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Evangelist James Armstrong In Special Services At Jarvis Street Church

A YEAR ago Jarvis Street Church was greatly strengthened and blessed through the ministry of Evangelist James Armstrong from Belfast, Northern Ireland, a former policeman and international sportsman. At the close of this brief mission of one week, the officials of the church expressed their desire for Mr. Armstrong to return, and plans were made accordingly. After the year of anticipation, the Lord's servant is again ministering the Word of God in our midst, sending forth a clear, clarion call to the unsaved to settle the matter of their eternal destiny by receiving Christ as their Saviour and Lord. A man of strong convictions, becoming humility, sincerity and kind heart, he speaks forth with power the truths of God's Word which the Holy Spirit can use to bring conviction and conversion to the unsaved. Illustrations drawn from his own wide experience clarify the truth, and the way of salvation is clearly shown at every service.

Mr. Armstrong commenced his ministry on Sunday, November 3rd, and will be speaking morning and evening on November 10th and 17th, and each evening except Monday during the intervening two weeks.

At the opening service on Sunday morning, November 3rd, the Lord graciously set His seal upon His own Word as spoken by our brother when four responded to the invitation, two seeking salvation and two believers openly confessing their faith in Christ and their desire to be baptized. The congregations were large, especially in the evening.

The morning sermon on "The Door of Salvation" (John 10:9) was a fine exposition of the Scriptural way of salvation. During our Lord's earthly ministry He likened Himself to different things, saying: "I am the bread of life," "the water of life," "the resurrection and the life," "the



Alpha and the Omega" (the Lord of letters, the Lord of literature), "the beginning and the ending", and "the first and the last," "which was, and which is to come" (the Lord of history and the Lord of eternity). But here He uses the figure of a door. On a wild, wet, wintry night our comfort depends upon whether we are inside or outside the door. Doors play a big part in our lives. Christ is a Door, in that our attitude to Him determines whether we are saved or lost, whether we are sheltered by Him or exposed to the dangers outside. It is a grand thing to live on the sheltered side of the Door, Christ Jesus.

Christ describes Himself as "the door", the definite, exclusive door. There is no salvation outside of Christ. In his experiences on the Police Force of North Ireland, Mr. Armstrong dealt with notorious people, but many were changed when they heard the Gospel and entered through that Door. It is the duty of preachers and churches to point sinners to this Door, the Lord Jesus Christ. You might be depending up-

on sincerity to get you to heaven, but it will not work. If you miss Christ, the Door, you miss heaven.

Christ is a Door which makes no distinctions: "By me, if ANY MAN enter in, he shall be saved." Our God is a pardoning God. Christ is a Door that makes divisions (Luke 12:51-53). Abel was sheltered, while Cain went forth under a curse; there was division in this the first home. The brothers were separated in life, in death and in eternity. The two thieves were divided in death; Christ separated them. One repented, the other refused to repent; one went to heaven, the other to hell; one was saved, the other was lost; all because one was with Christ and the other was out of Christ. Once when George Whitefield was preaching on the text, "And the door was shut," two frivol-

ous boys were present. One said, "If one door shuts, another will open." He spoke truly: the door of heaven will shut and the door of hell will open. "What must I do to be saved? — Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31, 32). God says it, I believe it and that settles it.

The evening service also was one of great blessing. Three believers were baptized and four new members received at the Monthly Communion Service. The sermon, preached with great power and assurance of the Holy Spirit, was broadcast over station CHWO, Oakville, 1250 and was doubtless heard by a large number who could not attend in person. Illustrating from the incident of Zacchaeus (Luke 19:1-10), Mr. Armstrong again made clear God's way of salvation. Zacchaeus was *depraved*, being a publican. Publicans were despised and disreputable. This man was a rich man, a rascal and a rogue. You may not be a sinner to the same extent as Zacchaeus, but the Scriptures declare the universality of sin: "There is no difference — All have sinned" (Rom. 3:22, 23). All are included; there is no difference. My friend, you are included in that "all"; if you are a sinner, you need to be saved (Matt. 18:2; John 3:3).

Notice his *desire*: Zacchaeus sought to see Jesus. He had heard of the miracles of Christ and may have come in contact with others whose lives had been changed. He was curious. You may be here to-night under similar circumstances; I trust you are here with a genuine desire to see Jesus.

There are always *difficulties* to be surmounted when a man seeks to see Jesus. Zacchaeus was a little man and could not see Jesus for the press. Crowds still stand between men and Christ; the thought of what people might think stands in the way of many a soul that seeks to come to Christ. Remember that the friends who would laugh you to hell cannot laugh you out of it. In the name of Jesus I beg you for your soul's sake, do not let the fear of man drag you to hell; it is a bad bargain.

Notice the *determination* of Zacchaeus: "he ran before". This man was no longer concerned about his dignity, but was thinking of his destiny; he did not care about the crowds, but Christ. Friend, take care of that precious, precious, never-dying soul of yours. The only thing that really matters is your relationship to Christ. A Christless life means a Christless death; a Christless death means a Christless eternity; a Christless eternity means hell.

Zacchaeus made a wise *decision*: "he made haste and came down." Only twice in the New Testament do we have a record of our Saviour issuing such a command; to Zacchaeus (Luke 19:6) and to Judas (John 13:27). Sinner friend, be quick! What will you do? You can do one of two things. You can do what Judas did, who turned his back upon Jesus Christ and went out, leaving the presence of Christ for the blackness of darkness for ever. But there is a blessed alternative. Zacchaeus "made haste, and came down, and received him joyfully." Have you received Him? Church membership, a good life or baptism will not save you, but have you received Christ as your Sin-Bearer, Lord and Saviour? You say, "How can I receive Christ?" Come to Him in prayer, tell him that you realize that you are a sinner, that you believe that Jesus died for you, that you do now receive Him as your own personal Saviour. Thus ended the preaching of the glorious Gospel on Sunday in Jarvis Street Church.

This brief and inadequate summary of the messages given

The Gospel Witness

and

Protestant Advocate

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

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by Brother Armstrong on the Lord's Day in Jarvis Street is given that you may be encouraged to attend the services, if possible, and hear the Word for yourself. We would urge our friends to continue earnestly in prayer for this special mission of evangelism, and to come as frequently as possible. Invite others to come, especially the unsaved. Cards of invitation are available for distribution and may be procured at the church office. The time of this special opportunity will soon be over. Please act at once.

—O. L. C.

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others — that we are not always strong —
That we are sometimes overborne with care —
That we should ever weak or heartless be,
Anxious or troubled — when with us is prayer,
And joy and strength and courage are with Thee?

—RICHARD C. TRENCH.

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

Send for your supply today

A Visit To Collingswood, New Jersey

By Dr. H. C. Slade

IN COMPANY with Deacon H. B. Maw, whom we met in New York City last Thursday evening, we travelled by bus to Collingswood, N.J., to attend the Friday sessions of the Sixteenth Annual Convention of the American Council of Christian Churches.

The American Council of Christian Churches is an organization which came into being in September, 1941. It has grown from two founding denominations in 1941 to fourteen denominations and general constituent membership of 230,368. Other membership qualifications raise the present total to 1,504,529.

The purpose of the American Council is to awaken Christian people on the American continent to a recognition of the perils of Modernism, Roman Catholicism, and Communism, and to raise a standard for the historic Christian faith.

At the call of American Council leaders the International Council of Christian Churches was formed in Amsterdam in 1948. This Council now consists of 57 constituent members from 23 countries and, on the world level, stands as a bulwark for the faith once delivered.

The challenging addresses delivered at the Convention last Friday, together with the quality of the men who spoke, gave us further opportunity of seeing demonstrated something of the usefulness and importance of both organizations. Seldom have we received greater inspiration than by attendance at these three great gatherings.

Place of Meeting

The place of meeting was in itself an inspiration. In the newly erected building of Collingswood Bible Presbyterian Church, of which Dr. Carl McIntire is pastor, we could read the story of one of the greatest present day triumphs of evangelical Christianity. This magnificent auditorium, which was opened for worship on the previous Sunday, October 27th, at a cost of nearly one-half million dollars, spoke to every one in attendance at the American Council Convention of a mighty battle which, by the noble pastor Dr. Carl McIntire and his faithful people, had been fought in defence of the integrity of God's Holy Word. When Dr. McIntire was deposed and suspended from the membership of the Presbyterian Church of U.S.A. twenty years ago, simply because he refused to support the modernistic and compromising official board of that body, he and his loyal followers were obliged to leave their beautiful church edifice and, for a time, worship in a tent. For nineteen years they have held their services in a tabernacle, a building of frame structure. Now, after twenty years, the Lord has honoured this God-honouring pastor and people by giving them one of the finest church auditoriums to be seen any where on the American continent. The new building, with the gallery, will seat more than 1,300 people, and we rejoiced to learn that for the opening service the place was packed.

Both the morning and afternoon sessions of the American Council Convention were well attended, but at the evening meeting when Judge Robert Morris, Chief Counsel of the Senate Internal Security Sub-Committee, spoke, in spite of the fact it was a rainy night, the auditorium was almost filled. We have not the space in this week's issue to print any of the timely Resolutions which were passed at this

Convention, but we do want to state that by all appearances, as we observed, the American Council is gaining strength and its testimony, under God's blessing, is having a strengthening effect upon the cause of Christ in all parts of the country.

Delegates were present from as far away as Los Angeles, California. It was a joy for us to meet and renew fellowship, on this occasion, with a number of our brother ministers who have, at different times, preached from the Jarvis Street pulpit. Among these were Drs. McIntire, Ketcham, Kinney, and the one and only Harvey Springer.

After the members and friends of Jarvis Street Baptist Church, who were present last Sunday evening, heard a brief account of this great achievement at Collingswood, they were overjoyed and unanimously voted to send to Dr. McIntire the following message of congratulations:

"Dear Dr. McIntire:—

"At a largely attended service of the Jarvis Street members and friends on Sunday evening last, I was instructed, by a unanimous and hearty vote, to send you the following words of felicitation:—

"The opening of your new auditorium in Collingswood has brought joy to many thousands of sincere Christians throughout the world. Your valiant stand for the historic Christian faith has been, and still is, a source of great encouragement. We cannot but feel that the successful completion of your new church building for the glory of God is just another fine tribute to your spiritual leadership, and a token of the Lord's good hand upon you. We extend to you, and your devoted people, our warmest Christian regards and hearty congratulations.

"As you continue, now with improved facilities, in your fearless battle for the truth and in your uncompromising proclamation of the gospel of Jesus Christ, may your bow long abide in strength and the blessing of the Lord continue to rest upon every phase of your great ministry.

Yours heartily,

H. C. SLADE."

COLLINGSWOOD BIBLE PRESBYTERIANS TO ENTER NEW CHURCH BUILDING OCTOBER 27

Month of Meetings Planned: Dedication, November 3

SUNDAY MORNING, October 27, the congregation of the Bible Presbyterian Church of Collingswood, N.J., will assemble in their wooden Tabernacle in which they have been worshipping for 19 years. Together they will arise and march out while the chimes in the Sunday school tower play, "Saviour, Like a Shepherd Lead Us," and they will move into the new church auditorium. It will be a moment of deep emotion mingled with great joy and also sorrow. This is a pilgrim congregation. A missionary church for years, taking its stand on the great issues of the day, this congregation has been kept, increased, and gloriously blessed by the great Head of the Church, the Lord Jesus Christ.

A story is told in this suburban borough of the metropolitan Philadelphia-Camden area. There are two church

buildings existing here. The first is at Fern and Maple Aves. in Collingswood from which the congregation withdrew in March of 1938. The beautiful Gothic structure had been erected by the congregation, but when it renounced the jurisdiction of the denomination because of modernism and the ecclesiastical trial of their pastor which had been held, they chose to obey the commands of Christ as written in the Word of God rather than the commands of the general assembly. In 1934 the general assembly of the Presbyterian Church in the U.S.A. had ordered the members of the Independent Board for Presbyterian Foreign Missions to resign and to support the official Board of Foreign Missions of the denomination. Dr. Carl McIntire, pastor of the Collingswood church, was a member of that Independent Board and he refused to resign. He appealed to the commands of the Lord and said that he had to obey God rather than men. The Scriptures forbid God's people to support another gospel or propaganda contrary to the true Gospel.

The second building is the new property at Haddon Ave. and Cuthbert Blvd. The congregation left all behind in 1938 and counted absolutely everything loss for Christ's sake. The Presbyterian Church in the U.S.A. took away from them every single penny the congregation had in any form. The people went out into a tent, a rented tent. They built a tabernacle, and now, 19 years later, they are moving into a beautiful church, the largest Protestant church in the State of New Jersey.

During these years the church has maintained and advanced its missionary program until it gives half of its income to benevolences and missions and it has permitted its pastor great liberty in helping to advance the whole separation movement throughout the world.

This is the church which has helped establish so many of the independent agencies which have been a part of the separation. It has had a broad outlook. It is a praying church, a tithing church, one which delights to hear the Scriptures expounded.

A part of the many interests of the church has been the *Christian Beacon* which has gone forth without interruption 21 years.

The hands which have addressed it and tied its bundles week after week have been loving, volunteer hands.

Then there has come the 20th Century Reformation Hour broadcast, which goes forth six days a week covering this metropolitan area of five million people. It is broadcast from the church every morning, 7.45 to 8.15 o'clock.

The witness of this church is indeed a gift from the Lord, and its testimony is committed entirely to His holy and infallible Word.

The property which the congregation now has, including its tabernacle, its beautiful Sunday school facilities which are now too small, and its new church auditorium costing \$670,000, represents approximately one million dollars.

God has given it, God has made it possible, and it stands here along the eastern seaboard of the United States in witness to the fact that God will provide for and will keep those who forsake all and follow Him.

May the testimony of this place be an encouragement and a blessing to others, especially wherever the *Christian Beacon* goes.

—*Christian Beacon*

FOR PERSONAL DISTRIBUTION

Dr. Slade's message, "*The Priceless Gift*", preached over the Dominion Network of the CBC is now printed in a two-colour, 7-page tract.

From "*The Seminarian*"

CHAPEL CHIMES

The men who turned the world upside down were not advocates for Christianity but witnesses to facts. The men of the Seminary listened carefully to the deliberately chosen words of the speaker, the Rev. I. D. E. Thomas, pastor of the Christmas Evans Memorial-Baptist Church, Caernarvon, Wales.

Mr. Thomas said that these men who experienced revival did not achieve these results by

I. SPECTACULAR METHODS (Acts 17:12).

The Apostles used the usual channels: the synagogue, the sabbath, and the Sacred Scriptures. The miraculous is not always a sign of a divine source. Miracles are supernatural, as in Egypt and in the divided kingdom.

Nor were these results due to

II. SPECIAL PERSONALITIES.

In the history of revival God has often used men in spite of their personalities. The supreme example of this is Paul the Apostle, who often in his writings refers to his bodily weakness. Mr. Thomas described Christmas Evans, the great Welsh revivalist, as a large ungainly man with very little in his physical character traits that appealed to men, and yet God was pleased to work through him. Again that powerful preacher Jonathan Edwards, who was so shortsighted that he held the manuscript close to his eyes whilst he preached, was mightily used of God in a work of genuine revival.

Mr. Thomas went on to conclude that neither was it due to

III. SUPERIOR KNOWLEDGE on the part of the Apostles.

Peter, James, and John, were simple fishermen with few academic qualifications. If academic qualifications could have done it, then Greece of old would have turned the world upside down. But Socrates, Plato, and the other great Greek sages, had come and gone with no such testimony from men.

Now, Paul with the message that "this Jesus is Christ" carries all before him as he travels through the provinces of the Roman Empire. He has a holy intolerance, declaring that there is no other name. He never stops to argue but ever heralds the good news of God's salvation in Jesus Christ.

God is not looking today for men of spectacular methods or striking personalities but men who will exalt Jesus as Christ.

Copies of *The Seminarian*, the publication of the students of Toronto Baptist Seminary, may be obtained from THE GOSPEL WITNESS office. Subscription price 75 cents. Individual copies, 10 cents.

THE USE OF AFFLICTIONS

I remember, some years ago, when I was at Shields, I went into a glass-house; and, standing very attentive, I saw several masses of burning glass of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you put it through so many fires?" He answered, "Oh, sir, the first was not hot enough, nor the second; therefore we put it into a third, and that will make it transparent."—Whitefield.

The Sermons of Dr. T. T. Shields

THE PRAYER OF SOLOMON

(Stenographically Reported)

"In Gibeon the Lord appeared to Solomon in a dream by night . . . and made a feast to all his servants."—1 Kings 3:5-15.

IN MANY places in Scripture God declares that He is the same: that He does not change. We change our attitude toward our fellows frequently, as they change their attitude toward us. We have our varied and ever-varying moods; and we are not the same. But the Lord is from everlasting to everlasting the same in His character; and He deals with men always on the same principles. He deals with men in the Old Testament precisely as in the New, and there is no contradiction whatever between them. The New Testament is but a fuller revelation of God, as I have frequently tried to point out to you. The promise of the cleansing blood of Christ runs through the whole revelation. And it is on the basis of that — having found a way whereby He can be just and yet the justifier of those that believe on Jesus — that God deals with us at all. So that this chapter from Solomon's history has in it principles which are just as applicable to us as they were to Solomon of old.

I.

Let me remind you, first of all, of the great truth here recorded, that God appeared to someone. That lies at the basis of all divine revelation: the communication between God and man is always initiated from the Godward side. "The Son of man is come to seek and to save that which was lost." "Ye have not chosen me, but I have chosen you." "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Therein lies the difference and the distinction between the evangelical, the orthodox point of view, and that which we call, for want of a better term, Modernism, or the modern point of view. To the rationalist, such knowledge of God as men possess is the result of a human discovery; to the believer, on the other hand, any knowledge we have of God is the result of a divine self-disclosure. It is not that we find God; but He finds us: not that our reason reaches out after Him, and apprehends Him; but that He is pleased, by His grace, to reveal Himself to us.

Now here is the fact that *God approaches us*. "The Lord appeared to Solomon". And He appears to the view of faith still. If we are Christians we are Christians because He appeared to us. The philosophy of individual salvation is here: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We should never have known what God is like if He had not given us His portrait; if He had not sent to us One Who is described as the "express image of his person".

God is always appearing to His people, to the view of faith. That is His attitude toward us: He desires to disclose Himself to us. He desires that we should know Him: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is the explanation of our having a Bible. It is the same prin-

ciple: "God appeared". As though He had said, "I will write them a letter; and because they cannot find Me, and do not know My address, I will find them, and tell them where I am." If ever we get anything from God at all, it is because He is pleased to appear unto us. Oh, the very fact that we have a Bible — a Book for which we never asked; a Book whose fulness we never could have imagined; a revelation, the height and depth, and length, and breadth of which exceeds the utmost reach of our reason — is an indication that God comes to us: He "appears". What a blessing that is!

That is my first suggestion this evening, that we should think of God as One Who *desires to reveal Himself*. I know it is said, "Thou art a God that hidest thyself"; and for certain reasons, and at certain times, He does hide Himself. The spouse in the Song said, "My beloved had withdrawn himself, and was gone." And she had never found him if he had not come seeking her. That is His general attitude toward us — One Who desires to unveil Himself to the view of faith. He wants us to know Him.

Then He does not seek us as a Creditor. He is not One Who pursues us, saying, "Pay me that thou owest". He might do that, for we owe Him much: a debt that we shall never of ourselves be able to pay. And yet that is not His attitude toward His people. He does pursue us; He gives us no rest; He searches us out, seeks us, may I say, with all diligence and persistence, but not that He may treat us as debtors; for when He appeared to Solomon He said, "Ask what I shall give thee". As One Who has resources that are infinite, and Who desires to communicate all His wealth to those whom He loves, He seeks us in order that He may invite us to ask what He shall give to us.

Sometimes you read in the paper that if So-and-So will communicate with such a firm, he or she will hear of something to his or her advantage. If you were to see in the paper an advertisement inviting you to communicate with a certain firm of lawyers, without any explanation, you might say, "Well, I am not so sure about that. If they do not know my address, I do not know that I should give it to them." So, to make sure that you will communicate the advertisement says you will hear something to your advantage. That is God's standing advertisement always, that if poor, bankrupt men will communicate with heaven they will hear of something to their advantage. There is a great estate, a vast inheritance, riches that cannot be calculated, awaiting a claimant. The whole Bible is an advertisement in the "personal" column; God seeking after men, and saying, "If you will only communicate with Me, I will make you rich." Is it not wonderful! If somebody should say to you at the end of the week, "Did you see the paper on Monday evening?" "Why, I do not remember that I did. I was busy." "Did you read the advertisements?" "No; I do not remember that I did." "You did not see that you were being advertised for?" "No; I did not see that." "You

did not see your name in the "Want" column asking you to go to a certain place and get something?" "No; I did not see that." "Well, it is there." And it is Saturday, and they have been looking for me the whole week, and I have missed whatever there is awaiting me, for a whole week. When you get home in the evening, you find your paper, and you pick it up and look at it to see what good news it can bring to you. And yet, very often this Book remains closed; and it is a divine revelation saying, "Ask what I shall give thee." Why do we not read it? Why do we not send in our communication?

My friends, that always is the basis of true prayer. EVERY TRUE PRAYER IS BASED UPON A DIVINE COMMUNICATION. Prayer is not really our approach to God — never is. True prayer never begins with us; it always begins on the other side: it is our response to the divine invitation: for if God were to leave us alone we never should pray at all; we never would have known there was a God at all if He had not revealed Himself to us; we never would have known what sort of God He is; never would have known what He had to give, or that He had anything to give, if He had not told us so. And if we would know how to pray, we must listen to Him as did Solomon, as He bids us ask what He shall give us.

Now returning to that advertisement figure, you are familiar with that in the daily papers, but it is usually something to sell. There is a bargain, and there is likely to be a rush at the store if the prices are pretty low, and especially if certain goods are offered at a very low figure at a particular hour as a bargain. Then there will be a rush! for the reason that we want something for a small price. But I wonder what would happen if Henry Ford, or somebody else with any amount of money, so much money that he did not know what to do with it, were to put a full page advertisement in the paper saying, "Come down to-morrow" — it would not make much difference what hour he said — "and just ask me what I shall give you."

Once upon a time I rode in a private car, just set aside for my use. I got into Cork one day, and a uniformed officer met me, and he said, "I have just received a wire from the Director of Railways instructing me to have a special car put on a certain train for your return." And, very deferentially, he said, "Would you mind just stepping down this way so that I can show you the car" — "carriage" he called it. And he took me down, and there was a private salon carriage. And he asked me how that would do for me to ride back to Dublin. I looked at it, and told him it would do very well; I had no complaint to offer at all. And so when the train was made up, this special car was put on the end of the train, and all the officials were there to see that we were properly sent off. And I do not mind telling you that I rather liked it. They can do that any time they like; I should not offer any objection at all. And yet that is really, without exaggeration, what the Lord is doing for every one of us every day, saying, "My resources are infinite; I can give you anything; you are not straitened in me, but only in yourselves; and I am waiting to give you, and I want to give you. Ask me what shall I give you. What would you like to have at my hands?"

"Were half the breath
Oft vainly spent
To heaven in supplication sent,
Our cheerful cry,
Would oftener be:
Hear what the Lord has done for me."

We are to think of God as One Who *desires to give to His children His best*: One with whom there is no limitation at all. And we are to think of Him as One Who will give these things for the asking. We have not because we ask not. I sometimes think our spiritual stature can be fairly accurately measured by the quality of our prayers. You take your children down town. You have a little chap of five years, and another one of seven or eight, and another one of fifteen or sixteen. And you say to these boys and girls, "I am going to take you down town, and you can have just what you want." How different will their requests be!

I wonder did you ever look at the funny strips in the paper? — Now do not pull a long face and say, "No; No! I never did." — There is something the matter with you if you do not. They are not all good, but some of them are. And do you know, there is a little chap I see in the paper sometimes, and I rather like him. He is an interesting little boy. His name is Skee-zix. And he will serve to illustrate my thought to-night, for when Uncle Walt discovers that the succession duties are going to amount to something over eight hundred thousand dollars, and that the three hundred thousand dollars cash that he and Aunt Phyllis were counting on to — well, of course it was for Skee-zix, but they would have to do something for themselves in duty to Skee-zix, — but anyway they almost had that three hundred thousand dollars in their hands, when they found the succession duties would be eight hundred thousand dollars, and it would take the three hundred thousand dollars cash, and he would still be five or six hundred thousand dollars behind in what he had to pay to the Government, he is going home terribly depressed, and he sees Skee-zix, and he takes him up. He is so sorry for him! Poor boy, he is not going to have this cash! There are five millions or so in timber lands he is to have sometime! But he is so sorry for him. He picks the little chap up and he says, "Skee-zix your poor, poor boy!" But the little chap says, "Nothin's the matter with me, Uncle Walt. I just got a second-hand all-day sucker from somebody." He is heir to millions, but he has just got a second-hand sucker, and that is all he wants! There are a lot of Christians like Skee-zix: heirs to a vast estate, but they have never claimed it!

"Look, how we grovel here below,
Fond of these earthly toys,
While we can neither fly nor go
To reach immortal joys."

The measure of a man spiritually may often be judged by the measure of his prayers. Can you wear the same clothes you wore twenty years ago? "Oh, yes." That is if you did not wear them out. I have heard of grandmother putting on her wedding dress to show the grandchildren that fashions had not changed at all. Can you say the same prayer you used twenty years ago? Can you? Are you just making the same old petitions you made twenty years ago? If you are, you have not grown much. We ought to outgrow our babyish prayers. "Ask what I shall give thee." Do you not see, dear friends, that our growth in grace may be indicated by the breadth of our prayers?

I hear some people pray sometimes, quiet, modest, unassuming people, who have very little to say, who pray haltingly and stammeringly, but in their prayer they quote a promise, and I know they have seen something; I know they have seen through that promise into a great treasury, and they have said, "Lord give me that. Please give me

that!" We cannot pray worthily unless we are always in communication with God and listening to His communications, and His revelations of what He wants to do for us.

Why is it, I wonder, that all this wealth is available for us, and yet He requires us to ask Him for it? Why did He not do for Solomon what He wanted to do instead of saying to Solomon, "Now ask Me what you would like me to do for you"? Why does not God providentially order our lives so that we may be flooded with these things that He desires to give to us? Why does He wait until we ask Him? Well, I may not be able to tell you; you may not know; but we all know the fact: "I will yet for this be enquired of by the house of Israel, to do it for them." And we shall not have these things unless we ask for them. Prayer is the prerequisite to power, and to the possession of all spiritual riches. A prayerless man is bound to be a spiritually poor man. But everything is ours for the asking.

II.

Now look at SOLOMON'S ANSWER: an example of a worthy response to that divine approach. And what an example he sets us! *He recognized God's hand in his yesterdays.* He said, "Thou hast shewed unto thy servant David my father great mercy. I am where I am and what I am by Thy good grace." It is a good thing, dear friends, to see God in our yesterdays. Let me warn you to beware of that modern craze for undue emphasis upon the present. Referring to the same one once more, — a man who had made millions — when in the witness box in connection with some court case certain historical events were referred to, Mr. Henry Ford said, "What do I care for history!" Do you? No man can understand to-day unless he has some knowledge of yesterday. Pharaoh led his people into endless difficulties because he had no historical perspective, because he knew not Joseph. And there are a lot of little pastors strutting around on their high heeled boots, — Did you know the ladies are not the only ones who wear high heeled boots? I have seen preachers with them on before now, so high that you thought they were walking on stilts. So big, and so important! "How astonishing that anybody should ever suppose that anything happened before I came to town"! I think ours is the most conceited age that ever troubled the world; one wearies of reading about it. It is a good thing to do as Solomon did: he looked back into the past and said, "There was somebody before my day who knew something about God. And I had never been here if I had not had a godly father." — Thank God if you had — "and the blessings of a Christian home".

Then be sure you have the proper attitude whenever God speaks. Solomon said, "I am but a little child: I know not how to go out or come in. I am just a babe. I do not know anything." I heard of a young fellow going to university, and being called into the President's office. The President said he would like to have some understanding of where he stood educationally. "Oh," he said, "right at the bottom." "Well, what courses have you taken?" "Oh, nothing worth mentioning, sir. I just came here to get a little learning." "What have you read?" "I have not read anything." "But surely you have read some books? You read?" "Oh, yes, yes. I have read something; I have read a little, but it is so little, and it is of so little value that I do not think it is worth mentioning at all. It is not worth my telling you what I have read." "Well now what do you know?" "I do not know anything; that is what I came here

for. Just put me anywhere at all. I am afraid I have been a very poor scholar; I do not know a thing, but I want to learn, sir. That is what I came here for." The President reached his hand across his desk and took the young fellow by the hand, saying, "Mr. So-and-So, I want to congratulate you. You are three years ahead of most of the students who come here; it usually takes them about three years to find out that they do not know anything, and about the fourth year we get a chance to teach them something." Yes; and when we come into the presence of God we do well to take Solomon's position: "I am but a little child, and I do not know anything." If some of us could take that position we should begin to know something of the will of God. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Solomon was a man who had a big job, and to whom *life was an opportunity for great service.* His job was so big, and he felt himself to be so little that he was humbled in the very dust, and afraid to essay the difficult task before him. The boastful braggart is never the hero, my dear friends, never! It is usually the one who feels himself to be a little child who gets something done. There is not anything we need more than to recognize that the obligations of life are so great, and the opportunities of service, for both God and man, are so immeasurable that we are unequal to it. Solomon recognized that the equipment for life after all was not material, but moral and spiritual. He did not ask for riches, position, and glory. He said, "I am here to be a judge of this great people, and I have not any wisdom at all. Give me an understanding" — literally a hearing — "heart. Give me a heart that will catch the whisper of heaven's wisdom, so that I shall know how to judge this so great people."

You and I need to learn that lesson if we are going to make a success of life in any department of it. What we need above everything else is ability to discern between good and evil. Solomon said: "I want to know which is good, and which is evil, so that I may judge between them."

Solomon used his religion to equip himself for the daily tasks. Do you pray about your business? Do you? Do you take God into partnership in your business? I heard of a man who was a multimillionaire, and a very influential lumber man. Someone came to him one day wanting to sell some vast timber limits away in some foreign land, — thousands and thousands of acres of very valuable timber land. When he put the proposal before him, this great business man said, "Well, I am very glad to hear your proposal, but I have a senior Partner, to whom all these matters are referred; and I will take the matter up with Him. I will find out what His judgment is, and I will let you know." "Why," said the other, "You surprise me, sir. His name does not appear in the name of your firm! Is he a silent partner? Is He a large stockholder in the business?" "Practically, He owns all the stock, but His Name does not appear." His friend said, "I have heard many speak of you, sir, but I never thought of your firm as having a partner. I supposed that you were head of the firm." "Oh, no; I am a very humble member of the firm." "I should like to meet the other person, if that were possible, sir, when it is convenient." "Why certainly, I shall be glad to introduce you to Him any time." "Is he in town?" "Oh, yes, He is right in the office. Step this way, and I will introduce you to Him." He led him to a room off his office, and it was a room for prayer; and he said, "The Head of this business is yonder. I never undertake any business transaction with-

out seeking His wisdom. If you will kneel with me I will introduce you to Him."

Oh, it is one thing to pray in prayer meeting, and to pray on stated occasions, and under distinctively religious auspices, but I have greatly mistaken the whole purpose of the Christian religion if it is not designed to help you and me twenty-four hours of every day, and seven days of every week, and fifty-two weeks of every year. To the Christian there ought to be no difference between Sunday and Monday, so far as that is concerned. And if you are a king on the throne, or whatever your position, you ought to recognize that you cannot fulfil your function, and do your daily duty, and live your life as it ought to be lived, unless you have wisdom from above. Solomon knew it, and so he said, "Please let me have an understanding heart, so that in every problem that faces me I shall be able to see the line clearly drawn between that which is good, and that which is evil, that I may always choose the good." Oh, we need that, every one of us; and it is our privilege to have it.

III.

And then—just this word—this was THE REWARD OF FAITH: "The speech pleased the Lord, that Solomon had asked this thing." I wonder do we pray in such a way that the Lord is pleased with our prayers? Did it ever occur to you that it is possible, by prayer, to please God, to pray in such a way that He is happy to hear the music of our prayers? Sometimes I am afraid that we think of Him as a gruff sort of Governor, Who, of necessity, reluctantly listens to us when we are making our requests, and is glad when we are done with them. But that is not so. A friend told me one time that he had a busy day and had shut himself up in his study, and gave orders that nobody was to come to see him at all; and if the telephone rang they were to report that he was busy. If anybody called — it did not make any difference who — he had an important engagement, and he had to prepare for it; and no one was permitted to see him. In fact he said, "Now remember, nothing short of the house on fire must disturb me, no matter who it is." When he was right in the midst of the work, the door opened, and in walked *his majesty* — about four years old. He came over to his father's desk without any apology at all. His father said, gruffly, "What do you want?" "Nussin'." And he began to climb up on to his father's knee. "What did you come here for?" "Oh, just to tell you that I love you." I do not suppose it spoiled his study; and I have not any doubt at all that it pleased him.

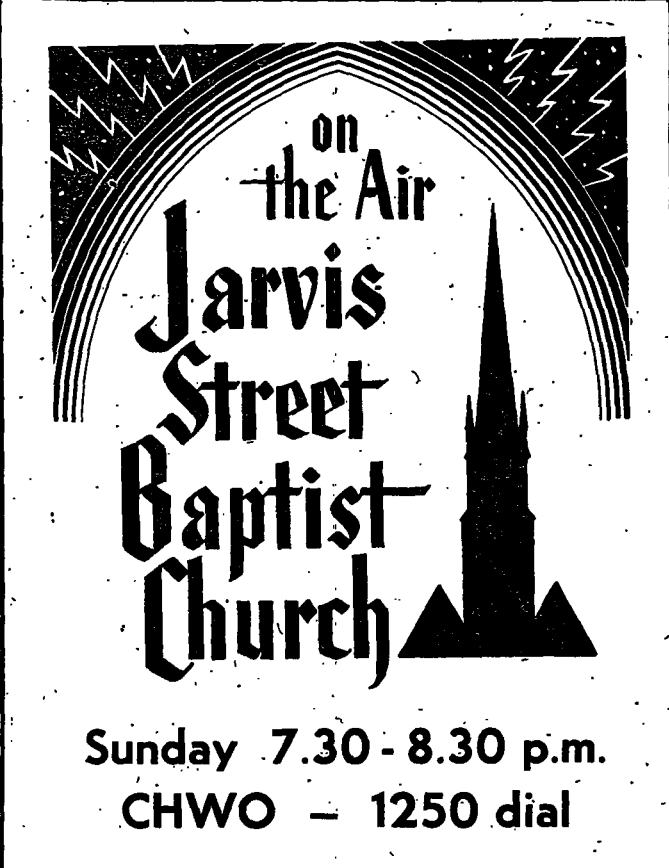
The thing that Solomon asked *pleased the Lord*. I think He loves to hear our devotions, even when we have no requests to make, and we just come to tell Him that we love Him, and have no special petition to present for His fulfillment. But nothing pleases the Lord like taking Him at His word. Without faith it is impossible to please God, or to please anyone else for that matter. You can go up to a man and say to him, "Mr. So-and-So, I have heard a lot about you. I have been told that you are a very handsome man, and I really believe you are. I have been told that you are very skillful in a very particular art, or undertaking of some sort. I have seen what you have done, and I marvel at your skill." And you multiply compliments; pile it on as thick as you like. "And I have been told in addition to that, that nobody can believe a word you say; and I think that is about right too." You have not pleased him with all your compliments. You have done anything but please him. You cannot please anyone by telling that person that you do not believe him or her — acting toward them

as though you did not believe them. Nothing will please anyone like being trusted; and that is especially true with God, because He is God. "Ask what I shall give thee."

When you ask the thing which is in accord with the will of God — the understanding heart — *you have asked for all other things with it*. Do you remember what Christ said in the New Testament, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"? The Lord said, "Solomon, because thou hast asked this thing, and because thou hast not asked riches, and honour, and the life of thine enemies, but has asked only an understanding heart, I will give you what you have asked for; and over and above it I will give you the things you did not ask for. You shall be richer than any king of your time." And long afterwards you remember how Jesus said that even Solomon in all his glory — as though it were the standard of magnificence — was not arrayed like one of these lilies. And he said, by implication, "You can be looked after just like the lilies if you will trust Him." What a privilege it is to pray. "What a friend we have in Jesus." Did you sing it to-night? It is one of the oldest hymns, but what could we sing better! Let us ask Him for what we need, and what we want to-night:

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear —
All because we do not carry
Everything to God in prayer!"

July 31, 1930.



on
the Air
Jarvis
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Trophies Of Grace In Martinique

I HOPE you have received news from the Martinique field by our brother Tyson. Certainly, his ministry in the preaching of the Word of God was a blessing, and he preached the Gospel with a deep conviction, in a clear and excellent French. (French is taught in Toronto Baptist Seminary—Ed.) I was happy, on Sunday evenings, when our brother took my place and preached the Gospel message. He was always appreciated, also in the little

Christian groups in the villages, Vauclin and Basse Pointe. We say our thanks to the Jarvis Street Church and the Seminary for the help of our brother during the summer time, and we hope that the Martinique experiences will be a blessing for brother Tyson, in his knowledge of the mission's work, its pains, difficulties and also its joy in the Lord.

One of the last Sundays of the presence of Mr. Tyson, we had twelve baptisms in the gulf of Fort-de-France. It was a little group of our converts from the last year, several young Christians have still difficulties in their families, who are Catholic. But all our members are fervent in faith and in witnessing. You know, to win just one soul for Christ is a great victory in a country where the clergy do not cease warning the Catholics not to listen to the Evangelicals.



Baptismal candidates — Fort-de-France

The work in the prison continues well, with the grace of God, but not without some anxiety, as Paul said: "until Christ be formed in them." Several men are now free, and they have need of the grace of God to resist all the temptations of the Evil one. For several of them, it is a daily fight, but God is powerful to keep them faithful. We must pray much for these converts in the prison, because they have a very young faith and the difficulties are numerous. The

most dangerous of the prisoners, who has been transformed following his conversion is now free. He obtained the pardon of the President of France for his good conduct, and now rejoices in the "glorious liberty of the children of God."

Excuse, please, my English! During the summer Brother Tyson helped me to write English, now you are obliged to read my Franco-English. Once again, I express to you our gratitude for the interest and for the help in our missionary work. May the Lord render to the dear Church-family in abundant blessings what you are doing for us! Affectionate greetings to you, dear Pastor Slade, to Mrs. Slade and the dear church.

Yours very cordially,

E. ITTY

Another Eye-Witness Account

"Now don't forget, Monsieur Teezon, tomorrow morning at 7.30." It was my last Sunday in Martinique, and I had been looking forward to seeing the baptism of these dozen children of God. The bus was to leave the centre of Fort-de-France at the above early hour, and the baptismal meeting was to begin half an hour later at quite a secluded spot a few kilometres from the town. The comparative seclusion was considered desirable as on the occasion of a previous baptizing there had been much mockery from onlookers, who thus did much to spoil the spiritual atmosphere of the gathering. Actually, the fact that it had been held on Assumption Day — when they take a statue of Mary on a sightseeing tour in honour of her supposed bodily ascension into heaven — had much to do with it.

The great moment has arrived as each candidate for baptism wades out to where Mr. Itty and the deacon are to immerse them. A bystander says, "So this is baptism, is it?" "Yes," I tell him, "are you a Catholic?" "Oui." "Well did you know that the Catholic Church practised baptism that way for centuries?" He could not deny it, and he appears to see that mere water cannot regenerate a baby who does not know what is going on.

Back at the hall after the regular service the members along with the newly baptized go to the front to stand around the table for the second church ordinance. The Romanists can have their mass and the other six sacraments: here were people who knew what baptism really was; who knew what they were doing when they took not only the bread but the wine; who had confessed their sin to God direct; who knew more about marriage than the Roman church there with their almost neglected sacrament of it; and who will have no need of extreme unction and no fear of pick-pocket purgatory. Not long before, all of these new members had given their testimony in public, and apart from two or three who had been brought up in families that had been evangelical for some time, all of them had been delivered from the Holy Church. At least one mentioned visions or dreams which had led her to Christ — this seems to be a common feature of Martiniquan testimonies. But whatever the details of the testimony, one thing was certain: they could now worship in spirit and in truth.

The power of the Gospel has made itself felt at the Maison Centrale — the town prison. Of the several conversions, the most outstanding is that of the brother who

recently obtained the pardon of the President of France. He was really notorious, and had spent fourteen years in prison, interspersed with periods of freedom and crime. Once he was chained to appear in court, but as French law does not allow a person to be tried with chains, they were taken off. He immediately attacked the one standing next to him, and everybody fled. In prison he was told not to dishonour the Catholic chapel by his entering it. Everybody left him. But once when Mr. Itty was preaching there, he surrendered to Christ; and now his gentleness and trust in the Lord are a striking testimony to the power of the grace of God.

"Has she seen the Virgin?" that is the question that thousands of Martiniquans are asking themselves." So reported the Communist paper *Fort-de-France*. (The mayor was once a Communist, but when he went to France he became disillusioned, and on his return he carried the whole town with him). So in the interests of public information "Justice" sent some reporters to Morne-Pitault to see the now well known Antoinette. They found that she was a young girl like other young girls, 20, gay, full of life, and sure of herself. She was never particularly austere and religious. She liked life, dancing, and "les flirts". She was not the backward countrywoman. To the questions of the hundreds of people who had come from the four corners of the Island to see her, this ex-employee of the Olympia cinema would answer sometimes amiably, sometimes dryly. According to the story she gave to the reporters of "Jus-

tice", she was doing the washing on the 24th of August at about 10 a.m. when the Virgin appeared to her. Following this she began to do a penance of 45 decades of the rosary every day, and the white garb she was wearing was imposed by the Virgin because she would not become a nun, being too fond of life in this world. For many days the Virgin had appeared to her at five in the morning and six in the evening. She was known as the goddaughter of a well known "séancière" of Ducos, and she had more or less helped her in her very particular profession — the black art. (This exerts a tremendous influence in Martinique). The paper asks, "Does she count on entering this career when her godmother will no longer be there? . . . Does she really believe she has seen the Virgin or is she playing in order to make publicity for the future? . . . Would she be the victim of mystic troubles whose treatment would depend on medicine?" Apparently, different stories were going around, not necessarily authentic. According to one I was told, Antoinette told the bishop and priests who questioned her that the Virgin had told her not to attend mass any more; so they angrily left her to herself. Why were they not angry with the Virgin?

An unusual event, but one sees something of the atmosphere in which the population lives; and it is against this background of sorcery, superstition, and corrupt religion that the Gospel is being preached and showing its effectiveness. Will you help with your prayers?

P. TYSON

From French News Releases

So Let It Be

OTTAWA (ccc). The Diefenbaker Government has no more intention of appointing an Ambassador from Canada to the Vatican than had the Saint-Laurent. That is the reply made, the 30th of October, in the Commons, by the prime minister to a question asked by Mr. Wilfrid Lacroix, liberal member for Quebec-Montmorency.

The liberal member had mentioned the publication of a declaration by the Irish Ambassador, Mr. Thomas J. Kieran, made at the Newman Club of Ottawa, on the subject of diplomatic representation of different countries to the Vatican. Among the free nations of the world, Canada is one of the few rare countries which has no diplomatic representation at the Vatican. The large majority of the countries abstaining belong to the communistic bloc. The exact reply of Mr. Diefenbaker to Mr. Lacroix is this, "I did not read the news. When I have read it, I will be in a position to give to the parliamentary representative the same kind of answer which the former prime minister, Mr. Saint-Laurent, was in the habit of giving to similar questions."

Vatican Radio

VATICAN CITY (ccc.) On the holy day of Christ the King, His Holiness Pius XII inaugurated the new transmission centre of Radio Vatican, situated at Santa Maria di Galeria, 20 miles from Rome. The ceremony took place the 27th of October.

This new station, more powerful than the one in existence since 1931 and equipped with the most modern technical developments, will permit the voice of the Vatican to be heard throughout the world.

Knights Of Columbus

MONTREAL (ccc.) The Montreal area has more than 21,000 Knights of Columbus. That is what Judge T. A. Fontaine revealed in the course of the Annual Congress of districts No. 32 and 48 October 15th.

In the annual report appearing in "Colombia", the monthly magazine of the Knights of Columbus, printed in English we find the following:—

"Among the many achievements of which the Knights of Columbus may boast, none is more worthy of commendation than the Catholic Advertising Program, which is now in its tenth year. The fact that during the past twelve months the number of inquiries received as a result of our advertisements increased more than 340,000, to a total of 2,650,730, and that the enrollments for instruction in the Catholic religion during the same period increased more than 35,000, to a total of 266,149, is convincing proof of the widespread interest in the truths concerning our holy religion and the splendid contribution our Order is making toward satisfying this need."

From India

KOTTAYAN, INDIA (ccc.) The 28th Catholic Women's College, built especially because of the generosity of American Catholics since 1955 was blessed recently by His Exc. Mgr. Thomas Tharayil, bishop of Kottayan.

This College is affiliated with the University of Kerola.

W. P. BAUMAN

The Bible Doctrine of Sin

By C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

VI. THE PUNISHMENT OF SIN

NO CRIMINAL will enjoy a lecture on the time, place, and nature of the punishment to be meted out to him by the state, and no lost person will enjoy a sermon on the punishment he will receive for his violation of the law of God. When "Pastor" Russell was speaking to a large crowd, in denial of eternal punishment, a thoroughly worldly man promised him a liberal donation, because he said it made him so comfortable to feel that there is no hell. And when Robert Ingersoll was once railing against this solemn truth, a drunkard staggered to his feet and said, "Make it mighty strong, Bob, for a lot of us fellows are depending on you." And every lost man vainly hopes there is no such thing and place as hell.

There is widespread denial of the truth we are now considering. I expect more literature is being circulated today against this truth than any other truth of the Bible. It has been stigmatized as unreasonable, cruel, and God-dishonoring, and those who preach it have been called narrow bigots, Pharisaic dogmatists, and heartless theologians. You can hardly name a modern sect that does not either deny outright, or else eviscerate this Bible doctrine. Besides such groups as Christian Scientists (?), Jehovah Witnesses (?), Seventh Day Adventists, and Modernists of all stripes, there are many individuals in evangelical churches who boldly and brazenly deny this truth, while many others soft-pedal it. We acknowledge that no truth should be rejected because heretics may hold it, but when such an imposing array of them is on one side of a question, there is certainly need for serious reflection, and we are challenged to "Prove all things; hold fast that which is good."

Those of us who preach the truth of eternal punishment need to be warned against preaching it in a cruel and harsh and blatant manner. We must have no vengeful spirit, for vengeance is the sole prerogative of God. It was Robert McCheyne who said that the preacher ought never to speak of everlasting punishment, without tears. In a Pastors' Conference on a Monday morning, the pastors were telling of their sermons on the previous Lord's Day, when a young pastor arose and said, "I gave them hell yesterday." An older brother arose and asked, "Did you do it with compassion?" We should never preach on hell as though we wanted anyone to go there.

We are to preach upon this solemn theme, first of all, because it is a part of the once-delivered faith. Whatever God has revealed is to be our study and proclamation. Besides, a discussion of this truth will arouse the gratitude of the redeemed for their glorious salvation. They will see that they have been saved from something as well as to something. Donald F. Ackland says that we need to recover the capacity to wonder. We are all prone to take our salvation too much for granted, as if it were a small blessing, or something deserved. We ought to be amazed when we sing "Amazing Grace". We ought to be swept off our feet in wonderment at the very thought of God giving up His only begotten Son in death to keep us out of hell. Isaiah must have been filled with wonder when he wrote, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And with amazement he must

have written, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Moreover, a sermon on this solemn theme may, under God, put fear into the hearts of sinners and cause them to cry out, What must I do to be saved? "Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee" (Job 36:18). "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). And "Except ye repent ye shall all likewise perish" (Luke 13:3).

I.

THE NATURE OF MAN

Man is a compound being of body, soul, and spirit (1 Thess. 5:23). We can also think of man as a dual being, when we wish to differentiate between that which is material and that which is immaterial. Our Lord divided man into two constituent elements, when He admonished us not to fear them which kill the body, but are not able to kill the soul, but to fear Him who is able to destroy both soul and body in *gehenna* (Matt. 10:28).

Theologians have long differed as to whether man is a twofold or a tripartite being. But their differences on this matter are not serious and do not involve any vital truth. A. H. Strong puts the matter like this: "Man's nature is not a three-storied house, but a two-storied house, with windows in the upper story looking in two directions — toward earth and toward heaven. The lower story is the physical part of us — the body. But man's upper story has two aspects; there is an outlook towards things below, and a skylight through which we can see the stars." Hovey says that the soul is spirit, modified by union with the body. F. W. Grant makes this distinction between soul and spirit: "The 'soul' is in Scripture the seat of the passions, emotions, sensibility, as the 'spirit' of the mental and moral adjustment. The spirit in man is that which knows the things of man (1 Cor. 2:11). But he learns them, gathering the materials of judgment through the soul — the senses; and as the body begins to develop before even the soul, so does the soul before the spirit. Spirit in man depends thus, really upon the soul; and it is striking that just when absent from the body, this real distinction begins to manifest itself. The soul survives, indeed, the stroke of death; but is now called what he never was before, a 'spirit'" (Luke 24:37-39; Acts 23:8, 9; Heb. 12:23; 1 Peter 3:19).

The soul being the principal part of the man, the word is often employed for the whole man. In Gen. 2:7 we read that God breathed into Adam's nostrils the breath of life (Heb. "lives") and he became a living soul; that is, a living person. In Ex. 1:5 we are told that seventy souls came out of the loins of Jacob, meaning seventy persons. In 1 Peter 3:20 we learn that eight souls; that is, eight persons were saved by water. The word "soul" is even used of a dead person. In Numbers 6:6 the Israelite was warned not to approach a dead body. In the original the word for "body" is *nepesh* (soul), and the clause, if literally rendered, would be, "And he shall not approach a dead soul",

that is, a dead person. The word *nephesh* (soul) is translated "body" eight times in our English Bible, but this must not be taken to mean that soul and body are the same. Our Lord clearly distinguished between soul and body in Matt. 10:28.

In the New Testament the immaterial or invisible part of man is spoken of as the real person, in distinction from the body, as the house in which he lives. 2 Cor. 5:1: "... we know that if our earthly house of this tabernacle were dissolved, . . . for in this we groan . . ." The pronoun "we" so often occurring in this passage stands for the soul or spirit, which dwells for a while in the mortal body, and then moves out to go to be with Christ. This certainly teaches conscious existence for the Christians after death.

The Scriptures also teach the conscious existence of the lost after death. The rich man was in conscious torment after death, and Lazarus was in conscious comfort.

Not a Parable

I do not call the story of Lazarus and the rich man a parable. Our Lord did not say, "Hear another parable," neither does the Holy Spirit say that He was speaking in parable. The rich man and Lazarus were actual characters, whose history in this world and beyond is solemnly traced for our learning and warning. Moreover, names are introduced, a thing without precedent in our Lord's parables. What is said of the two men in this life is quite in keeping with actual occurrence; therefore, what is said of them in death and afterward must also be true to facts. We grant that the physical torment is symbolical, but it is a symbolism of soul torment. Is the symbolism terrible? Then the truth intended to be taught is also terrible.

The Martyr Stephen

When Stephen was martyred, his body fell in death under a hail of stones, but he said to Christ, "Lord Jesus, receive my spirit." Physical death is the separation of the soul or spirit from the body. James says that the body without the spirit is dead (Jas. 2:26).

Paul's Experience

Paul had some wonderful experiences on account of which he was given a thorn in the flesh to keep him humble. Once he was caught up into paradise where he heard "unspeakable words which it is not lawful for a man to utter" (2 Cor. 12:4). He says that he did not know whether he was in the body or out of the body; only God knew. This certainly teaches that a disembodied spirit can consciously exist and be intelligently active. Paul did not think, as some do today, that a disembodied spirit is a self-contradiction.

II.

THE WAGES OF SIN

"The wages of sin is death." God said to Adam concerning the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This threatened penalty of death was not pronounced upon Adam as a private person merely, but as a public and representative person. It was a race penalty. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). The first sin was a race sin and the penalty thereof must have been a race penalty. The whole human race was in Adam, the first man, both seminally and legally, and his act was considered as their act; not personally but representatively. Every man by nature is guilty with Adam's guilt, just as every believer is righteous with Christ's righteousness. Be-

lievers are not righteous personally; that is, by their own obedience; they are righteous representatively and imputatively by the obedience of Christ, their Surety.

The death threatened against, and passed unto all men was not corporeal death merely. Physical death is a mere incident and is not universal. There have been two notable exceptions (Enoch and Elijah), and there will be many more. When the Lord returns, "We shall not all sleep, but we shall all be changed . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). Furthermore, physical death did not occur until some 930 years after the sin was committed; whereas, God said, "in the day thou eatest thereof thou shalt surely die."

The death which passed to all men was the death of man considered as a moral and accountable being. This death is the loss of Divine favour and exposure to Divine wrath. Sin separates from God and brings His condemnation. Man broke with God when he tried to seize the reins of government and do as he pleased. The sinner, even when alive physically, is alienated from the life of God (Eph. 4:18; Col. 1:21).

Life and Death

The words "life" and "death" are antonyms, and it is axiomatic that a man cannot be both dead and alive in the same sense at the same time. But one may be dead in one sense and alive in another sense at the same time. This is obvious from the saying of our Lord: "Let the dead bury their dead." He must have meant for those who are dead morally to bury the physical dead.

Life and death are not synonyms of existence and non-existence, but rather of conditions of existence. Death never means non-existence or the cessation of being. In the moral sense, life is a condition of existence, and death is the opposite condition of existence. To have life as a moral being is to exist under the favour of God and to be free from condemnation. To be dead as a moral being is to exist without His favour and to be exposed to His wrath. This will become more apparent as we continue.

III.

THE FIRST AND SECOND DEATH

Man as a physical and also as a moral being, is subject to two kinds of death; namely, physical and moral. There is only one death of the body for man. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Notice the accuracy of Scripture. It is not "man", the generic, but "men" as individuals. Physical death is not appointed for "man", the whole race, but for "men". Exceptions have already been pointed out.

Man, considered as a moral being, may experience two deaths, called the first and second. All the saved will have experienced but one death; all who are not saved will experience two deaths. "He that overcometh shall not be hurt of the second death" (Rev. 2:11). Nobody has escaped the first death, for that death passed upon all men.

The first death is clearly defined in the Scriptures: it is to be "dead in law," or judicial death. It is to be dead in trespasses and sins. It is death in the sense of guilt and depravity. It is the death of condemnation. The antithesis of judicial death is "justification of life" (Rom. 5:18). "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). Everlasting life is equivalent to justification, as opposed to condemnation. As a moral being, the believer is justified by

God, and will never again be condemned. He has passed out from under the sentence of condemnation — the curse of God's law — and exists under the favor of God. Life and death in the judicial sense are generally overlooked by commentators.

The believer is told to reckon himself as dead to sin and alive to God through Christ (Rom. 6:11). This means that the believer is dead to the guilt of sin — no longer exposed to the wrath of God — and is alive or justified before God by virtue of the imputed righteousness of Christ. We also have this aspect of life and death in 1 Jno. 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (1 Jno. 3:36). The sword of Divine justice hangs over the head of the unbeliever; the benedictions of the heavenly Father are pronounced upon the believer in Christ.

The Second Death

The second death is punishment in the lake of fire, for

both soul and body. Physical death is not everlasting, for "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Death (dead bodies) and hades (lost souls) are to be cast into the lake of fire (Rev. 20:14). And this is the second death. We will not here and now give proof that the second death is eternal. This will be done in a later article (D.V.). However, it does not seem reasonable that the fire will burn up the wicked, in the sense of putting them out of existence. If this were true, the only difference between the martyred saints and the wicked would be in time and place of suffering. The martyrs (many of them) were burned to death, and if their tormentors are only to be burned up and put out of existence, then their salvation was not the precious thing they supposed it to be. A man who believed in conditional immortality once contended with the writer, that there is no Scripture which teaches that the wicked will suffer in hell longer than five minutes. *Cheap salvation! Sweet morsel to the wicked! if that were true.*

(To be continued)

The Cart Before The Horse?

ACCORDING to the director of United Church of Canada National Evangelistic Mission as reported in *The Toronto Star*, "Churches should place more emphasis on attacking collective sin." "Much sin is committed under social pressure and the church should fight the social pressure rather than aiming its efforts at the individual."

"The Church must aim at converting governments, chambers of commerce and trade unions, and to do this 'spiritual power must speak to secular power.'"

The social gospel would take the responsibility of sin away from the individual and put the responsibility of sin to social pressure. If that be true one should fight the social pressure. But where does God's Word put the responsibility for sin? Will society give an account for my sin? Does not the social gospel give a cloak of false innocence and responsibility — upon the sinner by saying, after all you were made to sin under pressure, and you are not fully responsible?

According to Scripture is not sin above all a personal responsibility? Is not society made up of individual sinners? Surely, "there is not a just man upon earth, that doeth good, and sinneth not" (Ecc. 7:20). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 3:12). How could society be anything else when it is made up of unregenerates? Do we desire to better society? Then, is not the root of the problem the conversion of sinners who make up that society? Society can never or will never change a man's sinful nature. No matter how good the influence may be, apart from the Grace of God man remains a sinner. Sinful acts and dispositions of men are explained in a corrupt, depraved nature. God and God alone is able to save to the uttermost all them that come unto God by Jesus Christ.

The prophets of old who brought the Word of the Lord to a sinful and rebellious generation said, "Turn ye now from your evil ways, and from your evil doings." "Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts."

All the problems of men and society are solved on the individual plain. Man's relationship to Jesus Christ determines his destiny and the destiny of society. It is, "righteousness which exalteth a nation and sin is a reproach to any people." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

God does not save *en masse*. There is joy in the presence of the angels of God over *one* sinner that repenteth. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." A converted government, chamber of commerce, or trade union does not make the sinner one whit better. The sinner must cry to God for mercy and grace, for neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:11-12). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Let us follow the example set before us by the Saviour who went out, "to seek and to save that which was lost." Christ did not fight the Roman system of taxation which made extortioners out of the tax collectors, but He called individual publicans and chose as one of His apostles Matthew, who became his biographer and Zacchaeus who became one of his chief converts. He that winneth souls is wise, not he that fights the social pressure.

W. P. BAUMAN

WOULD YOU DO THE SAME?

Dear Sirs:

I was introduced to your paper THE GOSPEL WITNESS AND PROTESTANT ADVOCATE by a Christian friend. I enjoy it very much. I have enclosed a cheque for \$3.00 in the hope you will put me on your subscription list.

Yours in Him,

(Signed)

For Younger Readers

A MIGHTY FORTRESS

"A story, Grandma Rause, please, a story," begged John and Nancy, one late Sunday evening.

"Well, just one before church time," said Grandma.

"Tell us one about the old country," requested John.

"Oh, no, tell us one about your pioneering days," pleaded Nancy.

"Well, well, I guess I'll have to tell you one about both," said Grandma. "Which of you remembers the last hymn we sang in Sunday school this morning?"

"A mighty fortress is our God," sang Nancy.

"Ja, das ist es," said Grandma, breaking into her mother tongue, as she usually did when agitated.

Nancy and John sat wide-eyed. They knew a good story was coming when Grandmother began to talk in German:

"When I was a child," continued Grandma, "I used to walk every Sunday with my mother and father and my brother John —"

"Was I named for him?" asked John.

"Yes," said Grandma. "And so was your father. Well, one of the songs we sang most was the one we sang this morning."

"But you didn't say it that way, did you?" asked Nancy.

"No, no, we sang *'Eine feste Burg ist unser Gott,'*" sang Grandma. "How it all comes back. The little church with pointed spire, mother and I in our starched white caps, and father and John in their dark suits brushed so clean and neat. It seems to me I can see Brother John yet with his great blue eyes, and his golden hair brushed back from his fair face," and Grandma wiped a tear from her cheek.

"But to go on with our story. We used to sing our hymn with all our hearts, but it took a time of great trial to make me realize the deep meaning of its words.

"I grew up in the old country, and when I was eighteen I met a fine young man—"

"And his name was Jacob Rause," said John.

"And he was our grandfather," said Nancy.

"Yes," smiled Grandma. "Now there was little in the old country for us. We had a little money and hearing of the wonderful United States where land could be bought cheaply, we left the old home, our friends and dear ones, and came over here. Ah, that was a sad parting." Again Grandmother wiped away a tear. "Grandpa and I stood at the railing of the great ship, and tears blinded our eyes so that we could scarcely see our fathers and mothers and John — John who had grown so tall and straight."

"And did you never see them again?" asked Nancy.

"I never saw father and mother again, but it will not be long now until I shall meet them in the better land. John came out here after they passed on."

"I remember him," said John. "He used to hold me on his knee and give me peppermint candy."

"Well, we came to New York," continued Grandma, "and there we took a train right here to South Bend. Grandfather found a man who could speak German and he helped us locate out here on this very farm. We were eight miles from South Bend and five miles from our nearest neighbour. Our first home was a sod house, not very beautiful, and hard to keep clean, but warm and comfortable in winter and cool in summer. We had to carry water from Muddy Springs. You see we had no windmills in those days. Your

Uncle Jacob was born the first year, and then two years after that your own dear father.

"By that time we were doing pretty well. We had built a barn, and kept nearly one hundred head of beef cattle. Your grandfather plowed nearly all of our prairie land. We decided to sell half of our beef cattle and buy some land adjoining us — that which we call the 'south eighty' now.

"One morning early in December, your grandfather said, 'Mary, that cattle buyer from Chicago is in South Bend. Do you suppose you could get along with the feeding tonight if I were to go into town to see him? I might be able to get a good price now, and I wouldn't have to feed them the rest of the winter. I might be able to get back this evening but it looks like snow, and if it storms I could not make it.'

"Why yes, Jacob, go ahead, you can't afford to miss an opportunity like that."

"So I packed a lunch and about nine o'clock Grandfather kissed the babies and me goodbye, and started out on Molly, our bay horse.

"About noon it began to snow, and I knew then that Jacob would not be back that night and possibly not the next day, for in those days the roads were not kept clear in winter as they are now, and when the drifts were six and seven feet deep it was impossible to travel.

"Just before dark I heard a knock at the door, and upon opening it I saw our neighbour, Mr. Karen.

"Is Jacob at home?" he asked.

"No, he isn't," I replied.

"When will he return?" he questioned.

"I told him and I noticed the look of concern on his face.

"Why, what is wrong?" I asked.

"Mrs. Rause," said he, "I don't want to frighten you unduly, but a trapper passed our place this morning and brought word that Chief White Feather has broken away from the reservation, and is headed this way. He is bent on mischief, you may be very sure of that. I wish Jacob were here. I would stay with you, but my own family need me, too. You had better bundle up the babies and come over to our place."

"I can't do that, Mr. Karen," I replied. "The stock must be fed, and cared for. This may be just a false alarm, as some other reports have been. I believe I'll just stay here, and trust in the Lord for protection."

"Well, I must hurry on then," he said, and with a word of good cheer he went on his way.

"I was frightened, but I went to the barn and did the chores.

"When I finished I went in and gave the boys their supper, heard their prayers, and put them to bed. I washed the dishes and was sitting and reading my evening Psalm, when hearing a slight noise I looked up and beheld the horrible painted face of an Indian at the window. Almost immediately the door was shoved open, and in stalked five Indians. My heart seemed to stop beating as I saw that they were in full war dress. One whom I knew to be White Feather, by his war bonnet, grunted 'Bread.'

"Well, my hands trembled so that I could scarcely cut the bread, but somehow I did and filled five bowls of milk. They gulped the food down in quantities, and when their hunger was satisfied, they began to go from one thing to another around the room. They picked up the trinkets that they wanted — a bright pin-cushion, a pair of scissors, a red tassel-cap, and what not. I stood silently against the wall afraid to show a sign of fear, praying all the while.

Then suddenly the chief stopped beside your father's cradle. He said something to the others, and fingered his knife significantly. I closed my eyes, and scarcely conscious of what I was doing I began to sing, 'A mighty fortress is our God.'

"I sang it clear through, and when I had finished I opened my eyes to find the Indians gone. I breathed a prayer of fervent thanksgiving.

"When your grandfather returned, I told him about it—how I seemed to be led by the Spirit to sing our dear, familiar hymn.

"A few weeks later, two troopers stopped at our house for dinner. They were just coming from the reservation to which they had taken back White Feather and his braves.

"Do you know," said one, "White Feather told us a strange tale? He talked of a woman with a spirit voice who frightened them away from some farm down around here."

"And that is why that hymn is so precious to me," said Grandma.

—*Light and Life Evangel in The Evangelical Christian*

Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 7 November 17, 1957

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

NEHEMIAH'S PRAYER OF INTERCESSION

Lesson Text: Nehemiah 1.

Golden Text: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psalm 50:15.

Introduction:

The events recorded in the Book of Nehemiah followed those mentioned in Ezra by about 10 years. The name "Nehemiah" occurs among the names of the leaders who returned to Palestine under Zerubbabel (Ezra 2:2; 7:7), but this is probably another man of the same name. A third man of that name assisted in building the walls (Neh. 3:16).

Nehemiah, the historian and Jewish patriot, came to Jerusalem about 502 B.C. By a decree of the Persian Empire he assumed the title of Governor or Tirshatha (Persian word for "governor": Neh. 8:9; 10:1) or Pehah (Hebrew word for "governor" used in the Hebrew of Neh. 5:14, 18; 12:26). This office he held for about 20 years. As an administrator he was honourable and unselfish (Neh. 5:14-19). After a brief visit to the province of Babylon, which was under the domination of the Persians, he returned to Palestine, only to find that the Jews had departed grievously from the ways of the Lord (Neh. 13:6). Courageously he carried out necessary reforms. The book was written by Nehemiah himself with the aid of official records. The book may be divided into two parts:

I. Repairing the City's Walls—chapp. 1-8.

II. Repairing the People's Morals—chapp. 9-13.

I. The Reason for the Prayer: verses 1-3.

In the Providence of God Nehemiah had evidently not returned to his native land with the other groups of Jews under Zerubbabel and under Ezra, but had remained in Babylon. Wise and capable, he held the honoured position of cup-bearer in the court of Artaxerxes the King (Neh. 1:11; 2:1). In December of the 20th year of the reign of Artaxerxes, as Nehemiah waited upon the king in his winter residence at Susa (Est. 1:2; Dan. 8:2), a brother or perhaps a relative visited him (Neh. 7:2). From this man, Hanani, and certain Jews who accompanied him, Nehemiah learned of the desolate and ruined condition of Jerusalem, and of the affliction of the exiles who had returned. Ezra's commission had extended only to the repair of the temple and private buildings, but the walls and gates still lay in ruins, as when they had been besieged and destroyed by the Babylonians (2 Chron. 36:19; Neh. 2:13).

Now Nehemiah himself was living in ease and luxury at the palace. The position of cup-bearer was bestowed only upon highly-favoured, trusted individuals, since his duties gave him frequent and close access to the personal presence of the monarch. But the news of his people's sad plight stirred

Nehemiah to deep mourning (Ezra 9:1-4). Although separated from them by place and station, he unselfishly and lovingly took their burden upon himself (Gen. 42:1, 2, 25). Does this not remind us of our Saviour? Although occupying the throne of glory in the presence of His Father, the thought of the world's need gave Him no rest, as it were, but compelled by love, He came to earth to deliver those who were groaning under the curse and ruin of sin (Exod. 3:7-10; Rom. 5:6-8; Phil. 2:5-8; Heb. 2:14-16). And when He was on earth, He was ever moved with compassion when He saw the multitudes bowed down with grief and woe (Matt. 9:36; 14:14; 20:34; 15:32).

II. The Substance of the Prayer: verses 4-11.

Nehemiah found no comfort but in fasting and praying for his people. He withdrew from the social pleasures of the court that he might spend the time in intercession. True prayer arises from a sense of need. The need is first known, then felt, and then presented to our heavenly Father (Matt. 6:8, 32).

Study the prayer of Nehemiah as a pattern prayer. It commences with ascription of praise to God, Who is the all-powerful One and the covenant-keeping Father (Deut. 7:9, 21; 2 Chron. 6:14, 15; Dan. 9:4). He is faithful to His word and merciful to those who are in need and will come to Him with hearts full of love and obedience (Exod. 20:5, 6).

The prayer of Nehemiah was earnest and prolonged; he besought the Lord day and night on behalf of His people (Acts 20:31). He prayed without ceasing; even as he faithfully performed his regular duties, his heart was uplifted to God (Gen. 32:26; Luke 18:1-8; Rom. 12:12; 1 Thess. 5:17).

Nehemiah was willing to take upon himself not merely the burden of his people's need, but also the load of their sin. Personally he had not departed from the Lord, but he confessed the nation's sins, as though they were his own (Exod. 32:30-32; Neh. 9:5-15; 10:1; Dan. 9:3-7). Our Saviour, holy and undefiled, stooped to take upon Himself the sin of the whole world (Isa. 53:4-6; 2 Cor. 5:21; 1 Pet. 2:22-24; 1 John 2:2).

Nehemiah urged the very words of God's own promises to His people as the basis of his prayer (Lev. 26:39-42; Deut. 4:29-31; 30:2-4; 2 Chron. 6:36-39). The Lord delights to have us plead before Him the promises as we say, "Do as thou hast said" (2 Sam. 7:25). We need no other plea, for our Lord will ever be true to that which has gone forth from His lips.

Moreover, the governor reminded the Father that these were His own people, the people whom He had redeemed from Egypt (Psa. 106:7-11; 107:1-8) and had protected throughout the generations (Deut. 4:33-40; 8:1-7). Therefore, it was with confidence that Nehemiah held them up before the Lord. Our Saviour, who has already shown His love for sinful and needy men by dying on their behalf, will listen to us as we plead their desperate plight. He is Himself the great Intercessor (John 17; Rom. 8:26, 34; Heb. 7:25; 1 John 2:1, 2).

The motive in prayer must be pure. Nehemiah declared that he and his companions did not desire their own glory, but sought rather the honour of the name of the Lord (Matt. 26:39; John 12:28). They were not ambitious to spread abroad the fame of their own names, but they feared the name of the Lord (Psa. 25:14; 61:5).

Petition is but one element of prayer. Prayer consists of adoration, thanksgiving, confession and humiliation. After preparing his own heart by this communion with the Lord, Nehemiah gave voice to one brief, simple request: "Prosper . . . thy servant this day, and grant him mercy in the sight of this man." True prayer is not elaborate, but direct, forceful and definite (Luke 11:9, 10; Jas. 1:5, 6). It may consist of one word, or a few words, or perhaps it may be merely a sigh or a groan (Matt. 8:25; 9:27; Luke 18:13).

Nehemiah not only prayed in a general way for the distressed Jews of Jerusalem, but he also addressed a particular petition on their behalf. He prayed that the Lord would prosper him on that certain day and on that particular occasion. God heard and answered Nehemiah's prayer (Neh. 2:8).

Daily Bible Readings

Nov. 11—Prayer and Godly Concern	Gen. 18:22-33
Nov. 12—Prayer and our Only Source of Help	Psalm 40
Nov. 13—Prayer and Confession of Sin	Psalm 51
Nov. 14—Prayer and the Promises of God	1 Kings 8:22-53
Nov. 15—Prayer and Perseverance	Luke 18:1-8
Nov. 16—Prayer and True Revival	Psa. 85
Nov. 17—Prayer and Its Answer	Dan. 9:1-23

From *THE REFORMATION REVIEW*

—published by the *International Council of Christian Churches in the Netherlands.*

IT IS with great pleasure that we announce the recent publication of this volume of sermons by one of the world's greatest preachers. If ever there was a servant of Christ of whom it might be said that he "being dead yet speaketh" it was the late minister of Jarvis Street Church in Toronto. The publisher's preface states that "Dr. Shields' successor, Dr. H. C. Slade, and the Deacons of the Church, felt that the writings and lectures of this man of God should be put into book form. As a result of this decision, and in answer to the demands of Christians, the 'Dr. T. T. Shields Memorial Library' has been planned. The present book is the first of a series which has a uniform binding". For not less than forty-five years Dr. Shields was a preacher in Toronto, being known as "The Canadian Spurgeon". He built up his sermons in a brilliant style, and employed striking metaphors. How many have been strengthened in their spiritual warfare by his writings and addresses! His paper, *THE GOSPEL WITNESS*, was read by thousands, and his sermons printed therein brought consolation to large numbers. He was both honoured and feared because of the strong stand he took against Romanism and Modernism, but he ever led his hearers to the waters of life.

It was a happy thought to commence this series with a triumphant utterance on the Sovereignty of God. As the apostle Paul says, "He that glorieth, let him glory in the Lord." In so doing the publishers have also paid a tribute to the author; for his writings repeatedly remind us of the great Scriptural truth: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Nothing in man's virtues nor in his good work can save him; only the sovereignty of God triumphing over him and in him can accomplish this. The chapter on Total Depravity and the beautiful sermons on the Atonement clearly set this forth. "Sovereignty," as he aptly says, "is not an attribute of Deity, but a Divine prerogative. 'God doeth according to His will in the armies of heaven and among the inhabitants of the earth; none can stay His hand or say unto Him, What doest Thou?'" For Dr. Shields the first question was not whether truth was flattering to man, but whether it was rooted in the Word of God and the experience of life. His exaltation of the righteousness and grace of God are as "apples of gold in pictures of silver". To fulfil the chief Shepherd's command "Feed my lambs . . . feed my sheep" was his constant aim. Many in Holland who never met Dr. Shields personally have been deeply impressed by his writings, which have brought the light of eternal happiness into their lives.

On page 13 the preacher quotes the stanza:

Thou sweet beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent fair abode,
In thee I hide me and am still.

These lines are typical of Dr. Shields' attitude. He constantly emphasizes that man must learn to surrender his own will to that of God. — In heartily commending this book we share in the wish of its publishers who send forth "this first volume with the prayer that it may be used of the Lord in the edification of believers and contribute to their understanding of the precious truths of the Word."

J. J. VAN DER SCHUIT

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