

# The Gospel Witness and Protestant Advocate

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## After A Long Night Of Darkness

FOR Protestantism the month of October is usually looked upon as Reformation month. Admittedly, Luther is the most colourful personage of the great Protestant Reformation. We trace some of the highlights of his life from D'Aubigne's History. Never did the church possess a more pious monk. Never did cloister witness more severe or indefatigable exertions to purchase eternal happiness.

"I was indeed a pious monk," wrote he to Duke George of Saxony, "and followed the rules of my order more strictly than I can express. If ever a monk could obtain heaven by his monkish works, I should certainly have been entitled to it. Of this all the friars who have known me can testify. If it had continued much longer, I should have carried my mortifications even to death, by means of my watchings, prayers, readings, and other labors."

### Assurance of Salvation the Great Desire of His Soul

"I tortured myself almost to death," said he, "in order to procure peace with God for my troubled heart and agitated conscience, but surrounded with thick darkness, I found peace nowhere." Troubles and terrors led him to study with fresh zeal the writings of the prophets and of the apostles.

### Love Him Who First Loved You

Vicar General Staupitz gave this advice to the young monk: "If you desire to be converted, do not be curious about all these mortifications and all these tortures. *Love Him who first loved you!*" He added: "Know that Christ is the Saviour even of those who are great, real sinners and deserving of utter condemnation."

### The Just Shall Live By Faith

At Wittenberg he was called upon to lecture on the Bible. While studying Romans the light of truth seemed to pene-



Luther posting his 95 theses on the door of the Wittenberg Church

trate his heart. In the quiet of his monkish life in the cell, he used to consecrate whole hours to the study of the divine Word. Verse 17 of chapter 1 from the prophecy of Habakkuk, "The just shall live by faith" — struck him. This truth burned within him.

We find Luther journeying to Rome to participate in a debate about points of variance in his order. In Rome Luther climbs Pilate's staircase, which he was told was miraculously brought from Jerusalem to Rome that he might obtain indulgence from the pope. While he was performing this meritorious act he heard a voice of thunder, "The just shall live by faith."

He rose, seeing his justification — he fled from the scene of his folly as he realized the depth of superstition to which he had plunged.

### Law or Grace?

In the lecture room, "He explained the Scriptures in such a manner," says his illustrious friend Melancthon, "that, in the judgment of all pious and well-informed men, it was as if a new morn had risen upon the doctrine *after a long night of darkness.*" There was now a difference between law and grace. Men's remission does not come by works of merit, his righteousness does not come through outward discipline. It was his concern to lead men's hearts to the Son of God who freely pardons the sinner through faith.

Possessed with this liberating and life-giving truth, he writes to friar George, "what is the state of your soul? Is it not tired of its own righteousness? Does it not breathe freely at last, and does it not confide in the righteousness of Christ? . . . Learn to know Christ and Him crucified." To others later he wrote, "read the Word of God with diligence. Do not look for salvation in your own strength or in your good works, but in the merits of Christ and in God's grace."

### Indulgences and Letters of Pardon

Then came the iniquitous indulgence, with so-called certificate of salvation, as sold by John Tetzel. Following is one of these letters of absolution.

"May our Lord Jesus Christ have pity on thee, N.N., and absolve thee by the merits of His most holy passion! And I, in virtue of the apostolical power that has been confided to me, absolve thee from all ecclesiastical censures, judgments, and penalties which thou mayst have incurred; moreover, from all excesses, sins, and crimes that thou mayst have committed; however great and enormous they may be, and from whatsoever cause, were they even reserved for our most-holy father the pope and for the apostolic see. I blot out all the stains of inability and all marks of infamy that thou mayst have drawn upon thyself on this occasion. I remit the penalties that thou mayst have drawn upon thyself on this occasion. I restore thee anew to participation in the sacraments of the Church. I incorporate thee afresh in the communion of saints, and re-establish thee in the purity and innocence which thou hadst at thy baptism. So that in the hour of death, the gate by which sinners enter the place of torments and punishment shall be closed against thee, and, on the contrary, the gate leading to the paradise of joy shall be open. And if thou shouldst not die for long years, this grace will remain unalterable until thy last hour shall arrive.

"In the name of the Father, Son, and Holy Ghost. Amen.

"Friar John Tetzel, commissary, has signed this with his own hand."

Luther, as he stated, being "a young doctor fresh from the forge, ardent and rejoicing in the Word of the Lord," could not keep silence before such popish practices. Except people repented they would perish; salvation was a matter of grace and not the paying for letters of pardon.

### Luther Posts 95 Theses, October 31, 1517

This led Luther to take the pope's part against those impudent men who dared to mingle his venerable name with their scandalous traffic. He thus posted upon the door of the Wittenberg church his 95 theses against the doctrine of indulgences. It was a customary practice to encourage debate that truth might be defended. The germs of the Reformation were contained in these propositions of Luther. He said, "I entered into this controversy without any definite plan, without knowledge or inclination; I was taken quite unawares, and I call God, the searcher of hearts, to witness."

The seed germ of Protestantism is the study of the Bible. Spalatin asked Luther, "What is the best method of studying Scripture?" To which he replied, "It is very certain, that we cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His Word. There is no other interpreter of the Word of God than the Author of this Word, as He Himself has said: 'They shall be all taught of God.' Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience."

### Luther Assailed by Rome

The Indulgence controversy became shifted to the Papacy, and Luther became the target of Rome as a heretic

## The Gospel Witness

and

## Protestant Advocate

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following in the path of Martyr Huss. His writings were bearing fruit throughout the Empire and reached beyond the frontiers shaking the very foundations of Rome. Luther was finally summoned to appear before the Doctors of the church. He contended against the Roman Legate at Augsburg; against the champions of learning in the halls of Leipzig; and even against the pope and finally at the Diet of Worms. Alexander, the papal nuncio, enumerates the crimes of this Augustine monk. "He sins against the dead, for he denies purgatory; he sins against heaven, for he says that he would not believe even an angel from heaven; he sins against the Church, for he maintains that all Christians are priests; he sins against the saints, for he despises their venerable writings; he sins against councils, for he designates that of Constance an assembly of devils; he sins against the world, for he forbids the punishment of death to be inflicted on any who have not committed a deadly sin."

Called before the Diet of Worms he was to stand for Christ before the most august assembly in the world. "This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and yet there he stood before a tribunal which, by this very act, set itself above the pope."

Two questions were put to Luther, whether he was the author of the books whose titles were enumerated; and if he would retract or defend the doctrine he had taught in them. From the Acts of Worms we have Luther's reply:

"Most serene emperor! illustrious princes! gracious Lords!" said Luther, turning his eyes on Charles and on the assembly, "I appear before you this day, in conformity with the order given me yesterday, and by God's mercies I conjure your majesty and your august highnesses to listen graciously to the defense of a cause which I am assured is just and true. If, through ignorance, I

should transgress the usages and proprieties of courts, I entreat you to pardon me; for I was not brought up in the palace of kings, but in the seclusion of a convent.

"Yesterday, two questions were put to me on behalf of his imperial majesty: the first, if I was the author of the books whose titles were enumerated; the second, if I would retract or defend the doctrine I had taught in them. To the first I then made answer, and I persevere in that reply.

"As for the second, I have written works on many different subjects. There are some in which I have treated of faith and good works, in a manner at once so pure, so simple, and so scriptural, that even my adversaries, far from finding anything to censure in them, allow that these works are useful, and worthy of being read by all pious men. The papal bull however violent it may be, acknowledges this. If, therefore, I were to retract these, what should I do? . . . Wretched man! Among all men, I alone should abandon truths that friends and enemies approve, and I should oppose what the whole world glories in confession . . .

"Secondly, I have written books against the papacy, in which I have attacked those who, by their false doctrine, their evil lives, or their scandalous example, afflict the Christian world, and destroy both body and soul. The complaints of all who fear God are confirmatory of this. Is it not evident that the laws and human doctrines of the popes entangle, torment, and vex the consciences of believers, while the crying and perpetual extortions of Rome swallow up the wealth and the riches of Christendom, and especially of this illustrious nation? . . .

"Were I to retract what I have said on this subject, what should I do but lend additional strength to this tyranny, and open the floodgates to a torrent of impiety? Overflowing with still greater fury than before, we should see these insolent men increase in number, behave more tyrannically, and domineer more and more. And not only would the yoke that now weighs upon the Christian people be rendered heavier by my retraction, but it would become, so to speak, more legitimate, for by this very retraction it would receive the confirmation of your most serene majesty and of all the states of the holy empire. Gracious God! I should thus become a vile cloak to cover and conceal every kind of malice and tyranny! . . .

"Lastly, I have written books against individuals who desired to defend the Romish tyranny and to destroy the faith. I frankly confess that I may have attacked them with more acrimony than is becoming my ecclesiastical profession. I do not consider myself a saint; but I cannot disavow these writings, for by so doing I should sanction the impiety of my adversaries, and they would seize the opportunity of oppressing the people of God with still greater cruelty.

"Yet I am but a mere man, and not God; I shall therefore defend myself as Christ did. 'If I have spoken evil, bear witness of the evil,' said He (John 18:23). How much more should I, who am but dust and ashes, and who may so easily go astray, desire every man to state his objections to my doctrine!

"For this reason, most serene emperor, and you, most illustrious princes, and all men of every degree, I conjure you, by the mercy of God, to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every

error, and be the first to lay hold of my books and throw them into the fire.

"What I have just said plainly shows, I hope, that I have carefully weighed and considered the dangers to which I expose myself; but, far from being dismayed, I rejoice to see that the gospel is now, as in former times, a cause of trouble and dissension. This is the character—this is the destiny of the Word of God. 'I came not to send peace (on earth), but a sword,' said Jesus Christ (Matt. 10:34). God is wonderful and terrible in His counsels; beware lest, by presuming to quench dissensions, you should persecute the holy Word of God, and draw down upon yourselves a frightful deluge of insurmountable dangers, of present disasters, and eternal desolation. . . . You should fear lest the reign of this young and noble prince, on whom (under God) we build such lofty expectations, not only should begin, but continue and close under the most gloomy auspices. I might quote many examples from the oracles of God," continued Luther, speaking with a noble courage in the presence of the greatest monarch of the world: "I might speak of the Pharaohs, the kings of Babylon, and those of Israel, whose labors never more effectually contributed to their own destruction than when they sought by counsels, to all appearance most wise, to strengthen their dominion. God removeth mountains, and they know it not; which overturneth them in his anger (Job 9:5).

"If I say these things, it is not because I think that such great princes need my poor advice, but because I desire to render unto Germany what she has a right to expect from her children. Thus, commending myself to your august majesty and to your most serene highnesses, I humbly entreat you not to suffer the hatred of my enemies to pour out upon me an indignation that I have not merited."

When he had ceased speaking, the Chancellor of Trèves, the orator of the diet, said indignantly: "You have not answered the question put to you. You were not summoned hither to call in question the decisions of councils. You are required to give a clear and precise answer. Will you, or will you not, retract?" Upon this Luther replied without hesitation: "Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning—unless I am persuaded by means of the passages I have quoted—and unless they thus render my conscience bound by the Word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience." And then, looking round on this assembly before which he stood, and which held his life in its hands, he said: "Here I stand, I can do no other; May God help me! Amen!"

### The Bible for the People

Made a captive by his friends in Wartburg Castle he continued in his labours with his pen presenting his nation with the Scriptures of God. "Would that this one book," exclaimed Luther, "were in every language, in every hand, before the eyes, and in the ears and hearts of all men!" Men could now hear the voice of God for themselves.

### Prayer for Today

Modernists and liberal apostates speak of the Reforma-

tion in such statements as this, "The Reformation unfortunately caused various splits in Western Christendom." Is it unfortunate that a man like Luther with the courage of his convictions should declare the Word of the Lord to Habakkuk, "the just shall live by his faith"? Luther, as he read and studied the Word of God saw the evil abuses of his day and the darkness of the hour. How can the child of God tolerate evil, and shut his eyes to a system making merchandise of the souls of men? Let us give God thanks that he raised up such an one as Martin Luther who saw the truth that salvation is by grace alone and not by the works of the law. Let us pray that God in His mercy will raise up other prophets in this day of apostacy who will in Christ's stead beseech men to be reconciled unto God. Breaking away from a system of dead works and idolatry to serve the true and the living God is not unfortunate but the path of obedience and blessing, entering into the glorious liberty of the children of God. "Let us go forth therefore unto him without the camp, bearing his reproach."

—REV. W. P. BAUMAN

#### EVANGELISTIC SERVICES AT MITCHELL SQUARE

The presence of God the Holy Spirit was an ever constant reality during the recent evangelistic meetings held at Mitchell Square Baptist Church (between Barrie and Orillia). Rev. Thomas E. Summers, professor of Evangelism in Toronto Baptist Seminary, was the evangelist. Each evening his messages were delivered in the power of the Holy Spirit, and there can be no doubt that the name of our God was highly exalted through the preaching of the cross.

The question is very often asked, "What should our methods be in the work of evangelism?" Seemingly this question presents no problem to Evangelist Summers; he does his work in the New Testament way. Each afternoon he visited in the vicinity of the church and sought to leave his testimony in every home he visited.

The meetings were fairly well attended. At every meeting the congregation enjoyed special singing talent. On two occasions we welcomed some friends who came all the way from Jarvis Street Baptist Church in Toronto to assist in the meetings.

What were the results? We leave them with the Lord. Eternity alone will reveal that which has been accomplished. But this we say with deep assurance; the saints were built up in their most holy faith through the ministry of the Lord's servant.

—J. C. McCOMBE

## Remember...

October is

"BIBLE SCHOOL MONTH"

in

Jarvis Street Baptist Church

Conducted Tour at 9.50 a.m.

in the Concourse

for visitors and friends.

#### EVANGELIST JAMES ARMSTRONG

**E**VANGELIST JAMES ARMSTRONG, formerly an officer in the Police Force of Northern Ireland, will conduct evangelistic services in Jarvis Street Baptist Church, Toronto, November 3rd to 17th. He will preach morning and evening on the three Sundays and each evening, except Monday, at 8 p.m. A year ago Mr. Armstrong ministered in the church for one short week. The Lord greatly blessed His Word at that time, and the members and friends of Jarvis Street Church are awaiting with keen anticipation and much prayer this visit from Brother Armstrong. He comes to us this second time as a brother, beloved in the Lord, one whom we have already learned to esteem highly in the Lord for his work's sake.

Mr. Armstrong is an honoured member of Armagh Baptist Church, Northern Ireland, and is highly regarded by the evangelical pastors and people of the Old Land, as well as by those in Canada and United States who have had the privilege of profiting by his ministry. At the present time he is conducting evangelistic services in Calvary Baptist Church, Ottawa, the pastor of which is Rev. George Olley, a personal friend of Mr. Armstrong. From the very first service in Ottawa, when a number confessed faith in Christ, the Lord has set His seal upon His own Word, as expounded by Mr. Armstrong.

Evangelist Armstrong preaches the Gospel with a directness and forcefulness which leave the unsaved without excuse before God. His service in Ireland as a police officer brought him in contact with sinners of every description. From his own experiences on the Police Force he gives illustrations which help to make clear the great principles of the Gospel; the enormity, the slavery and the dire consequences of sin, the righteous justice of God and His pardoning love. Those who love the Lord and rejoice to hear the Gospel set forth with clearness and yet tenderness will have their faith strengthened by the messages of Brother Armstrong. Those who have not yet trusted Christ will find themselves arrested by the solemn and unanswerable appeal to have regard to their immortal souls.

It is a difficult task in these days to induce the unsaved to come to church and hear the Gospel. The time was when a simple invitation was sufficient. We who know the Lord must endeavour to do all in our power to make the meetings known as widely as possible, and to back home the invitations given with prayer, faithful witness and earnest personal pleas. Invitation cards are being printed, and these should be widely distributed. Doubtless many who ordinarily do not regularly attend the house of the Lord will come for these special services.

We would urge the readers of THE GOSPEL WITNESS to co-operate with us in prayer, that the Lord will magnify His name through the efforts put forth at this time, that He will revive and strengthen the saints, and bring many unsaved to Himself. All the friends within reach of Toronto are urged to be present as often as possible and to encourage others to come, especially those who are outside Christ. Let us all take advantage of this unique opportunity which will be presented to us during the coming weeks. —O. L. C.

*Invitation Cards* for the evangelistic campaign with Mr. James Armstrong have been printed and are now ready for distribution.

Send for your supply today

# The Sermons of Dr. T. T. Shields

## "Wilt Thou Be Made Whole?"

(Stenographically Reported)

"After this there was a feast of the Jews; and Jesus went up to Jerusalem.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

"And a certain man was there, which had an infirmity thirty and eight years.

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

"Jesus saith unto him, Rise, take up thy bed, and walk.

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."—John 5:1-9.

**O**UR Lord's miracle at the marriage feast in Cana is described thus: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory"; and at the end of his gospel John tells us: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Hence, the record of the miracles of our Lord is given here that we may know who He is; that knowing Him, and trusting Him, we might have life through His name. So I ask you to study the record of one of these signs which Jesus did, that we may see how He manifested His glory, and how we may be saved through faith in Him.

### I.

The story of Bethesda's pool, with its multitude of impotent folk, we have read, that the outline of it may be clearly in your mind, and I desire you to **LOOK AT THAT SCENE UPON WHICH JESUS ENTERED** when He came to Jerusalem at the feast time. There was assembled a multitude of impotent folk, blind, halt, withered, waiting for the moving of the water. In that picture you have the world in miniature, for that is what this world was when Jesus came to it. That it is largely unto this day, — filled with a multitude of people who are blind, halt, withered, waiting for better things. Is it not true that the world is full of impotent folk, full of people who cannot do the things they want to do? The men and women, boys and girls, with whom we meet every day, are people who have no power to accomplish that which they desire. Our cities are thronged with people who are being beaten and defeated at every turn. Notwithstanding all that men say about the possibility of developing personality, cultivating the will, and being the master of your fate and the captain of your soul, the fact remains that no one of us is either master of his fate or captain of his soul, and whoever will acknowledge the truth will acknowledge that the will has been enfeebled, and that "the strong man armed keepeth his palace".

I beg you young Christian men to remember that the men with whom you consort, whom you touch in your places of business, in school, or in college, wherever you

minge with others, are men who are being overwhelmed by evil powers without and within. They need undergirding; they need help to enable them to make the hill, and to realize even their own ideals, low as they are. There is not one of us who has ever been able to fulfil completely our own resolutions. We come within this category: we are impotent folk.

And how many people there are who are blind! After all, we do not see with our eyes; one needs something more than mere physical vision. Some people are colour-blind. They cannot tell the difference between yellow and red. I remember a man passing me some tickets in the days when we had different coloured tickets on the street car, saying, "What colour are they?" I said, "Can you not see?" "Oh yes, I can see the tickets, but I have no sense of colour at all; all things are the same colour to me. I am colour-blind." He could not tell whether they were red or blue, or what they were. It is the mind that sees. If that were not true there would be fewer marriages! That is really so. We are none of us as good-looking as some of our partial friends think we are. It is what is behind the eyes that really sees. Some men are lovers of art, they can see a picture when other people have no capacity whatever for its beauty.

And that is true of the world of spiritual things. There are people who are blind; they "cannot see afar off." When they see our Lord, He "hath no form nor comeliness", nor any beauty that they should desire Him. He is nothing more to them than a "root out of a dry ground". They do not understand what we are talking about when we try to introduce Him, when we employ the language of the spouse in the Canticles and say, "His mouth is most sweet: yea, he is altogether lovely: This is my beloved, and this is my friend, O daughters of Jerusalem." They say, "What extravagances to speak of a man in such terms!" There is no extravagance in that to the eye of faith.

But I say there are people who are blind. You have seen a man who is drunk. Everyone else can see where he is going. Everyone else can see that the road the man is taking leads to a precipice — but he cannot see it at all. The same is true of men who are addicted to other evils, of sinners in general. It is written everywhere that "the wages of sin

is death" — but people will not see it. They will not believe it until pay-day comes. They *cannot* see it; they are blind.

What is the use of a blind man's looking into a mirror? He cannot see anything. And it is not until our eyes are open, and we look into the perfect law of liberty that we discover what we are like. That is the only explanation that may be offered for our foolish human pride. What have you to be proud of? What have I to be proud of? We have all of us ten thousand things that ought to make us ashamed. And yet we strut around like peacocks, and look into the mirror, and flatter ourselves that we are rather good-looking, and getting on fairly well. Of course, a blind man may see that. If we could only see ourselves as we are seen by God, if we could only get a vision of our hearts and know how wretchedly undone we are, how ugly spiritually, how deformed, how debased, how marred and disfigured by our sins, we should be humbled in the dust. But it is because people are blind that they are proud.

That is true of the young man who is here this morning, who comes from a university. You are very clever, and I congratulate you! I know someone who told the manager of a certain manufacturing concern in the city, "Mr. So-and-So, if you were one thousandth part as clever as you think you are, you would be the cleverest man in Toronto." That was really a severe criticism, was it not? But how foolish we are! When we read a few books, we think we are educated. We forget that long centuries ago a wise man said, "Of making many books there is no end." And with all the accumulated wisdom of the world we know absolutely nothing of the world that is to come. Yet we flatter ourselves on our cleverness, on our superiority, and it is all because we are blind to the facts of the case. If our eyes were open to behold Him Who is our Lord, and ourselves in contrast with His holiness, we should say as did Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Joseph Parker once said that he went to hear Paderewski play, and after he had heard the great artist he wanted to destroy his piano! He said, "Who wants to hear anyone after hearing the great master?" And if only we could see Jesus Christ in contrast with ourselves, we should know what the Bible means when it says, "All have sinned, and come short of the glory of God."

Blind? Yes; and halt. Lame on both feet! What creatures we are! How terribly deformed by our sin! — and yet complimenting ourselves on our perfection. I need not stress that. "The legs of the lame," the wise man said, "are not equal." And we are all lame morally, spiritually. We are all halt, and cannot run "the race that is set before us, looking unto Jesus". How can a man run such a race when he has no legs to run with, and no eyes with which to look to Jesus? Only as we are made new creatures and given divine illumination can we ever make progress in the race of life.

Blind, halt — withered! Well, it is natural for old people to be somewhat withered. And we are old; the old man in us is utterly withered. Withered memory! A man says, "I cannot remember as I used to." Withered consciences; withered judgments; withered hearts; withered wills — steadily, constantly, declining, shrivelling up, ready for the undertaker. Withered, all of us — that is our condition.

There are young men here growing old before their time, and young women who are conscious that life has lost its

resiliency, its elasticity. Life is dried up and withered, with no throbbing energy within indicative of the incoming of an eternal life. How terribly we have been marred by sin! And yet, notwithstanding, we are always hoping for a better day. Here they were, sitting by the pool, waiting for the moving of the water. That is optimism, is it not?

If you were to say to-day that the end of war is impossible in this present dispensation, and with human nature as it is, people would say, "Write that man down as a back number." But what will be the end of the end of the naval conferences — tens of thousands of dollars spent for nothing? And you are no further ahead at the end than at the beginning. But people like to dream of a golden day when swords shall be beaten into plows, and spears into pruning hooks, when men shall learn war no more. And there will be such a day — but it will not come by disarmament conferences: it will come by the mighty power of God in another way than that. Yet we are being told in the face of social conditions that give the lie to every prophecy, that we are getting better and better every day. There is a kind of Coueism that applies to something else than the body. And perhaps it is not surprising that Christian Science, the philosophy that is based upon the belief of a lie — for that is the distinctive difference between Christian Science — and Christianity. To be a Christian one must believe the truth. To be a Christian Scientist, he must deny the truth, and believe a lie — and it is not surprising perhaps that such a philosophy of life should be popular, because men are waiting for the moving of the water, and like to be flattered, and to be told if they wait just a little longer the angel will move the waters and they will be made whole.

I heard last week of a friend of mine, a great preacher, who announced that he would preach on Coueism a certain Sunday night, and show the falsity of these philosophies. The church was crowded, with people sitting in the aisles. Just before beginning his sermon the preacher said, "I have noticed several Sunday evenings here that the atmosphere has been rather close and stuffy, and it is very difficult to ventilate a building like this where there are so many people." Then he took from his desk a bottle, and said, "I have a fluid here that will purify the atmosphere and make it comfortable for us, and I am going to sprinkle it around." He took the cork from the bottle, and put some of the liquid in his hand, and sprinkled it around. Then he said, "After a little while you will feel the effect of it. You will find the atmosphere freshened when it reaches you, and I should like you to lift your hand when you feel it." Presently people lifted their hands in different quarters. By and by he said, "It should be reaching the gallery by this time. Will someone in the back of the gallery raise his hand when he feels it." Presently hands went up in various parts of the gallery, intimating that they were becoming more comfortable. Then the preacher said, "I am glad you are all so comfortable. It was just a bottle of water, that is all!"

Thus people are waiting, dreaming of the impossible, hoping that somehow or another there will be an end of this blindness and haltness, this withered life; while the years pass, and no blessing comes. That is a picture of the world. If your eyes are open you will see it everywhere. There is many a Bethesda pool in Toronto. Toronto itself is indeed a veritable Bethesda in that respect.

Let us look at this particular man that is singled out from among the multitude, and let us look at him for a few minutes. This man had had an infirmity thirty and eight years.

He had been ill a very long time, and he had hoped against hope, like the woman who had spent all she had on many physicians, and was nothing better, but rather worse. At the end of his thirty-eight years the man was as helpless as he had been when first he was carried to the porches of Bethesda. How many people there are like that, — men who have reached middle life, men who have passed it, and whose life has been, from beginning to end, a complete failure! And yet they are hoping that somehow they will get help.

I wish those of us who are Christians had eyes to see the people about the porches of Bethesda. I wish we could believe it! I wish we could realize how many men there are in Toronto who are like this man, who need just what we have, who need the message that we could bring them, who have found nothing to help them. They have turned away from religion. You will find the houses in this city occupied by thousands and thousands of people who never go to church, for the reason, as they say, "It is of no use to go to church. I used to go, I used to be offered salvation, but I do not go any more. I am hoping to get help in some other direction."

## II.

WHAT WAS THIS ALLEGED SALVATION that was offered? Let us look at the salvation for which these people were waiting. How intensely human the whole thing is!

First of all, it was limited to a certain time. It was only at a certain season the angel was supposed to trouble the pool, and it was of no use to step into the waters at any other time. It was for only a limited period that it had any healing virtue, and unless one was fortunate enough to be there in the right season, at the right time, there was no healing whatever. How different from the gospel! How different from the story of our Saviour, Who is "the same, yesterday, to-day, and for ever," Who is just as well able to save in April as in June, and in June as in December; Who is always the same, and Who never loses His power!

The salvation for which this man was waiting was restricted to those who were able to get ahead of someone else: whoever would step in first after the troubling of the water would be healed. There are many people I know who ought to be healed if that is so, for they have an uncanny faculty of getting there first! They are always first. They see to it that they step in before everybody else. You drive a car for a little while, and you will find there are many people of that sort on the road. They want to get in first. That is the rule of life with them; and those who "get in on the ground floor", as they say, are likely to make money. But it is a poor job for those who come in afterwards. You have to get there first to get any advantage. That is the order of society. The good things are for those who come first. The "plums" are for those who arrive first; there is nothing for those who come after. That is the rule of life.

This man was unable to get there first, so he was not healed at all. This salvation was of no value to people who were absolutely impotent, and who were friendless. The pool did not come to them: they had to go to the pool: and there was no healing for any man who could not either by his own energy or by someone else's, get there first. If he was late there was no help for him at all.

Is that not common to our everyday experience? There is help for those who help themselves, or whom other people help. There is a proverb to the effect that God helps those who help themselves. If that is so, a great many

people ought to be constantly helped. But some of us cannot help ourselves — and what then?

## III.

Let me say that to you young men who are not Christians if there are any of you here: THE QUESTION THAT JESUS ASKS of you is, "Wilt thou be made whole? I want to make of you the man God planned, a man made in His own image and likeness. I want to make of you a young man who will have no defects at all, who will be able to see, who will not be halt, who will not be withered, but who will be perfectly balanced in all the departments of his being, with a clear mind illuminated by the Holy Ghost, with a pure heart, a cleansed conscience, an enfranchised will, a quickened spiritual nature, a man possessed by God Himself, with God looking out of the window, a real man, like God. I want to make that of you. Wilt thou be made whole?" That is what our Lord comes to do.

Do not believe the devil's lie that He comes to deprive us of something that is of value. The idea that a man who accepts Christ as his Saviour by so doing stultifies his intellect, dwarfs his manhood, and becomes something less than the man who denies everything that is in the Book, is not true. You can never be whole but by the operation of the Holy Ghost. And that is what Jesus Christ wants to do for every one of us.

There are people here who know that they are not whole. We know our defects, our deficiencies; and we know that we need to be filled out, that our characters need to be balanced and made symmetrical, that we need the touch of God, that we need a recreation if we are to be what we want to be. That is what Christ Jesus comes to do for you.

## IV.

And WHAT IS TO BE YOUR ANSWER? The problem always is that our Lord Jesus speaks a new language; the gospel is a new language which people do not understand. The gospel is a message of Christ, and, being a message of Christ, it comes from the land of the Infinite, where there are no limitations, where the storehouses are full, where the Author of it can be giving — and giving — and giving — and giving through all time, and through all eternity, and yet a hundred million years from now be as rich as He is to-day. You cannot understand that, nor can I. When the prodigal came home he brought with him the idiom of the speech of the far country, because when he was in the far country they did not give anything away; when he began to be in want, no man gave unto him. He had to pay for everything he got in the far country, and when he got home he expected to have to pay for everything. Thus he said, "Make me as one of thy hired servants." He could not understand the principle of grace. That is the difficulty always in dealing with unconverted men. You say, "Wilt thou be made whole?" and they bring to the interpretation of that proposal the experience of human limitations everywhere. The man says, "I would be a Christian, only I could not hold out. I should like to have my sins forgiven, but I am afraid of to-morrow in the office." He interprets the proposals of grace in the light of his own experience of impoverishment, and he says, "What is the use?"

That is what this man did. "Wilt thou be made whole?" He said, "Yes, that is what I am here for; but I have no man, when the pool is troubled, to put me into the pool. I have no one to help me, and while I drag my poor impotent limbs after me, while I am yet a-coming, another steps down before me, and I am too late. I have always been too late. I have tried again and again and again, and

sometimes I have almost given up, because the healing which is in the pool that I hear about, is for those who can help themselves, or who can be helped by others. It is not for me, because I cannot get from the porch to the pool."

Ah, is that not like our objections to the gospel? Some one says, "It is all right for you, a preacher, to talk about what the Lord can do, but you do not know anything about my circumstances. You do not know anything about my predispositions or my tendencies toward sin." You bring up a hundred objections which, being interpreted, means, "I have no man when the water is troubled to put me into the pool." Our Lord Jesus said, in effect, "You do not need to go into the pool. That alleged healing is for those who can help themselves, and who can put themselves into the pool. I have come to those who cannot help themselves, to meet you just where you are, in all the depths of your impotence. Rise, take up your bed, and walk."

Why did the man respond? He did not know even who Jesus Christ was. He could not give an answer when they asked him who made him whole. "Why did you walk with your bed on the sabbath?" He replied in effect, "I never thought about that fine question. All I know is that there was a Man Who made me whole, and He Who made me whole said, 'Take up thy bed and walk,' and I supposed if He had power to enable me to walk, it would be perfectly legitimate for me to do as He told me — and so I did." "Well, who is He?" "I do not know, I do not even know His name." He did not know anything about our Lord, and yet he did exactly what He told him.

There is something about the personality of Jesus Christ that defies all definition. I heard of a poor woman who came to her minister and deacons to explain that she wanted to join the church. The minister asked her many questions, but she could not answer them. Some of the deacons asked her questions: when she was converted, how she was converted, how she knew she had been converted, and so on. They put her through a thorough intellectual drill on the subject, but all her answers were unsatisfactory. The minister as kindly as he could said, "Well, sister, we are glad you desire to serve the Lord, but we think you had better wait a little while before you join the church, until you understand these things more perfectly, so that you will be able to answer intelligently." She stood a moment in silence, then the tears rolled down her face and she said, "Well, if I cannot speak for Jesus, I could die for Him anyhow." "Oh," they said — they had heard the voice of faith — "You had better come into the church."

Ah, there are some things which one can spiritually feel which he cannot express, and when Jesus Christ said to that man, "Take up thy bed and walk," there was power in His Word, and immediately he took up his bed and walked.

You do not need to know very much to be a Christian, but after you become a Christian you may go on learning for ever. When you have been a Christian a million years you will realize that you do not know very much because there will be so much still to learn. But you do not need to know very much to be a Christian. How many doctrinaires I have seen at work in enquiry-rooms who were worse than useless, because they did not know how to discern the movement of the Spirit! They wanted to shut people up to a syllogism, to an intellectual proposition; and because the man or woman, boy or girl, could not give in so many words a correct answer, they said, "We are afraid he is not saved."

A Sunday School teacher came to me some years ago, in

my second pastorate, and said, "I have a little girl in my class who has received Jesus as her Saviour, and she wants to be baptized. I wish you would have a talk with her." I said, "All right. Send her to me." She came to see me, and I talked with her as simply as I knew how, and I really believed she was trusting the Saviour. I went to see her mother, and her mother said, "I do not feel competent to judge of such profound matters, Mr. Shields, and I want my father to have a talk with Eva. After he has had a talk with her then I shall know whether she really understands. I am arranging for her grandfather to see her; he is going to examine her, and then we will let you know." Well, her grandfather professed to know a great deal about the Book — and I think he did know a great deal about the letter of it. He put the little girl in a chair before him and cross-questioned her, then he told me the result. "Why," he said, "the child has not the root of the matter in her at all." "Are you sure?" "Oh yes, I feel confident she has not." "How did you find it out?" "Why," he said, "I said to her, the Scripture says 'He that hath the Son hath life; and he that hath not the Son of God hath not life'. Now, my dear, have you got the Son? She told me she did not know. I am afraid she has not the Son."

If he had asked the little girl, "Have you asked the Lord Jesus to forgive your sins? Do you believe that He has forgiven you? Do you believe He died for you? Are you trusting Him to wash your sins away in His precious blood?" If he had had any sympathy with the little girl he would have found out that she was trusting Christ, for I would rather have received that little girl into the church than her grandfather any day.

Here was a man who was very ignorant. He did not even know who Jesus Christ was. He heard His word, and the word from His lips said, "Take up thy bed and walk" — and he obeyed that word. How much of the Bible must you know in order to be saved? Some man says, "I believe it from cover to cover." I hope you do. I do, with all my heart. But there is so much in it. I do not know all that is in it, although I have read it through many times, it is such a big book. But what if I say to a boy or girl, or man or woman, in order to be saved you must know your Bible? Do you know John three, sixteen? Do you know that our Lord said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? If you do not know another thing about the Bible, if you know that one verse, and believe it with all your heart, you may be saved. You will know the rest of it by and by. You do not need to know much in the beginning. All you need is to take the same simple word from the lips of Jesus Who is the Lord of all, and stake the interests of your soul for time and for eternity upon it, and do what He says. By and by He will meet you and He will tell you who He is, and will lead you on, and on, and on, away up into the mountains of glory — and you will still go on learning about Him. But all you need to know is that you are impotent, and that He says He will make you whole. Trust Him, and He will do exactly what He has promised to do.

Let us pray:

O Lord, we thank Thee for the promises of Thy Word. This morning we would fain take some simple promise, just some one word of Thine, and rest upon it. May the Holy Spirit enable us, every one, to do that just now, for Thy name's sake, Amen.

April 6, 1930.



## They Looked Toward Sodom

**L**OT had accompanied his uncle Abraham on the journey from Ur of the Chaldees when the Lord had called Abraham, commanding him to leave his own land for a country which would be shown to him. They both grew rich, having many cattle, flocks and herds, the measure of wealth among this pastoral people. When strife arose between the herdsmen, Abraham proposed that they separate, generously giving Lot his choice of location. Selfish Lot, unmindful of the great debt he owed to Abraham, "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere — even as the garden of the Lord" (Gen. 13:10). Lot looked toward Sodom with a gaze of longing which indicated worldly ambition, self-interest, greed and love of ease. This land was fertile; it would yield its fruit without much toil, and it resembled the Garden of Eden in its beauty. Moreover, there before him lay Sodom, a well-built city with its teeming multitudes and the opportunity for luxurious pleasure. Lot looked toward Sodom, he chose it, journeyed in that direction and finally settled therein. His ambition was attained, but better far for him had he turned his eyes away from the well-watered plain! We must watch the direction of our gaze and choose carefully that upon which we will fasten our thought, lest we reach our goal and discover that we have all the while been focussing our attention upon the City of Destruction. We must watch well the building of our dream, for it will master us.

The Lord saw the wickedness of Sodom that it was very great; its cup of iniquity was full, and judgment must fall. But in that city was a man who trusted God, and although prospering amid the wickedness of Sodom, he could not quite forget the godly instruction received through his uncle Abraham. Also, the prayers of faithful Abraham were being exercised on his behalf. The Scriptures tell us that God condemned those cities with an overthrow, but "delivered just Lot, vexed with the filthy conversation of the wicked." Keeping faith with Abraham, the Lord had made provision to deliver Lot. Two angels were sent as messengers of mercy to snatch Lot and his family from the doomed city: "And the men arose from thence and looked toward Sodom" (Gen. 18:16). Theirs was a look of heavenly compassion. Their gaze of love and pity took them to the very city, evil as it was. They were the messengers of a just and merciful God, and they must enter that loathsome place if they would execute their mission of mercy. The Scriptures give us a true, yet sad picture of the sinners of Sodom and their wicked thoughts toward even the holy angels of God. How the souls of these pure angels would shrink from contact with the sin and shame of that city! Yet they did not turn back, but rescued Lot, even although he tarried and must be compelled by their entreaties to leave. How like the infinite stoop of our Saviour, who looked with mercy toward us, even when we were dwelling in the tents of wickedness! He who knew no sin came down to this evil world and sojourned among us that He might deliver us from the doom awaiting us and take us to a safe haven. While on earth He looked with compassion upon the multitudes, viewing them as sheep without a shepherd. So would He have us look upon the world of men, steeped in sin, that He might send us to them with the message of release from their wretchedness and from the fearful punishment awaiting those who turn

from His overtures of mercy, preferring to remain in the City of Destruction. We must try to snatch them in pity from sin and the grave.

As Lot and his family were guided away from the city, his wife looked back toward Sodom (Gen. 19:26), and for her disobedience became a pillar of salt. Hers was the look of sinful desire. The artificial gayety and sinful luxury of the city had entered into her very soul, and like a person fascinated by the glittering eye of a deadly serpent, she could not withdraw her gaze. So steeped had she become in the evil life of the city of Sodom; she was mastered by "the lust of the eye". Similarly, many of the children of Israel turned back in their hearts toward Egypt. Like Job we must make a covenant with our eyes, lest, looking too long upon that which is contrary to the will of God, we find that it has become part of us. Like the Psalmist we shall say: "I will set no wicked thing before mine eyes" (Psa. 101:3).

But what of Abraham, the friend of God, the father of the faithful? After hearing the message of the heavenly visitors and watching the two angels depart for Sodom, he "stood yet before the Lord" in earnest supplication, and then returned unto his own place. Early the next morning he arose and went again to that trusting place where he had stood before the Lord. It was evidently on a height overlooking the plain and a place from which Sodom and Gomorrah were visible. Then "he looked toward Sodom" (Gen. 19:28). His was a look of faith, of trust, of assurance. As on other occasions Abraham believed God and early in the morning resorted to the place from which he could see the fulfilment of the sure word of Jehovah. Would ten righteous men be found and the city be saved, or would the city be destroyed and the righteous ones be saved? In the distance he probably saw six figures silhouetted against the sky, one lagging behind the others. Yes, Lot, his wife and two daughters were being escorted from the place of peril by two angels. One person turned back and immediately became motionless. Two others disappeared, and then Lot with his daughters could be seen hastening toward the small city of Zoar on the side of the mountain. Suddenly fire and brimstone descended from heaven, and the flames shot up from the two cities, as the whole plain was destroyed. Once again Jehovah had displayed His faithfulness; the word which had gone forth from His lips was surely performed.

We shall always be safe if we keep our eyes upon the Lord. Let us continually look to Him, that He may preserve us from all evil.

—O. L. C.

*Monthly*  
**FRENCH LANGUAGE  
SERVICE**

Sunday, October 27th, 3 p.m.

in Greenway Chapel

# The Bible Doctrine of Sin

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## IV. DEPRAVITY — TOTAL, UNIVERSAL, INHERENT

**D**EPRAVITY is a word that describes the state or disposition of a man, considered as a moral being. A moral being is one who is accountable to God for his disposition, thoughts, speech, and conduct. Depravity is the moral corruption of human nature; the state of sinfulness natural to the unregenerate.

Depravity is the opposite to what is required by the law of God. And the sum of the divine law is love to God and to our neighbour (Matt. 22:37-39). Paul says that love is the fulfilling of the law (Rom. 13:8-10). Depravity, then, must consist of the lack of the love required by God, and the setting up of some other object or objects in the human affections. And all the objects set up in competition with God may be reduced to one, and that is *self*. Self-love is the very root of depravity, the substitute in our affections for love to God. Self-will, self-admiration, and self-righteousness are various manifestations of a depraved nature.

Depravity is that state of nature that causes man to put self in the place of God, and to seek his own gratification, honour, and interests as the ultimate end of all his actions. Every moral being ought to live and act for the highest good, and the highest good is the glory of God. Depravity is that corruption of nature that leads men to act for self-glory. The very essence of sin is selfishness. Take the first and last letters off the word "sin" and you have left the letter "I". Take the word "self", and spell it backwards, adding the letter "h" and you have the word "flesh". And the Bible uses the word *flesh* to denote the corrupt nature of man. In the Bible the word *flesh* has more than one connotation. It is sometimes used to denote all animal life, as when we read that "the life of the flesh is in the blood" (Lev. 17:11), and "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39). The word *flesh* is also used of the human body, as when Paul writes the Philippians that it is more needful for them that he abide in the flesh. But more often, the word *flesh* denotes the corrupt nature of man. Christ taught that the flesh profiteth nothing, and Paul confessed that in his flesh there was nothing good.

When Paul describes men under a variety of wicked characters, the first link in the chain is: "lovers of their own selves" (2 Tim. 3:2). This love of self is the fountain from which all evil thoughts and actions flow; it is the womb out of which all sinful expedients are born; it is the incubator in which all evil inventions are hatched.

Depravity is total, reaching to all the faculties of the soul; it is universal, taking in all men born of woman; and it is inherent, resulting from original sin, and transmitted by natural generation or physical birth.

-I-

### Total Depravity

Total depravity means that the natural man is depraved or corrupted in all the faculties of his being. It is not a question of degree but of extent. It does not mean that every man is as bad as he can become, or that he is as wicked as the devil. It does not mean that all men are

equal in the degree or amount of sin. But it does mean that every part of the soul is affected by sin. Drop a grain of arsenic into a glass of water, and all the water is affected — every drop of the water is poisoned. Put in another grain of arsenic and the poison is *intensified*, but not *extended*. No more of the water is poisoned, but all of the water is more poisonous. So man, born with a depraved nature, may, in his downward career, become more depraved.

Total depravity means that man, as the result of original sin, is morally or spiritually dead. And *dead* is an adjective that does not admit of comparison. There are no degrees of death, but there are degrees in death. To illustrate: here is a physical corpse. The man has been dead one hour; he is totally dead. Here is another corpse. This man has been dead one week. He is no more dead than the man who has been dead one hour, but the corpse is in worse condition. Now, the Bible presents the natural man under the figure of a moral or spiritual corpse. Here is a young girl of sixteen summers, beautiful, vivacious, and charming. She knows nothing of the life of the brothel. But this girl, unless born from above and a believer in Christ, is morally or spiritually dead. She is lacking in love to God. And her depravity is manifested in pride of apparel, pride of beauty, disobedience to parents, lack of interest in the word of God, etc. Here is another moral corpse. She is a woman of the brothel; her virtue is gone and she is abandoned to a life of sin and shame. She drinks, and smokes, and swears, and lies, and steals, and breaks up homes. She is no more dead than the girl of sixteen, but she is in a far worse condition, now and forever, unless saved by the grace of God.

There are three general views with reference to human depravity. (1) Men by nature are not depraved in any degree, or to any extent. This was the teaching of Pelagius, a British monk, who taught that every human soul is immediately created by God as innocent, and holy, and as able to obey God, as Adam was at his creation. (2) Men are partially depraved — corrupt in part and holy in part. This theory has many advocates, who contend that the will of man is free in the sense that it is able to choose Christ as Lord and Saviour. The writer recalls an illustration from Dr. Shields which runs something like this: in a certain conference, a preacher, with a name for orthodoxy, preached a sermon on total depravity, emphasizing the truth that the sinner is totally depraved. When he had finished, a preacher of keen intellect and of liberal views, asked him if there is anything in the sinner that can respond favorably and savingly to the preaching of the gospel. The other man said, "Yes, there is." "Is that something, good or bad?" continued the liberal. And the so-called orthodox brother had to answer that it must be good. "Then," said the other, "man is not totally depraved, as you have just preached." And this same inconsistency appears in much of the preaching of our day.

(3) The Bible consistently teaches that the sinner is totally depraved; that there is nothing in him that can respond savingly to the gospel appeal, and that a new birth is necessary for favorable response to the gospel. The carnal *mind*

is enmity against God (Rom. 8:7); the *heart* is deceitful above all things and desperately wicked (Jer. 17:9; Matt. 15:19); and the *will* is also in bondage to sin (Jno. 6:44; Jno. 5:40; Phil. 2:13; Jno. 1:13). Men choose what they do because of the state of their minds and hearts — and these control the will.

## II.

### Universal Depravity

Universal depravity means that all men are depraved. Every man, apart from the new birth, is lacking in that which the law of God requires. He does not love God, neither does he love his neighbour as the creature of God. It is only the born again ones who love God (1 Jno. 4:7); who understand the things of God (1 Cor. 2:14; Jno. 3:3; 2 Cor. 4:4, 6); who believe on the Lord Jesus Christ (1 Jno. 5:1); or who practice righteousness (1 Jno. 2:29).

Of David's day it was written: "There is none that doeth good, no, not one" (Ps. 14:3). And Paul quotes this verse and applies it to the people of his day (Rom. 3:10). The only man free from the corruption of nature since the first Adam sinned and fell was the Lord Jesus Christ, the only begotten Son of God, Whose birth was not after the law of natural generation.

What we have been writing does not make the preaching of the gospel a hopeless task. Even though the sinner is dead, the Spirit of God can quicken him into life (Eph. 2:8-10); even though he is in darkness, the same Spirit can shine in his heart to give light to know Christ (2 Cor. 4:6); even though he cannot come to Christ, the Spirit can draw him to the Saviour (Jno. 6:44); and even though he is not willing to come to Christ, he may become willing in the day of God's power (Jno. 6:37); and even if the sinner is indifferent to his state and standing before a thrice holy and sin avenging God, the Holy Spirit can convict him, and cause him to cry out, "What must I do to be saved?" (Acts 16:30).

Let us keep in mind that we are commissioned by a mighty God, Who has assured us that His word shall not return unto Him void, but that it shall accomplish that which He pleases, and prosper in the thing whereto He sends it (Isa. 55:11).

## III.

### Inherent Depravity

Depravity of nature is transmitted to all men by natural generation. Like begets like; that which is born of the flesh is flesh, and the carnal or fleshly mind is enmity against God.

The early appearance of sin in the child is proof that depravity of nature is inherited. The very first acts that discover reason in the child have sin in them. Watch the child when reason begins to dawn, and it will express itself by doing harm to others, by lying, by pride of apparel, or by natural inclination to revenge. Have not most fathers and mothers quieted the baby by beating that which had hurt or offended it? The child at the very dawn of reason manifests a spirit of revenge.

In Andrew Fuller's diary, under date of January 8, 1785, are these words: "Much affected today in hearing my little girl say, 'How soon Sabbath day comes again!' Felt grieved to see the native aversion of the carnal heart to God so early discovering itself."

Inherent depravity is seen in the fact that the child will sin without being taught to sin. "A child left to himself puts his mother to shame" (Prov. 29:15). Only leave the child to act naturally and it will do shameful things. What

mother is not cognizant of this fact? We must be taught to do that which is not natural to us. Take one who has never been taught to swim and throw him into deep water and he will drown. But take a horse or some other beast and plunge it into the stream, and it will swim because nature has taught it. Man sins naturally, but he has to be taught to do good.

Inherent depravity is directly affirmed in many Scriptures. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). David is not casting reflection upon his mother's virtue; he is confessing to a sinful nature received in birth. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). And again, in Eph. 2:3 we read that we "were by nature the children of wrath, even as others." And in Rom. 9:8 we are told that the children of the flesh are not the children of God; and if not children of God, they are the children of disobedience, children of wrath; yea, children of the devil.

The Scriptures which teach the necessity of the new birth prove that depravity is total, universal, and inherent. Regeneration is not of *parts* but of *persons*; the whole psychic being is born again. And every man needs the new birth, for except a man be born again, he cannot see the kingdom of God. And if depravity were not hereditary, the new birth would not be necessary; training and education would bring one into the kingdom of God. If there were but a spark of inherent goodness, that spark could be fanned into a flame, and a new creation would not be essential to salvation.

### Illustration

To conclude, the following supposed case will illustrate and clarify the truth we have been expounding. A ship's crew mutiny, put their officers in chains, and take command of the ship. They sail to a distant port, dispose of the cargo, and divide the proceeds. But while they are on the voyage they find it necessary, for self-preservation, to establish some kind of laws to govern them. To these laws they adhere punctually, act with fairness toward each other, and agree to an impartial distribution of their plunder. But before they reach port, one of the crew is seized with regret. He insists that they are engaged in a wicked scheme, and urges that they release their officers, implore their forgiveness, and resume their duties under their command. But the others plead their justice, honour, and respect for one another. They remind him that they are keeping the laws they had agreed upon. But he tells them there is no virtue in this; that all their equity, while exercised in pursuit of a scheme which violates the great law of justice, is itself a species of iniquity. He shows them that they are running the ship for their own selfish interest and glory, and not in the interest of the owner. He urges them to repent of their wicked design. He pleads with them to release their officers, beg for mercy, and return to their duties as faithful sailors.

This parable is not difficult to apply to the truth in hand. As sailors on the ship of life, the human race mutinied in the very beginning and every one born on the ship has joined in the rebellion. While there has been a semblance of law and order and some respect for one another, every man, apart from the grace of God, has lived for self rather than for God, the Creator and Owner of all. The need of every one is to repent and return to God, surrendering to Him and hoping for mercy through the blood of His Son. And may we preach, expecting the Holy Spirit to bring this about in the case of many. God be praised, He is able!

# We Need To Elevate Our Sights

By Dr. A. W. Tozer

**T**HERE are few things as frustrating as to work without knowing what we are trying to accomplish; that is, to be lost in the means and ignorant of the end.

Examples of this are found in "parts" factories where men spend years making small articles that have no significance in themselves and can have satisfying meaning only when related to hundreds of other and dissimilar articles and to the completed object of which each one is a small part.

Since the human mind is designed to deal with ends and wholes, this enforced preoccupation with parts and means is particularly disconcerting. The urge to plan and to create according to plan is strong in us, and we feel fenced in and defeated when we are compelled to spend our days in toil that attains no visible objective. It is this rather than the work itself that makes so many jobs dull and boresome.

I have wondered whether the flat tedium found in most churches cannot be explained at least in part as the psychological consequence of numbers of persons meeting together at stated times without quite knowing why they have met. Most people simply do not like to go to church and will not go if they can escape the ordeal decently; and millions can and do.

It would be too easy to dismiss this dislike for church as only another symptom of original sin and love of moral darkness, but I believe that explanation is too pat to be wholly true. It doesn't explain enough. Some persons, for instance, find church intolerable because there is no objective toward which pastor and people are moving, aside possibly from the limited one of trying to enlist eight more women and ten more men to chaperon the annual youth cook-out or reaching the building fund quota for the month. And believe me, that can get mighty wearisome after a while, so wearisome indeed that alert, forward-looking persons often forsake the churches in droves and leave the spiritless, the dull and those afflicted with permanent insouciance to carry on, if a phrase so active dare be used to describe what they do.

To Paul there was nothing dull or tiresome in the religion of Christ. God had a plan which was being carried forward to completion, and Paul and "all the faithful in Christ Jesus" were part of that plan. It included predestination, redemption, adoption and the obtaining of an eternal inheritance in the heavenly places. God's purpose has now been openly revealed (Eph. 3:10, 11).

It was the knowledge that they were part of an eternal plan that imparted unquenchable enthusiasm to the early Christians. They burned with holy zeal for Christ and felt that they were part of an army which the Lord was leading to ultimate conquest over all the powers of darkness. That was enough to fill them with perpetual enthusiasm.

It is one of the anomalies of religion in our day that the orthodox churches appear to have lost their crusading spirit (obviously for want of a crusade), and the enthusiasm they once had and lost has gone over to a false religion and an evil political system. I refer of course to Russellism and Communism.

Communism is an evil, but it drives on toward world domination for the very reason that its devotees are con-

vinced that it is destined to dominate. It is this conviction that makes Communists all but invincible. Any act one of them may perform for the cause carries an emotional war-head: it is the fixed belief that his act is part of a high plan that more than justifies it.

Russellism (now traveling under the alias of Jehovah's Witnesses) is also motivated by a clear purpose. Its followers talk with starry-eyed fervor about the "Kingdom" and, however far they may have strayed from the truth, they are nevertheless convinced that they are sons of a new world order soon to emerge. To them this new order is completely real and in their enthusiasm they care little how many persons they offend or how many enemies they make. In the light of their glorious future nothing else matters. So they believe and their belief, though false, furnishes all the drive they need.

The evangelical Christian need make no apology for his beliefs. They are in direct lineal descent from those of the apostles. He can check the tenets of his total creed against the life-giving, transforming beliefs of church fathers both East and West, reformers, mystics, missionaries, saints and evangelists, and they will check out one by one. Then let him check them all with the Holy Scriptures and again they will prove to be sound.

What then is the trouble? Why the inertia, the torpor that lies over the church?

The answer is that we are too comfortable, too rich, too contented. We hold the faith of our fathers, but it does not hold us. We are suffering from judicial blindness visited upon us because of our sins. To us has been committed the most precious of all treasures, but we are not committed to it. We insist upon making our religion a form of amusement and will have fun whether or not. We are afflicted with religious myopia and see only things near at hand.

God has set eternity in our hearts and we have chosen time instead. He is trying to interest us in a glorious tomorrow and we are settling for an inglorious today. We are bogged down in local interests and have lost sight of eternal purposes. We improvise and muddle along, hoping for heaven at last but showing no eagerness to get there, correct in doctrine but weary of prayer and bored with God.

—The Alliance Weekly

## An appreciated word from radio station CHWO

" . . . . the Sunday Service from Jarvis Street has become one of our most listened to features and we are very proud to be associated with you."

CONTINUE TO PRAY FOR THIS GOSPEL  
BROADCAST.

## The Week-End In Jarvis Street Church

**O**CTOBER is "Bible School Month" in Jarvis Street Church, and the attendance is now steadily increasing, most of the regular scholars having recovered from the prevalent flu and colds, and new scholars being added to the roll. The two busses owned by the School brought in a total of 90 scholars, the highest number they have transported to date. Two new districts have been canvassed lately, and earnest efforts are being put forth by the faithful band of officers and teachers.

The Saturday Night Prayer Meeting was well attended, and the Spirit of prayer and supplication rested upon the people with special power, a sure indication that Sunday would be a good day, and indeed, so it was.

Dr. H. C. Slade preached with great unction at both services. In the morning his topic was "The Christian's Strength" (Eph. 6:10). We need to remind ourselves that we are engaged in a warfare, in a continuous conflict. The Christian is a warrior, and Christ is the Captain of our salvation. For those enlisting under His banner there will be hardships, so we must be good soldiers of Jesus Christ. In our warfare we must seek to please Him who hath chosen us to be soldiers: we are not to become entangled with the affairs of this life. We must be devoted to Christ, as a soldier is devoted to king and country.

We are commanded to be strong in the Lord. In ourselves we can do nothing; we have no strength of our own. As we look into the Word of God, we shall see our weakness and realize our own insufficiency. We say with Paul, "Who is sufficient for these things?" Let us lift up our eyes beyond ourselves and look to the Lord; our strength is in Him. The Revised Version of this text reads: "Be continually getting empowered in the Lord." All power is in Him. We come to this conclusion, that if anything is accomplished, any souls are saved or any blessing is evident, it is the Lord who has been working.

Why are we to be strong in the Lord? Because our adversary, the Devil, goes about seeking whom he may devour, and we need to stand against his wiles. Satan does not interfere when men are interested only in earthly things, but when you begin to pursue spiritual things, Satan's headquarters will send out an alarm, and the artillery of hell will be opened up. Satan will inspire one to oppose Christians, another to prevent the salvation of sinners and another to destroy souls. Do not be surprised if you meet with strong opposition if you determine to live for Jesus Christ and walk the narrow way.

See the nature of this formidable foe. Our wrestling is against "spiritual wickedness in high places", against "a host of wicked spirits operating in high places." Some angels left their first estate and fell, but they did not lose their power; they are constantly operating in their designated spheres, in high places such as places of culture, education and religion, in Seminaries and places of government. The papal system of Rome is the Devil's masterpiece in deluding the minds of the people, keeping them in darkness. Satan leads precious souls captive at his will.

We must put on the whole armour of God, that we "may be able to stand in the evil day." The evil day is the certain time that Satan sets aside for his most vicious attacks. Have you experienced his evil day? Satan came even to Christ and tempted Him. In such an hour we are to put on the whole armour of God. There is One above

Satan who can curb and limit his operations. The weapons of our warfare are not carnal, but spiritual. The battle is great and the enemy strong, but trusting in the One who is stronger than he, we may overcome. Be strong in Him!

The evening sermon, broadcast as usual over CHWO, Oakville (1250), was a powerful and soul-stirring message on the theme "Unsearchable Riches" (Eph. 3:8).

The messenger, the Apostle Paul, although his praise was known throughout all the churches, styled himself "less than the least of all saints." The one spoken of as "the greatest man of all the great men the great God ever made" called himself "the chief of sinners" and "unworthy to be called an apostle." This spirit of humility is the true mark of the Christian. God has no place for human pride: He "resisteth the proud" and "the proud he knoweth afar off": We may well come and sit at the feet of the Lord Jesus Christ and learn of Him, for He is meek and lowly of heart.

There was a cause which produced and kept this deep humility. Paul never forgot the deeds he had committed against Christ; his part in the stoning of Stephen and the persecution of the Christians. God forgave him, but could he ever forgive himself? Some things we are to forget, but never the pit from which we have been digged and the rock from which we have been hewn. This will keep us humble. Paul could not get away from the fact that God had saved him, and any blessing in his ministry was due to the grace of God.

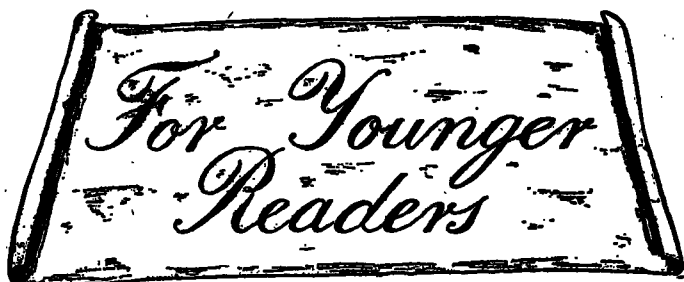
The message of the Gospel is designated as "the unsearchable riches of Christ." This is our constant theme. We have nothing to give the people in heathen lands and they have nothing to give us: we all need Jesus Christ. The preaching of Christ is the true mark of the God-sent messenger, and this is the message; "the unsearchable riches of Christ."

Notice the character of these riches. They are undiscoverable; they cannot be fully explored in earth by men or in heaven by angels, represented in Scripture as looking, looking, desiring to see the full meaning of the Gospel. Who can measure the value of the blood of Christ? Who can estimate the righteousness given to us in Christ, that perfect robe of His righteousness provided for those who trust in Him? We can display these riches, however, that people may hear about them. They are possessed by none except the Lord Jesus Christ; He has all the treasures of grace and all fulness dwells in Him. Think of the riches of His character. Because of His spotless, guiltless character He was able to atone for our sins. Think upon the riches of His love, shown when He took our place and died for us, although we were ungodly, unjust and enemies.

These riches are in the Gospel. How can we preach on the unsearchable riches of Christ? We do not know all about these riches, but we do know something about them. They are given in the Word, contained in the everlasting Gospel. In the Gospel this legacy of the riches of Christ is broken down, as it were, for us, even the exceeding riches of His grace. In Christ we are accepted in the Beloved, we have redemption and pardon. No guilt can transcend the efficacy of the precious blood. Think of the riches of His power. The Gospel is God's instrument for the restoration of the human soul that was formerly a bondsman of the Evil One. These riches are accessible. Every one of us poor, bankrupt sinners can be made wealthy in Christ: "though he was rich, yet for your sakes he became poor,

that ye through his poverty might be rich." Infinite riches we have in Christ. Why cling to our own poverty? Why work for the riches of this world, when in the riches of Christ we have that which satisfies our eternal soul? Do not try to establish your own righteousness, but accept the eternal inheritance offered to you. Receive it through the Gospel. Come to Christ and He will give you rest, pardon, peace and all things.

—O.L.C.



### CONNIE'S CONFESSION

**N**O SIR, I never thought Mom knew how her pearl necklace got broken! Of course, you know, she never wore it any more, not since she gave her heart to the Lord Jesus. Now I'm not sure what that has to do with wearing necklaces, but Mom's been awful sweet and smiley since, so it must be all right.

Now, if that necklace had been *mine*, I don't think I'd have let it lie in its little velvet box with the shiny satin lining for months, and not even look at it! I don't know what Uncle Syd's going to say when he finds out Mom's not wearing that expensive necklace he gave her. You know Uncle Syd is Mom's rich uncle from England. Well, as I was saying, if it had been *mine*, I wouldn't have just let it lie in the box all the time.

And so that was the reason, when Janie and I were playing that day, that I borrowed it for a little while. You see, I was to be the very rich lady coming to visit her. I had Mom's old high-heeled shoes on, and a pretty lace curtain over my shoulders for a scarf, and I just had to have something to make me look rich, didn't I? Of course, I thought Mom wouldn't care since she never wore it any more. So I just left Janie's place, and ran home to get it — I mean borrow it.

You should have seen Janie's eyes pop open when she saw what I pulled out of my pocket! I tell you, I really felt like a rich lady when I put that beautiful necklace around my neck. Then, I put on Janie's mother's market hat too, and I came down the hall and knocked on the playroom door.

"Why, Mrs. Jones, I'm simply thrilled! Do come in, my dear. It's been years since I've seen you." (You know when we play, we try to talk like real elegant people.)

Well, I admired her baby — that was the doll she got for Christmas last year. Then I told her all about how rich I was, and about my pearl necklace — and I pretended I had just dozens of them.

Just then Janie's mother came in the playroom, and said, "I'd like to meet a rich lady who owns dozens of pearl necklaces."

Janie's Mom is wonderful. She's my Sunday School teacher, in fact; and she knows a lot about the Bible. Why, there's hardly ever a question that she can't answer!

Well, before I went home that afternoon, Janie said, "May I wear your beads for a little while, Connie?"

"I guess you can," I said slowly, "but be very careful."

She promised.

The doorbell rang downstairs, and I heard my Mom's voice. Say, I made a dive for that necklace to get it from Janie, and I guess I pulled too hard in the wrong place. Before I knew what was happening, those expensive pearls went scattering all over the playroom floor! We just couldn't believe our eyes.

Janie said we better pick them up quick, and wrap them in my hankie. We searched and searched until we picked up all we could see. Just then, Janie's mother called up, "Connie, your mother's here, and she wants you to go now."

If there was anyone I didn't want to see that moment, it was Mom! But what could I do? We went home, and all the while I had my hand in my pocket, where the broken beads were tied up in my hankie. I tell you, I didn't feel very good inside, but I tried to chatter along and act natural.

Before I crawled in bed that night I tried to thread them, but I couldn't find a needle small enough, so at last I gave it up. I slipped over on tip-toe to Mom's room and put it back in the little velvet box, hoping she wouldn't find out who did it. I had an awful time to get to sleep that night for some reason.

For days and days I couldn't get it out of my mind. Often I saw Mom look at me kind of sad — but I wasn't real sure if it was the way she looked, or the way I felt inside, that made it sad.

It just seemed everywhere I went, someone would remind me of my "secret sin" — at least that's what our preacher was preaching about last Sunday, and he pointed right down to me. I felt so uncomfortable! So I started leafing through the hymn book so I wouldn't hear any more.

Then in Sunday School, our lesson was about the man that hid the talent, and how he wrapped it in a napkin (Luke 19:20). I couldn't help thinking about the broken necklace that I wrapped in my hankie. I don't remember what the man did with the talent, because I was wondering what Mom would do to me when she found out.

At school, when we were playing London Bridge, and I was caught, they asked me which I'd like best: a beautiful pearl necklace, or a wristwatch. Well, I took the wristwatch, 'cause I don't like pearl necklaces, no matter how beautiful they are any more.

But what the preacher said about secret sins and pointing to me, bothered me the most. I didn't know that was what it was!

Then last night in family worship, Dad read from Proverbs. The twenty-eighth chapter, I think it was. One verse jumped right out at me, and hit me. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Well, that did it. When we got down to pray, I got all choked up, and a couple of sobs slipped out. I sure wanted to confess and have mercy, more than anything else in the world.

I told Mother all about it. And do you know what she said?

"Yes, Connie, Mother knew all about it, but I've been waiting for you to tell me."

"You knew?" I gasped.

"Why, dear, Janie's mother was cleaning the playroom, and she found four pearls under the chest. Then, too, I knew whose hankie the broken string was wrapped in. You weren't very happy either, Connie, with that on your conscience, were you?"

"I sure wasn't," I confessed.

So we got down on our knees again, and I told the Lord I was sorry that I hadn't told Mother right away, and to please forgive me. Then Mother prayed the nicest prayer. She thanked the Lord for answering her prayer and convicting me, and asked the Lord to keep my conscience tender, and help me to walk in the light of His Word.

I tell you what, I felt as light as air when we got up. I promised Mom that after this, I'd come right out with the truth, and not try to hide anything again.

Do you know what Mom said? "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward Men" (Acts 24:16). —*Gospel Banner*.

## Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 5 November 3, 1957

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

### THE VISION CONCERNING THE CANDLESTICK

Lesson Text: Zechariah 4.

Golden Text: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4:6.

Zechariah, the prophet of the Lord, was divinely prepared by a series of visions for the difficult mission which he had been called upon to fulfil; namely, to inspire leaders and people to rebuild the temple. God never sends us to warfare at our own charges: the heavenly Commander arranges that His soldiers and messengers are fully equipped for carrying out His commands (2 Tim. 2:1).

As a prelude to this new divine vision, the angel or messenger of the Lord awakened the prophet, as it were, out of his sleep. Revival must precede revelation: only when we are quickened by the Holy Spirit can we receive knowledge of spiritual truths (Psa. 119:37, 107, 108; Eph. 5:14). The Lord Himself must open our eyes to behold wondrous things out of His law (Psa. 119:18).

The seven-branched candlestick or lampstand resembled in material and general appearance the golden candlestick of the tabernacle (Exod. 35:31-40; Lev. 24:1-4). It consisted of a pedestal with an upright shaft and three arms or branches on each side. Each of the seven arms was evidently surmounted by a bowl for the oil and burning wick. In the candlestick which Zechariah saw the decorations were not so elaborate, and there was just one large bowl covering all the branches, the fountain of supply of oil for the lamp. On either side of the candlestick was an olive tree, which supplied the golden oil through the golden pipes for the light.

Zechariah was first shown his own ignorance; he realized that of himself he could not understand the significance of the vision. Only those who humbly acknowledge their helplessness will receive a knowledge of divine truth (Psa. 111:10; Matt. 11:25; 1 Cor. 1:19, 27; 2:8).

The candlestick of the tabernacle had been situated on the south side of the holy place, thus shedding light upon the table of shewbread, which was on the north side. The shewbread or "bread of the face" represented Christ, the Bread sent down from heaven to make possible reconciliation and fellowship, and to provide sustenance (John 6:33; 10:10; 2 Cor. 5:18, 19; 1 John 1:3).

Light is symbolic of testimony (Matt. 5:14), and God had ordained that the Jews should give testimony to the nations concerning Him. In this vision the candlestick, which was one of the main articles of furniture in the tabernacle, stood for the temple which was being rebuilt. The temple was to be the habitation of God, the place where His honour dwelt (Psa. 26:8), and would be a constant testimony to the living God for all the people who beheld it. Similarly, the church of God collectively (Eph. 2:19-22; Rev. 1:12, 13; 2:1, 5), and each Christian individually (Matt. 5:15, 16; Phil. 2:15) should witness to the presence and power of the Lord.

How could this renewed temple, the church and the Christian maintain a consistent testimony before the world? How could they keep the light burning? The lampstand could hold the light aloft, but the light must be supplied by the One

who walks among the lampstands; God the Holy Spirit must provide the light (John 8:12; Eph. 5:8).

At the time of the vision the children of Israel were experiencing intense opposition in their efforts to rebuild the temple (Ezra 4:23, 24). Zechariah was to inform Zerubbabel, the leader, that these difficulties would be overcome, not by means of great armies or by the power of human persuasion and influence (Dan. 2:34; Hagg. 2:21-23), but by the Holy Spirit of God (Hagg. 2:5).

Mountains stand for hardships, difficulties and opposition which may beset our path (v. 7; Jer. 51:25; Matt. 21:21, 22). The angel of the Lord addresses the metaphorical mountain facing Zerubbabel as "who," indicating that the opposition it represented was personal (Ezra 4:1, 5; Zech. 3:1). It was also great. But that opposition would be completely overcome by Zerubbabel; the mountain would become a plain along which he might easily travel (Isa. 40:4; 49:11). Furthermore, the prince of Israel would have the privilege of placing the headstone or topmost stone upon the temple to the accompaniment of shoutings of joy (Psa. 118:22-24; Ezra 6:13-22). All men would be compelled to acknowledge that it was by grace alone that the temple stood complete.

Although the primary application of the vision to Zerubbabel and the temple of the restoration is clearly indicated in the context, surely it speaks also of the Christ whom Zerubbabel, as the royal prince of Judah prefigured. Our Saviour would overcome all opposition (Luke 3:5), and would Himself be the Headstone of the corner (Matt. 21:42; Acts 4:11; Eph. 2:20; 1 Pet. 2:4, 6), as well as the living Temple, the Dwelling-place of God (John 1:14; 2:20, 21). Then, too, by the grace of God the church, His temple, will be finally completed (Eph. 2:1-10; 4:13-16) and will be presented to the Father amid great rejoicing (Eph. 5:25-27).

It is not always the case that one shall sow and another shall reap (John 4:36-38). Sometimes even on earth, and certainly always in heaven, the one who sows in sorrow shall himself reap in joy (Psa. 126:6). Zerubbabel, the one who had commenced the work of rebuilding the temple, and had carried on that labour amidst loss, sorrow, opposition and disappointment, would be given the privilege of completing the task (Ezra 3:10, 11). Our great Leader will bring to fulfilment the work which He has begun in our souls (Psa. 57:2; 138:8; Phil. 1:6).

The final success of the work would silence all critics; they would know that the Lord had undertaken for the one whom He had sent. So will the ultimate triumph of the Christian leader prove to his opponents that God is on the side of those who trust Him and do His bidding (1 Kings 18:36; Psa. 40:14, 15; 109:22-27). To the outward eye the work may seem small, weak and insignificant, and men may despise his feeble efforts, but the plummet in his hand as a sign of his activity would be reinforced by the mighty workings of the seven-fold Spirit of God (Isa. 11:2; 1 Cor. 2:1-5; Rev. 4:5), who sees and knows all that is taking place (Zech. 3:9). Seeming human weakness and apparent failure would issue in marvellous success through the strength of the Lord (Eos. 1:7; Heb. 11:34).

The living olive branches which stood on either side of the candlestick, ensuring a continuous supply of oil for the light, represent "the two anointed ones that stand by the Lord of all the earth." Primarily these were Zerubbabel and Joshua, who stood ready to serve the Lord, and then possibly all true witnesses who are channels of His grace (Rev. 11:3, 4). Christ our Saviour as King and Priest stands before God. It is He who would supply the children of Israel with the oil of the Holy Spirit to enable them to maintain their testimony before the world (Isa. 63:11; Joel 2:28-32; Acts 2:4). He will also give His Holy Spirit in perennial flow to His church and to His faithful servants in this age (John 7:37-39).

Thus was Zerubbabel encouraged in the midst of all the disheartening difficulties which beset him in the work of God. So, too, may we all receive new strength and inspiration for our tasks.

#### Daily Bible Readings

Oct. 28—The Golden Candlestick .....	Exod. 37:17-24
Oct. 29—Christ among the Candlesticks .....	Rev. 2:1-7
Oct. 30—The Headstone of the Corner .....	1 Pet. 2:1-10
Oct. 31—Victory through Weakness .....	1 Cor. 1
Nov. 1—The Power of the Spirit .....	1 Cor. 2
Nov. 2—The Earthly Temple Completed .....	Ezra 6
Nov. 3—The Spiritual Temple Completed .....	Eph. 2

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