for every one of us to do, a talent committed to the charge of every believer, and if we have the Spirit of God dwelling in us he will tell us what the Lord has appointed us to perform, he will strengthen us for the doing of it, and set his seal and blessing upon it when it is done. Those dead branches of the vine which yield no clusters for the Lord, either by patience in suffering or activity in working, have no evidence that they are of the household of faith. Those who take no part in labours for Jesus can hardly hope that they will ultimately be partakers in his glory with him.

Thus have I, in a plain manner, without diving too deep into the matter, given you an answer to the question, "Whither does the Spirit of God lead the sons of God?"

II. I shall now answer another question with still greater brevity — HOW DOES THE SPIRIT LEAD THE SONS OF GOD?

The reply would be this: *the Spirit of God operates upon our spirits mysteriously*. We cannot explain his mode of operation, except that we shall probably be right if we conclude that he operates upon our spirits somewhat in the same way which our spirits operate upon other men's spirits, only after a nobler sort. Now, how do I influence the spirit of my friend? I do it usually by imparting to him something which I know, which I hope will have power over his mind by suggesting motives to him, and so influencing his acts. I cannot operate upon my neighbour's mind mechanically; no tool can touch the heart, no hand can shape the mind. We act upon matter by machinery, but upon mind by argument, by reason, by instruction, and so we endeavour to fashion men as we desire. *One great instrument which the Holy Ghost uses upon the mind is the word of God*. The word, as we have it printed in the Bible, is the great instrument in the hand of the Spirit for leading the children of God in the right way. If you want to know what you ought to do, say as the old Scotchman used to say to his wife, "Reach down yon Bible." That is the map of the way, the heavenly pilgrim's knapsack guide; and if you are led by the word of God the Spirit of God is with the word, and works through it, and you are led by the Spirit of God. Quote chapter and verse for an action, and, unless you have wrested the passage, you may rest assured you have acted rightly. Be sure that such and such a thing is a command of God written in the book, inspired by the Holy Ghost; and you do not need a voice of thunder from heaven or an angelic whisper, you have a more sure word of prophecy, unto which you will do well if you take heed as unto a light that shineth in a dark place.

*The Spirit of God also speaks through his ministers*. The word preached is often blest, as well as the word written, but this can only be the case when the word preached is in conformity with the word written. At times God's ministers seem to give the written word its own voice, so that it sounds forth as if just spoken by the seer who originally received it. As they speak it drops into the ear like honey from the comb, it leaps forth like water from the well-head; and at such times goes into the heart fresh and warm, with even a greater energy than when we read it alone in our chamber. How often do we feel when we read a truth in a book (even though that book is God's word) our sluggish condition prevents its having such power over us as it has when a man of God who has experienced it, and tasted it, and handled it, speaks of it as the outpouring of his own soul. May God grant that the ministry which you usually attend may be to you the voice of God. May it be guidance to your feet, comfort to your heart, invigoration to your faith, and refreshment to your soul, and while you are sitting in the house of prayer may you feel, "That word is for me: I came here not knowing what to do, but I have received direction; I was faint and weary, but I have obtained consolation and strength. The voice of the pastor has been as the oracle of God to my soul, and now I go my way comforted as Hannah did when the Lord's servant had spoken peace to her soul."

Upon another point I would speak with great caution, and would have you think of it with more caution still, for it is a matter which has been sadly abused and turned to fanatical purposes. The Spirit of God does, I believe, *directly, even apart from the word, speak in the hearts of the saints*. There are inward monitions which are to be devoutly obeyed, guidances mysterious and secret, which must be implicitly followed. It is not a subject for common talk, but is meant for the ear of the intelligent believer

who will not misunderstand us. There will come to you sometimes, you know not why, certain inward checks, such as Paul received when he essayed to go into Mysia, but the Spirit suffered him not. There is a certain act which you might do or might not do, but an impulse comes upon you which seems to say, "Not that, or not now." Do not violate that inward restraint. "Quench not the Spirit." At another time a proper thing, a fit thing, will have been forgotten by you for a time, but it comes upon you strongly that it is to be done at once, and for some reason you cannot shake off the impression. Do no violence to that impulse. It is not to every man that the Holy Ghost speaks in such a way; but he has his favoured ones, and these must jealously guard the privilege, for perhaps if they are deaf when he speaks he may never speak to them any more in that way. If we render reverent obedience to divine monitions they will become far more common with us. "Why," says one, "you run into Quakerism." I cannot help that. If this is Quakerism I am so far a Quaker: names do not concern me one way or another. You each one know whether your personal experience gives confirmation to what I have advanced or otherwise, and there let the question end; for, mark you, I advance this with caution, and do not set up such monitions as indispensable signs of a son of God. There is a story told (and many such some of us could tell almost as striking) of a certain friend who one night was influenced to take his horse from the stable, and ride some six or seven miles to a certain house where lived a person whom he had never seen. He arrived at dead of night, knocked at the door, and was answered by the master of the house, who seemed to be in great confusion of mind. The midnight visitor said, "Friend, I have been sent to thee, I know not why, but surely the Lord has some reason for having sent me to thee. Is there anything peculiar about thy circumstances?" The man, struck with amazement, asked him to come upstairs, and there showed him a halter tied to a beam. He was putting the rope about his neck to commit suicide; when a knock sounded at the door, he resolved that he would go down and answer the call, and then return and destroy himself; but the friend whom God had sent talked to him, brought him to a cooler mind, and helped him in the pecuniary difficulty which embarrassed him, and the man lived to be an honourable Christian man. I solemnly declare that monitions equally powerful have guided me, and their results have been remarkable to me at any rate. For the most part these are secrets between God and my own soul, neither am I eager to break the seal and tell them to others. There are too many swine about for us to be very lavish with our pearls. If we were obedient to such impulses, if we did not save suicides we might save souls, and might often be in the hands of God as angels sent from heaven: but we are like the horse and the mule, which have no understanding, whose mouth must be held in with bit and bridle; we are not tender enough to be sensitive to the divine influence when it comes, and so the Lord does not please to speak to many of us in this way so frequently as we could desire. Still, it is true that "as many as are led by the Spirit of God," however he may lead them, "they are the sons of God."

Let me here remark that being "*led by the Spirit of God*" is a remarkable expression. It does not say, "As many as are driven by the Spirit of God." No, the devil is a driver, and when he enters either into men or into hogs he drives them furiously. Remember how the whole herd ran violently down a steep place into the sea. Whenever you see

a man fanatical and wild, whatever spirit is in him it is not the Spirit of Christ. The Spirit of Christ is forcible, it worketh mightily, but it is a quiet Spirit; it is not an eagle, but a dove. He comes as a rushing wind, and fills the house where the disciples are sitting, but at the same time he comes not as a whirlwind from the wilderness to smite the four corners of the habitation, or it would become a ruin. He comes as a flame of fire sitting upon each of the favoured ones, but it is not a flame of fire that burns the house and destroys Jerusalem. No, the Spirit of God is gentle; he does not drive, but lead. "As many as are led by the Spirit of God, they are the sons of God." The Spirit treats us honourably in thus working; he does not deal with us as with dumb, driven cattle, or soulless waves of the sea; he treats us as intelligent beings, made for thought and reflection. He leads us as a man guideth his child, or as one leadeth his fellow, and we are honoured by subjecting our minds and wills to so divine a Spirit. Never is the will truly free until the Holy Ghost sweetly subdues it to willing obedience.

Thus the Spirit of God works, though we cannot explain the method, for that is a thing too wonderful for us, and sooner may we know the path of an eagle in the air, or the way of a serpent upon a rock. As we cannot walk in search of the springs of the sea, so is this also hidden from all living. We have said somewhat upon the subject, and, as far as we can, have answered the question, "How does the Spirit of God lead the children of God?" but we are of yesterday, and know nothing, and, therefore, confessing our ignorance, we pass on.

III. The last question is, WHEN DOES THE SPIRIT LEAD THE SONS OF GOD? Ah, brethren, that question needs anxious answering.

The Spirit of God *would* always lead the sons of God, but, alas, there are times when even children of God will not be led. They are wilful and headstrong, and start aside. The healthy condition of a child of God is to be always led by the Spirit of God. Mark this — led by the Spirit every day; not on Sundays only, nor alone at periods set apart for prayer, but during every minute of every hour of every day. We ought to be led by the Spirit in little things as well as in great matters, for, observe, if we were led by the Spirit all our lives in all other matters, yet, if only one action apart from the Spirit were suffered to run to its full results, it would ruin us. The mercy is that the Lord restoreth our souls; but there is never a single hour when a Christian can afford to wander from the way of the Spirit. If you have a guide along an intricate pathway, and you allow him to conduct you for half an hour, and then say, "Now, I shall direct myself for the next five minutes," in that short space you will lose the benefit of having a guide at all. It is clear that a pilot who only occasionally directs the ship is very little better than none. If you are traversing an unknown and difficult pathway it would render all directions useless if you were to say, "They told me to turn to the right at this corner, but I mean to try the left." That one turning will affect the whole of your after journey. If we err, and are really sons of God, our divine leader will make us retrace our steps with bitter tears, and feel what an evil and bitter thing it is to have chosen our own delusions. If we use our divine leader wisely we shall always follow him. Child of God, the Spirit must lead you in everything. "Well, but," say you, "will he?" Ah, "Will he?" Yes, to your astonishment. When you are in difficulties, consult the Holy Spirit in the Word. Hear what

God speaks in the inspired volume, and if no light comes from thence kneel down and pray. When you see a sign-post in a country road, and it tells you which way to go, you are glad to follow its directions; but if in your perplexities you see no sign-post, what are you to do? *Pray*. Cast yourself upon the divine guidance, and you shall make no mistake; for even if you happen to pick the roughest road it will be the right one if you have selected it with holy caution, and in the fear of God. Beloved, the Lord will never let a vessel be dashed upon the rocks whose tiller has been given into his hands. Give up the helm to God, and your barque will thread the narrow winding channel of life, avoid every sandbank and sunken rock, and arrive safely at the fair havens of eternal bliss.

The question — when are the sons of God led by the Spirit? is to be answered thus, — when they are as they should be, they are always distinctly led by Him; and though, owing to sin in them, they are not always obedient to the same degree, yet the power which usually influences their lives is the Spirit of God.

Now I close, using the text thus. First as a *test*. Am I a child of God? If so, I am led by the Spirit. Am I led by the Spirit? I am afraid some of you never think of that matter. By whom are you led? Hundreds of religious people are led by their minister or by a Christian friend, and so far so good for them; but their religion will be a failure unless they are led by the Spirit. Let me put the question again that you may not shirk it, — Are you led by the Spirit? If you are, you are a child of God, and if not, you are none of His.

That gives me a second use of the text, namely, the use of *consolation*. If you are a child of God you will be led by the Spirit. Now, are you in doubt to-night? Are you embarrassed? Are you in difficulties? Then the sons of God are led by the Spirit, and you will be led. Perhaps you are looking a long way ahead, and you are afraid of difficulties in your old age, or at the death of a relative. Now, God has not given us eyes to pry into the future, and what is the use of our peering where we cannot see? Leave it all to your heavenly Father; and you will be unerringly led by the Holy Ghost. When you come to the place where you thought there would be a difficulty, very likely there will be none. "Who shall roll away the stone from the door of the sepulchre?" said the holy women, but when they came to the sepulchre, lo, the stone was rolled away already. Go on as a child of God, walking by faith, with the full assurance that the path of faith, if not an easy one, will always be a safe one; and all will be well, and you will be led in a right way to a city of habitations.

The last word of all is, the text is an *assurance*. If you are led by the Spirit of God then you are most certainly a son of God. Can you say to-night, "I do yield myself up to the Lord's will. I am not perfect, I wish I were; I am burdened with a thousand infirmities, but yet if the Lord will teach me I am willing to learn, if he will have patience with me I will strive to follow him. Oh, what would I give to be perfectly holy! I long to be pure within. I wish above all things else in this world that I may never grieve my God, but walk with him in the light as he is in the light, and have fellowship with him, while the blood of Jesus Christ his Son cleanses me from sin"? My brother, be well assured that none ever longed like that but a child of God. Flesh and blood hath revealed this unto thee. No soul, except an heir of heaven, ever had such wishings, and aspirings, and groanings after holiness, and such sorrowings over failures and mistakes. The text does not say, "He who

runs in the Spirit is a son of God," but he that is *led* by the Spirit of God. Now, we may stumble whilst we are being led; a man may go very slowly while he is being led; he may go on crutches while he is being led; he may crawl on his hands and knees while he is being led; but none of these absolutely prevent his being truly led. With all your weaknesses and infirmities, the point is — Are you led by the Spirit of God? If you are, all your infirmities and failures are forgiven you for Christ's name's sake, and your being led is the mark of your being born from above. Go home and rejoice in your sonship, and pray God if you have been weak to make you strong, if you have been lame to heal you, and, if you have crept along on your hands and knees, to help you to walk uprightly; but, after all, bless him that his Spirit does lead you. If you can only walk, ask him to make you run; and if you can run, ask him to make you mount on wings as eagles. Do not be satisfied with anything short of the highest attainments; and, at the same time, if you have not reached them, do not despair. Remember that in most families there are babes as well as men and women: the little child in long clothes carried in the arms, and laid on the breast, is just as dear to the parent as the son who in the fulness of his manhood marches by his father's side, and takes his share in the battle of life. You are sons of God if you are led by the Spirit, however small your stature and feeble your grace. The age, strength, or education of the man are not essential to his sonship, but the trueness of his birth is the all-important matter. See ye to it that ye are led by the Spirit, or your parentage is not from above.

If you have been condemned by this sermon, then fly away to Jesus, and penitently and trustfully rest in him. May the Spirit of God lead you to do that, and you are then a child of God. May He bless you now. Amen.

#### THE MINISTRY OF THE WORD IN JARVIS STREET

**T**HIS past week it was the joy of the Jarvis Street family to welcome three former graduates of Toronto Baptist Seminary. The Thursday evening Bible Lecture was given by Rev. D. Macgregor, pastor of First Baptist Church, Sault Ste. Marie, Ontario. In the exposition of Psalm 116 we were brought into the practical every day experience of the psalmist. "I love the Lord, because he hath heard my voice and my supplications." It was a time spent in the heavenly places in Christ Jesus.

Rev. B. R. Oatley-Willis, Pastor of Bethany Baptist Church, Harriston, Ontario, brought a stirring word from 1 Corinthians 6:19-20 to the Adult Bible Class. The believer is not his own. He has been purchased by the blood of the Lord Jesus Christ and his duty is to glorify God. We are to let our light so shine before men that they may see our good works, — not to glorify ourselves — but that they might glorify our Father which is in heaven.

Sunday morning Rev. G. B. Hicks, pastor of the Regular Baptist Churches at Brownsburg, and the Gore in Quebec, brought the message. Mr. Hicks took as his text Luke's narrative of the healing of Blind Bartimaeus. Jesus living in the shadow of the cross had concern for one in need even as He had shown toward the woman of Samaria. While on the cross men reviled Him and spat upon Him but in His agony He cried, "Father, forgive them, for they know not what they do." Christ in His dying hour gave eternal hope to the repentant thief, "Today thou shalt be with me in paradise." Here Christ shows mercy to Blind Bartimaeus.

What an affliction, blindness! Perhaps Bartimaeus had once seen but now missed beholding the beautiful. But while blind, God had granted hearing. Bartimaeus heard, "And hearing the multitudes pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by." You may have doubts, do not let them prevent you from coming to Jesus. Jesus invites you to come and reason with Him. Even in your skepticism and unbelief cry, "Jesus, Son of David, have mercy on me." Some rebuked Bartimaeus but he cried the more. There may be those who would keep us from coming to the Saviour, but call, "for whosoever shall call upon the name of the Lord shall be saved."

Jesus has passed by. None can say, "He never passed my way." God in grace has provided many ways, pastors, teachers, godly mothers and fathers, the Bible in which we might hear that Jesus has passed by even as He left heaven's glory and came down to die, the Just for the unjust that He might bring us to God. Missionaries must labour to reduce unknown languages to writing but God hath spoken in a language known to all in nature. "The heavens declare the glory of God; and the firmament showeth his handiwork." God hath witnessed through his creation and man is without excuse. Jesus purposely passed by that the blind might exercise faith and receive sight and salvation.

The natural thing for the soul made new is to walk along with Jesus. Bartimaeus followed Christ and glorified God. How say some, I follow Jesus, and do not His works? Do we follow Christ? He that loveth the world is none of His. "My sheep hear my voice and they follow me."

Had Bartimaeus missed mercy as Jesus had passed by before, and lost many precious days or years? How many times has Jesus passed by and you have not called? For Bartimaeus it may have been his last opportunity for it was the last time Jesus passed by Jericho. What if he had not called? "Behold, I stand at the door and knock." Jesus is waiting to be gracious. Cheer up Christian, you may be impaired but count the privileges which are yours and see what blessings Jesus has for you.

Is there a sinner awaiting  
Mercy and pardon to-day?  
Welcome the news that we bring him:  
'Jesus is passing this way!'  
Coming in love and in mercy,  
Pardon and peace to bestow,  
Coming to save the poor sinner  
From his heart — anguish and woe.

One of the girls of the Sunday School responded to the invitation.

A helpful message entitled "Eternal Heritage" from Psalm 119:111, "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart," was brought by Rev. S. A. Tulloch and broadcast over CHWO Oakville, dial 1250. Almost every verse of the one hundred and nineteenth Psalm speaks of God's Word. He refers to Christ's commandments, judgments, law precepts, statutes, testimonies.

The Psalmist possessed the solemn conviction that Scripture was the very Word of God, not the words of mortal man. It was Paul's conviction for, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto

all good works." Peter declares: "Holy men of God spake as they were moved by the Holy Spirit." In God's Word the psalmist rejoiced.

The psalmist had chosen and accepted God's Word as his inheritance. How is God's Word a heritage? It portrays the Lord Jesus Christ. It reveals to man his sin and its consequences of death. It unfolds the truth of God's righteousness and holiness and hatred of sin. It uplifts God's well-beloved Son as the sinner's only Saviour. God gave His Son who came from heaven's glory to this sin cursed earth to be tempted in all points as we are yet without sin. God's Word is a map leading man from the city of destruction to the eternal city whose maker and builder is God. Jesus is the way. John the Baptist said, "Behold, the lamb of God." Paul wrote, "There is one God and one mediator between God and men the man Christ Jesus." Jesus paid it all, all to Him I owe.

In this heritage we have the assurance of salvation. God never intended his children to be tossed by every wind in the storms of doubt and fear but to be at rest in the assurance of sins forgiven. There is no uncertainty in God's Word, Christ has removed sin from us, cast them into the sea of his forgetfulness. "There is therefore now no condemnation to them which are in Christ Jesus."

Where can we go in time of sorrow? Our heritage brings words of comfort from the God of all comfort. Loved ones who have trusted the Saviour go to be with Christ which is far better. Jesus comforted the sisters of Lazarus with the words, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

God's Word is a heritage because it marks out the believer's path. "Thy Word is a lamp unto my feet and a light unto my path." The Lord would keep his children from the vanity of worldly pleasures, the deceitfulness of riches, the snare of the fowler, evil companions, the unequal yoke, and the path of compromise. Tragedy comes to many a life because the lamp is left behind.

The eternal heritage gives strength in the face of trials. The Word of God comes as a source of strength and blessing. The Word of the Lord came to Joshua: "I will be with thee." David's closing words to Solomon, "Be strong and of good courage, and do it . . . for the Lord God will be with thee; he will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." The Lord hath called you to a task? God will not fail 'till you have finished.

This heritage is eternal. "Thy testimonies have I taken as an inheritance for ever." "Heaven and earth may pass away, but my word shall not pass away." "Thy word, Oh Lord, is forever settled in heaven." No one can take this heritage from you, it cannot dwindle away.

Lastly, " . . . they are the rejoicing of my heart." This was not a heritage which the psalmist neglected for his very soul revelled in it. He would not part with it at any price. He had come to know the author intimately, as the Creator, the One who forgives sin. Let us rejoice and take the Word of God as our eternal heritage.

In spite of the rain of the night before good crowds gathered in the park at the two Open-Air services. Brother Hicks enjoyed the liberty of the Spirit as he spoke on the text, "Remember now thy Creator in the days of thy youth." One broken heart came forward seeking prayer for deliverance from the bondage of sin.

W. P. B.

## For Younger Readers

DO BEE CAREFUL!

By Grace V. Watkins

This is the story of Jim and me, and a honeybee. But mostly it is Aunt Mamie's story.

One afternoon as Jim and I were driving along a country road, a bee zoomed into the car, settled on the steering wheel a couple of inches from Jim's hand, and buzzed threateningly. What did Jim do? In seconds he was fighting with the bee, determined either to exterminate it or shoo it out of the car.

As a result, the car careened across the road, plunged over the bank, and landed upside down in the ditch. By the kindness of Providence, Jim and I escaped without permanent injury. He came out of it with a broken arm, and I had nothing more than scratches and bruises. The car was a wreck!

While I was having my medical examination, I thought of Aunt Mamie and her encounter with a bee. Aunt Mamie was not brilliant or beautiful. Nobody outside of Plum Creek ever heard of her deeds. But Aunt Mamie had the wisdom of the heart, and a certain calm of soul built up from times with the Good Book, and communion with her Maker. And Aunt Mamie knew bees.

I remembered an afternoon in my childhood when Aunt Mamie and I were driving along in her old car that was as unstylish and weather-beaten as Aunt Mamie. And I remembered the bee that buzzed into the car and settled on the steering wheel.

"Quick, Aunt Mamie," I had said. "Do something!"

"Nonsense!" she had answered. "Just let the bee be." Then she calmly pulled the old car to a stop at the side of the road and began pointing out to me the little creature's brown-and-amber coat, his fuzzy legs, his beautifully formed body. We listened to his softly modulated buzzing—wonderful to a child of ten. And Aunt Mamie told me about the intelligence of bees, their community life, their honey making and other things I had never heard before. Presently the bee crawled out the window of the car, and went his way.

Afterward, when I was older, I asked Aunt Mamie her secret, how she was always able to meet life calmly. I will never forget her answer.

"It's my pause, poise, power formula," she told me, smiling the smile of accumulated wisdom. "You know what a little brook does when it meets a big boulder? It doesn't fight or struggle—it just quietly piles up water until there's power enough so the brook can just flow around the boulder and continue on its way."

Aunt Mamie chuckled, then looked solemn. "Sometimes it takes a while for the power to build up, and that means waiting. But the power always comes. I do the same thing the brook does. Pause isn't really inactivity, you know; it's a chance to build up power."

Pause, poise, power! How often I have thanked Aunt Mamie for giving me the wonderful secret!

—Good Impressions, The Livingstone Press.

### AMONG OURSELVES

Congratulations to Mr. (Class of 1954) and Mrs. Kenneth Kimbly in the birth of a daughter—Laura Jane—August 15th, 1957.

# Bible School Lesson Outline

Volume 21 Third Quarter Lesson 10 September 8, 1957

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

## THE TEMPLE FOUNDATIONS LAID

Lesson Text: Ezra 3.

Golden Text: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Psalm 136:1.

### I. The Feast of Tabernacles: verses 1-7.

During the year following the decree of Cyrus in 536 B.C., which gave the Jewish exiles permission to return to the homeland, about 50,000 took advantage of his kindness, and in accordance with the purpose of God took up their abode in their beloved land (Ezra 2). For a few months they were busy making homes among the ruins, but from the first their thoughts were centred upon the erection of a temple wherein they might worship God according to His commandments. The chief men gave liberally toward the purchasing of materials (Ezra 2:68, 69).

As the seventh month of the sacred year approached, the time appointed for the Feast of Tabernacles, the Jews determined to keep the memorial feast (Lev. 23:33-43; Neh. 8:14, 17), in spite of the fact that the temple had not yet been built. The festival would be held on the 15th day of the month, but before participating in that holy ordinance, the people must be prepared in heart (2 Chron. 19:3; 27:6; Ezra 7:10). Accordingly, on the first day of the month they all gathered in Jerusalem for a holy convocation (verse 6). The Feast of Tabernacles looked backward to their redemption from Egypt and forward to their restoration (Lev. 23:42, 43; Zech. 14:16-19; Rev. 21:3). This particular celebration of the feast was thus full of significance: the people had once again been delivered from bondage, and they were once again assembling in their own land.

The leaders of the returning exiles took the first step in restoring the ceremonies of their worship. Joshua, the high priest, was the grandson of Seraiah, the high priest who had been put to death by Nebuchadnezzar of Babylon (2 Kings 25:18-21), and the son of Jozadak or Josedech, who had been carried captive into Babylon and had died in exile (1 Chron. 6:14, 15). Zerubbabel, the civil leader, the natural son of Pedaiiah (1 Chron. 3:17-19), was the adopted son of Shealtiel (Hagg. 1:1, 12; 2:23) and was in reality the heir to the throne of Persia, being called by them Prince Sheshazzar (Ezra 1:8; 5:14-16).

The first essential element in the worship of the Lord was the erection of the altar of sacrifice (Gen. 35:5, 6; Deut. 12:5-8). This is the first step toward God in the individual life as well. Let us give God the first place in our hearts, homes, community and nation (Exod. 20:3-5). The leaders realized the necessity of restoring the altar as a means of keeping the Israelites true to the Lord when they were living in the midst of idolatry (verse 3; Deut. 26:16-19). We, too, live in a generation of idolaters: all about us are those who worship self, pleasure, force or gold, rather than God (2 Tim. 3:1-7).

The altar was reared upon the old foundations, still in their original position. Let us return to the reality of our first love (Psa. 51:12; Jer. 6:16; Rev. 2:4, 5; 3:3). The burnt-offerings were sacrificed in order that the sins of the past might be atoned for (Numb. 29:12-39), and as a token of the consecration of the people to God. These sacrifices were also pledges of their obedience to the laws of God. Again, they must bring their burnt-offerings if they would call upon the Lord for His blessing upon their undertaking — the rebuilding of the temple (Psa. 127:1; 1 Cor. 3:11).

The daily offerings, the continual burnt-offering (Exod. 29:38) and all the appointed feasts (Numb. 29:39) would henceforth be maintained. All of these ceremonies were preliminary to the erection of the temple, for which preparations in the way of men and materials were already being made (verse 7; Ezra 2:68, 69).

### II. The Foundations of the Temple: verses 8-18.

"Order is heaven's first law," and order in the church of God is a token that His Spirit has control (1 Cor. 14:40).

It is according to the purpose of God that each Christian, each member of His body, should perform his own function in co-ordination and in co-operation with his brethren (1 Cor. 12:4-30). The Levites from twenty years old and upwards were to be the overseers in the work of building the temple (1 Chron. 23:24). The Jeshua mentioned in verse 9 is not the Jeshua or Joshua the high priest (verses 2, 8), but Jeshua the Levite (Ezra 2:40).

When the builders laid the foundations of the temple, the children of Israel celebrated the occasion with great rejoicing, just as present-day Christians do when the corner-stone of a church is set in place. The priests in their new robes (Ezra 2:69) with trumpets in their hands (Numb. 10:8; 1 Chron. 15:24) and the Levites with cymbals (1 Chron. 15:16) led in the service of praise. There is a difference between Levites and priests. The Levites, the descendants of Levi, son of Jacob, helped in the tabernacle and later in the temple in a minor capacity (1 Chron. 6:48), but only those Levites who were of the family of Aaron could act as priests (Numb. 3:10, 17, 19, 27-32). Those Levites who were of the family of Asaph were traditionally in charge of the service of praise, according to the command of King David (1 Chron. 6:31-39; Neh. 7:44). The name of Asaph himself, David's celebrated musician and seer, is prefixed to 12 Psalms (Psa. 50, 73-83).

The Hebrew choirs were divided into two sections, as they frequently sang antiphonally; that is, one choir would sing a refrain, then the other choir would answer. The Psalm used in the service of dedication (verse 11; Psa. 136) is one of the Psalms written to be sung in this manner. The phrase "sang together by course" may refer to the antiphonal singing, or it may refer to the fact that the members of the choirs, like the priests, were organized to serve in turn (1 Chron. 25:8-31).

The people took part in His glorious service of praise, as well as priests, Levites and choirs. Such united and sincere praise to the Lord is most acceptable to Him, and is a means of grace and of victory (Josh. 6:16, 20; Psa. 92:1-4; Neh. 8:10; Heb. 13:15).

Sadness was mingled with their gladness; wails of sorrow accompanied the shouts of joy. It is ever so in life. When the Feast of Tabernacles was first celebrated, the people brought branches of palm trees in one hand and willows in the other (Lev. 23:40); the palm which speaks of triumph (John 12:12, 13) and the willow which signifies sorrow (Psa. 137:1-4). Those who had known the size, glory and beauty of Solomon's temple wept when they contrasted it with the present small, partly-built structure, rising in the midst of utter desolation (1 Kings 7:9, 10; Hagg. 2:13). The people were few compared with the great throngs of former days. Moreover, they missed the sacred ark and the Shekinah glory, visible tokens of the presence of God (1 Sam. 4:21; 2 Chron. 5:14; 7:2). And yet, in one important particular the temple of the restoration far surpassed the temple made by Solomon. It would be graced by the personal presence and ministry of the Lord Jesus Christ (Hagg. 2:9). The Saviour Himself, God in the flesh, would walk within its sacred precincts and teach in its courts.

### For Younger Scholars:

Teach the children the meaning and the value of the services of the church. Show them that it is the Father's will that all who can should gather in His house on His day to worship and praise Him and to hear His Word read and explained. Point out the fact that Christ is the only foundation for true living (1 Cor. 3:11).

### Daily Bible Readings

Sept. 2—The First Feast of Tabernacles ..... Lev. 23:33-43  
 Sept. 3—Another Feast of Tabernacles ..... Zech. 14:16-21  
 Sept. 4—The Great Feast of Tabernacles ..... John 7:1-14, 37-39  
 Sept. 5—The Foundations of the First Temple .... 2 Chron. 3  
 Sept. 6—The Glory of the First Temple ..... 2 Chron. 5  
 Sept. 7—The Psalm of Praise ..... Psalm 136  
 Sept. 8—The One Foundation ..... 1 Cor. 3

### Suggested Hymns

I love Thy kingdom, Lord.  
 O day of rest and gladness.  
 Pleasant are Thy courts above.  
 The Church's one foundation.  
 We love the place, O God.  
 Sweet is the work.

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

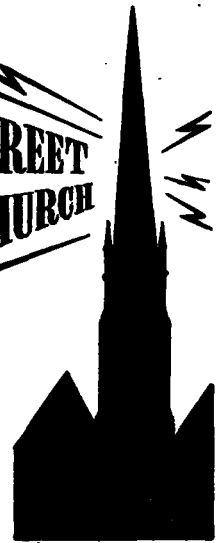
ON THE AIR

**JARVIS STREET  
BAPTIST CHURCH**

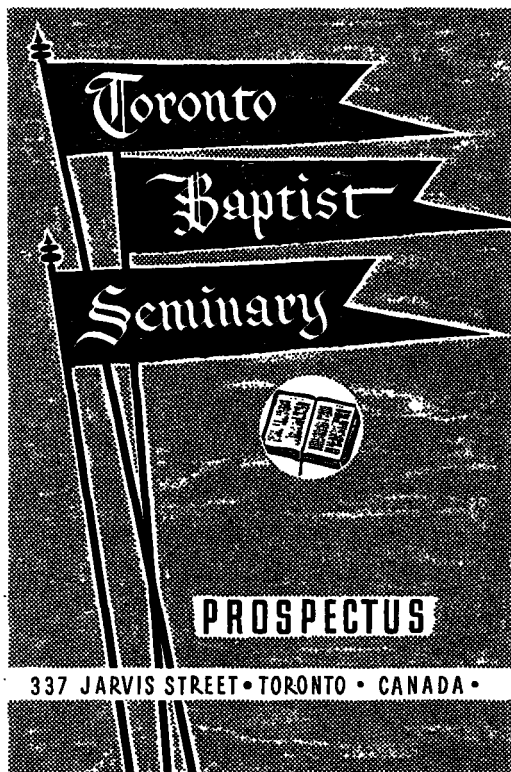
*Every Sunday*

7.30 - 8.30 p.m.

CHWO, OAKVILLE  
DIAL 1250



***Remember the Radio Fund.***



## 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