

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 36, No. 31

130 Gerrard St. E., TORONTO, NOVEMBER 14, 1957

Whole Number 1851

## Irish Evangelist James Armstrong Conducts Campaign in Jarvis Street Baptist Church

**T**HE first week of special evangelistic services being conducted at Jarvis Street Baptist Church under the leadership of Mr. James Armstrong from Belfast, Northern Ireland, reached a climax on Sunday, November 10th. Large congregations assembled morning and evening to worship the Lord and to hear His Word expounded with great clarity and power. Some have made profession of faith in Christ, many have been deeply touched, and the blessing of the Lord has been evident among those who know the Lord. The Spirit of God is brooding over the people of God as the meetings continue, and He will accomplish in the hearts of men and women the good purposes of God. Special musical items are featured at each service.

Each one of the meetings held during the first week was of special interest and significance. On Tuesday evening Brother Armstrong gave a moving and heart-searching message on "Soul-Winning," stressing the obligation which rests upon every believer to give forth a faithful witness for the Lord Jesus Christ. How can we reach the souls of others when our own hearts are cold? On Wednesday evening the message centred around the theme of "Ships" (Jas. 3:4-18) and the lessons to be learned therefrom, especially the control of our lives by the Master and the power of the tongue.

We need the refreshing ministry of the Holy Spirit, and this aspect of truth was emphasized on Thursday evening as Mr. Armstrong cited Scriptures describing the believer as being born of the Spirit (John 3:5), baptized by the Spirit into the body of Christ (1 Cor. 12:13), given the gift of the Spirit (Acts 2:38), indwelt by the Spirit (Rom. 8:9), sealed with the Spirit (Eph. 1:13), given the Holy Spirit as an earnest of our inheritance (Eph. 1:14) and



being filled with the Spirit (Eph. 5:18). The Spirit-filled Christian will be a joyful person (Eph. 5:19), a thankful person (Eph. 5:20), a peaceful person (Phil. 4:6, 7) and a contented person (Phil. 4:11), and this was the helpful study on Friday evening, illustrated with unforgettable incidents from the life of the evangelist. With the hearts of the Lord's people thus made more tender and responsive to the Spirit of God, the evangelist on Saturday evening commenced his chief mission, preaching the Gospel to the unsaved, and this he is doing with deep earnestness.

On Remembrance Sunday morning, November 10th, Mr. Armstrong made fitting reference to this historic occasion, citing three famous and well-beloved heroes who came from the Emerald Isle; Lord Kitchener, Lord Wellington and Lord Montgomery, affectionately known as "Monty". The text contained words spoken by another great soldier, saint and statesman, Joshua, who said, "Choose you this day whom ye will serve; . . . but as for

me and my house, we will serve the Lord" (Josh. 24:15). The subject of this message was "The Power of Choice". A young man is on the threshold of life; much depends upon his choice. Our choices regarding a career and marriage are tremendously important, but they pale into insignificance compared to the choice we make regarding our destiny. Moses made a wise choice, when he turned back from Egypt, choosing rather to suffer affliction with the people of God (Heb. 11:24-27).

This choice is a *personal* matter; it cannot be done by proxy: "Choose **YOU** this day." It is not husband and wife who choose, mother and daughter or father and son. Each individual must make his choice for himself. The *period* of choice is mentioned: "this day." The Chinese have a

proverb to this effect: "A journey of one thousand miles begins with one step." The journey to heaven begins with one step. Why not take it now? The preacher made a choice: "As for me and my house, we will serve the Lord." You may choose whom you will, but I have made my choice. I will serve the Lord. "Take the world, but give me Jesus."

Does any one say, "How am I to become a child of God?" The first step is to take the sinner's place, believe what God says about you, see yourself as guilty, helpless and lost. The second step is to believe what God says about the Saviour. He died in your place, the just for the unjust. He is willing to save you. The third step is to accept Christ as your own personal Saviour, your Sin-Bearer and your Lord. Receive Him and trust Him now.

The solemn and momentous question, "Where are the Dead?" was answered from the Scriptures by Evangelist Armstrong at the evening hour. Taking as his text the words, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10), Mr. Armstrong stated that the Bible does not leave us in the dark regarding the hereafter. Once a child of God leaves this scene in time, he finds himself in heaven (2 Cor. 5:1-6). Death for the child of God means to be absent on earth and to be present in heaven; but death for the unconverted means to be absent on earth and to be present in hell. The dark side of that picture was discussed by reference to the record of the rich man and Lazarus (Luke 16:19-26).

Hell is not an attitude, or a state, but it is an actual place, arrived at by the unconverted immediately after death: "The rich man also died, and was buried; And in hell he lifted up his eyes, being in torments." It is also a place of consciousness. Once death claimed this man as its victim, he found himself in hell, in full possession of all his faculties; he could see, hear, speak, feel and remember.

Hell is a place of unanswered prayer. Too much involved in pleasure and in business, he probably did not pray much in his lifetime, but when these things slipped away from him, he found himself in one of the greatest prayer meetings in the universe, where the unsaved attempt to pray. The rich man prayed to the first saint. Praying to saints started in hell; it was started by a condemned man. But this man did not receive one of the things for which he asked. Dear unsaved one, if you want your prayers answered, you must come to Christ now in repentance and faith. Hell is a place where mercy is never found. This man prayed for mercy, but it was too late. If you do not receive mercy here on earth, you will receive the justice of hell fire hereafter.

"I am tormented in this flame." Endless torment will be suffered in hell, with nothing and no one to alleviate the agony. Moreover, men carry with them out of this life the passions, appetites and desires they have cultivated while here on earth, and in hell those desires are intensely intensified, but eternally unsatisfied.

A vile company are gathered in that place, all the scum of the earth. I often wonder what upright, amiable, unconverted church people will do when they find themselves in the company of this multitude of sinners, from Cain down to the last Christ-rejector. The rich man's last request was for Lazarus to be sent back to warn the relatives of Dives lest they come to that place of torment. It is a dreadfully solemn thought that if men and women in a lost eternity could speak to you, they would warn you at all costs to take Christ and escape eternal damnation. Turn; escape hell and win heaven!

## The Gospel Witness and Protestant Advocate

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

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

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

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This place is closed even to death itself. We regard death as a tyrant, a monster, the king of terrors and the terror of kings. If the death angel could wing his way to the abode of the damned, they would bless the hand that came to end their miseries, but the death angel never passes through the portals of that joyless world.

Hell is a place of remembrance and of endless remorse. If you die out of Christ you will find yourself in this awful place, and you will remember your lifetime, this service, the hymns, the Scriptures, my face, my message, my earnestness, every Gospel message you ever listened to, your father, mother, friends, neighbours, all those through whose prayers and tears you trampled roughshod, the foolish thing that kept you from Christ, and all your lost opportunities.

Where is hell? It is at the very end of a Christless life. It is not so very far away; there is only a breath, a heart-beat, a step between the unconverted and this awful place. I would not take all the wealth of the world and change places with you, if you are out of Christ; even for ten minutes: I would fear slipping into hell.

Some say, "Would a God of love send His creatures to such a place?" Men of their own free will and volition go in at the wide gate and travel the broad way to perdition. Dear unsaved one, why do you insist on going to hell when God has provided a way of escape? It is His will that all might be saved and come to repentance. All men are lost; they have been weighed in the balances of divine justice and have been found guilty. They are on their way to the place of punishment. But it is not God's will that any should perish, and in between stands the cross of Christ.

"He died that we might be forgiven,  
He died to make us good;  
That we should go at last to heaven,  
Saved by His precious blood."

The good news of the Gospel is this, that if you do not want to go to hell, you may turn the eye of faith on Christ

and be saved. He died in your room and stead. God loves you; Christ died for you. Receive Christ as your Saviour now, and on the authority of God's Word I say to you, "In hell you will never be." Don't, don't, don't — for your soul's sake, I beg of you — don't go to hell. Take Christ, and go to heaven.

This powerful message burned itself into the hearts of those who heard it and will produce fruit unto eternal life or eternal damnation. The meetings will continue each evening, including Saturday, until Sunday, November 17th. We would invite all our friends to share the blessings of these services by faithful intercession, by attending whenever possible, and by inviting others. Those unable to be present in person on Sunday evening may hear the service by radio over station CHWO, Oakville, 1250.

—O.L.C.

### THE MUCH-NEEDED TESTIMONY OF THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

By Dr. Carl McIntire

**A** LETTER just came from Mr. Baudilio Saavedra of Chile who has completed a trip into Brazil and across Peru for the I.C.C.C. He is one of the vice-presidents of the I.C.C.C. and the present president of the Latin American Alliance. These are excerpts of his letter, but they show something of his spirit as he went from city to city. Thank God for him.

"I have just returned to Chile, the fifth of this month, from my trip to Peru, Brazil, Uruguay and Argentina, and I desire to give you a general report so you may understand the conditions in which the activities of the Latin American Alliance of Christian Churches are developing.

"In Iquitos there was a full program. The very day of arrival, the 23rd, I began to prepare the messages I had to give on their local radio which we continued during one week. Every night we had an attendance of some 350 to 400 people in the meetings and many of them accepted the Lord. On the 30th, Brother Gray turned over to me his time so that I could speak to the convention concerning the apostasy. This made a very great impression, especially to some missionaries who until that time had been very indifferent to the movement. Now they are more disposed to collaborate and to attend the next Congress in Brazil.

"On the 3rd of August I arrived at Manaus . . . I was taken to the Baptist Church of Cachuerinha . . . and was asked to speak in the afternoon to a meeting of the young people, a group of some 70 people. In the meeting there was a brother of the Faith Baptist Church. This young man began to speak, saying that the church was passing through dangerous times, surrounded by apostasy and unbelief, that in his church a pastor was teaching that there was no hell, no condemnation, and that all these teachings were only legends and superstition to frighten the believers. 'When a pastor speaks and teaches in this way, we believers don't know what to do.' After he spoke, I told him that I had many things to talk over with him, and when he knew who I was and the mission that took me to Brazil, he called one of his friends and, without asking me anything, he said, 'Go immediately to the church and let them know that in the meeting tomorrow night we are going to

have a special meeting with a pastor from Chile and that everyone must come to this meeting of such great importance.' And he told me, 'You should remain here for a week with us because here we are completely disoriented as to that which is going on everywhere and we see only the effects of that modernism of which you speak.'

"On the 6th of August, I arrived at Belem de Para. I looked for my old friends of the Presbyterian Church who received me with much affection. I showed them a magazine in which Benjamin Moraes appears as the president of a commission of the World Council and of the work that the Social Commission of the Church is doing in Brazil led by the leaders of the Presbyterian Church. 'We have no necessity of any further proof,' they said, ' . . . we cannot go along with them.' They begged me to continue to send them more reports and information. I showed them the (recent) alterations in the Portuguese Bible, a thing which they themselves had not realized, and they were alarmed at it.

"On the 12th, I continued my trip to Recife. We had precious days with Brother Israel Gueiros and precious meetings both in the church and in the seminary.

"On Sunday the 18th in the afternoon I went to visit the Church of Botafogo. The elders of the church were in a prayer meeting. When they saw me in the door, they all rose up full of joy to greet me and to give me a Brazilian fraternal embrace. 'You have arrived in the moment that we most need you . . . we have here very difficult problems and you are the one sent of the Lord to help us. Modernism is endeavoring to enter from every side.' For several hours we studied the Word of the Lord, the counsel which it gives for these cases in which we have to struggle face to face with Satan. They were greatly strengthened.

"As you can see there is great necessity in Rio of installing a fundamentalist representative who would have sufficient funds and interest to be able to co-ordinate all these elements that are struggling in the same way that we did some years ago, and who could encourage these brethren who are in an open struggle against the forces of Satan. I left the names of more than 30 brethren in Brazil with whom I had valuable contacts."

This past summer we have had two regional conferences of the I.C.C.C. The one in the Middle East was attended by 125 delegates and I want to thank you for your prayers. Just now our brethren in Syria are suffering. We met several of them at the conference and they told us how the communists were taking over. We have no idea the trials which confront these brethren, but thank God that the fellowship which they have found in the Middle East Bible Council has encouraged them to be true to Christ.

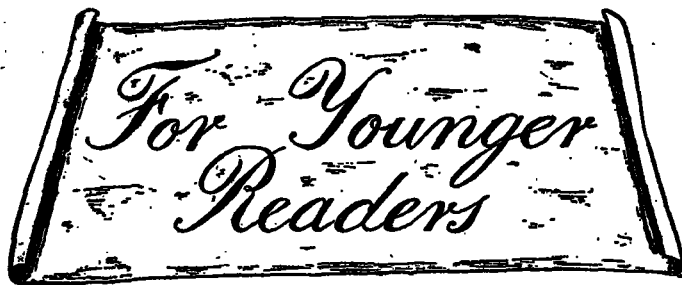
In Denmark, at Hilleroed, for the second assembly of the Scandinavian Evangelical Council, there were 300 delegates, and what a choice, gracious group of Scandinavian brethren were there. More than 40 also came up from The Netherlands. I want you to feel that your help and your prayers have contributed to this blessed testimony.

I believe that the things which have happened to us have fallen out rather for the furtherance of the Gospel. Rev. Raymond Hamilton, our treasurer, reports to us that during the past 12 months the I.C.C.C. has received in contributions \$58,000. It has all been spent, and at the present moment we are behind in our obligations to the extent of \$4,900! People don't back us unless they believe that the I.C.C.C. and its world-wide impact is right. It's for the

glory of God and it's a mighty testimony against the apostasy that is engulfing everywhere. The one-world church is being built and with it the one-world super state, and we are called now to be faithful witnesses.

How thankful we are, yes, how thankful we can be that God has given us grace to see, to understand, and then courage to stand. So many men are weakening, compromising, softening up, but the I.C.C.C.'s witness is standing unchanged. Just now we are all looking forward to the Fourth Plenary Congress which will be held in Brazil in the summer of 1958. We would like to invite you to go with us. It will be the greatest gathering of Bible-believing Christians standing in this 20th Century Reformation testimony that has been held. South America wants us. They are waiting for us to come. May I ask you to remember also in your giving, this added burden of responsibility which will be ours, and also, may I request that you do something for us, especially right now to help us with our immediate obligations. Do what you can personally, and then see what your Sunday School or your church can do in a regular way. A worthy cause merits our regular and also special assistance.

The Lord has been so good to us and I pray that He may guide you now as you remember us in your prayers and with a gift.



### THE ALMOST WASTED MORNING

By Dorothy Martin

Linda scowled at the bowl of oatmeal and looked again at the clock.

"Ten-thirty!" she muttered in disgust.

The crisp white curtains fluttered gaily in the breeze coming in through the open kitchen window. The laughing voices of her cousin Ruth and the Smith children from the house next door floated in and made the scowl deeper.

"I suppose they are playing in the treehouse," she complained.

Aunt Mary didn't look at her. She said quietly, "You may go out and play as soon as you finish your oatmeal."

"But I hate oatmeal! You know I do." Linda pouted. Aunt Mary sighed.

"There are so many things you hate, Linda, that I sometimes don't know what to fix for you. We have had oatmeal only three times in the two months you have visited us."

Linda shrugged.

"I let you get by before without eating it," her aunt continued. "But this time you knew you would not be able to leave the table until you had finished. You've been sitting for two hours over a little dish of cereal."

"If I were home I wouldn't have to eat it." Linda kicked the chair leg as she blinked back angry tears. "This isn't much of a vacation anyway," she mumbled. "I have to do so much work. I'll be glad when I go home."

Aunt Mary said nothing. Linda half hoped she had not heard it, it really wasn't a very nice thing to say. "But it isn't very nice of her to keep me here all morning," she thought. "If this had been yesterday, she'd probably have kept me home from Sunday school to eat this. She doesn't think Sunday school is very important anyway. She never makes Ruth go."

Ruth had gone the first two Sundays of Linda's visit. Then she had lost interest.

Linda looked at the clock again and sighed impatiently. Only ten minutes had passed since she last looked.

"I suppose I'll have to sit here all day," she grumbled.

She pushed the spoon around in the bowl as she watched her aunt prepare the baby's formula. Just as Aunt Mary opened the refrigerator to put the bottles away, the doorbell rang.

"Will you answer that please, Linda? Then come back and finish. I'll come right away."

Linda scuffed her way to the door with a frown which changed to a smile of welcome when she saw the visitor.

"Why, Miss Allen! Come in," she said.

"Hello, Linda. I decided I'd better hurry and call on you before you go home. It won't be long until your vacation is over."

Linda led the way into the living room. "Aunt Mary, this is Miss Allen, my Sunday school teacher."

Her aunt looked at Linda's smiling face and then at Miss Allen.

"How do you do? Won't you sit down?"

"Thank you. I wanted to stop and tell you how much we've all enjoyed having Linda in our class this summer. She has told us of all the interesting things they do in her Sunday school at home."

Aunt Mary merely smiled politely. It made Linda feel ashamed that her aunt was not more friendly. She thought, "I guess Miss Allen will understand, though; since I told her that Aunt Mary was not a Christian."

Miss Allen slipped an arm around Linda as they sat together on the sofa.

"I'm especially glad Linda visited here this summer," she went on. "She has been a good object lesson for my girls. Our lessons have been on the importance of living as a Christian should. We've decided that what we do means much more than what we say in letting others know we love the Lord Jesus. Linda has been so kind and helpful in class."

Linda ducked her head and smiled modestly as she glanced at Aunt Mary. But the expression she saw on her aunt's face froze the smile on her lips and made her cheeks burn with shame. Though Aunt Mary said nothing and continued to listen politely, Linda could almost hear the words "Does a Christian act the way Linda does?" going through her mind.

Miss Allen didn't notice that anything was wrong and went on saying other nice things about her — things Linda knew were undeserved. For she suddenly saw herself as her aunt must see her — complaining whenever she was asked to do a little work, grumbling when she couldn't watch TV, criticizing the food, wanting her own way all the time. No wonder she hadn't been able to interest Ruth in going to Sunday school.

"I've been praying that they would become Christians but not living in a way that would make them want to," she said to herself. "As soon as Miss Allen leaves I'm going to begin by eating that bowl of oatmeal!"

—Moody Monthly

# The Sermons of Dr. T. T. Shields

## The Testimony of a Transformed Life

(Stenographically Reported)

"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

"But the chief priests consulted that they might put Lazarus also to death;

"Because that by reason of him many of the Jews went away, and believed on Jesus." John. 12:9-11.

### Prayer Before the Sermon

We humbly bow in Thy presence, O Lord our God, desiring to be found among those whom Thou art seeking to worship Thee. We come in the name of Jesus, our Lord; we have no ground of confidence toward Thee save that which we find in His infinitely meritorious sacrifice. We rejoice to know that He died in our room and stead; that He bore our sins in His own body on the tree; that the Lord hath laid on Him the iniquity of us all. We come, therefore, to the Mercy Seat, where the law is kept inviolate; where the blood of atonement is sprinkled; and where God, Who cannot lie, has promised, There will I meet with thee. We come with humble acknowledgment of our unworthiness. We thank Thee that Thou hast said, If we confess our sins Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And we, who are Thy children, come into Thy presence acknowledging that we have failed in the fulfilment of our duty; that we have fallen short of the realization of the possibilities of life in Christ Jesus. We have not availed ourselves, as we ought, of the supplies of grace which in Him are abundant.

We pray Thee to forgive us for the poor progress we have made, for the inadequacy of our service, for our failure in the full measure of devotion which Thou hast a right to expect.

As we have been singing this morning of the love of God, we do desire to be wholly taken up with Thine abounding grace to us.

Grant, we beseech Thee, that our meditations upon Thy truth this morning may lead us in the Christian life to a fuller appropriation of the grace that is in Christ Jesus for us. Thou hast blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Help us, we beseech Thee, to put on our beautiful garment; to adorn the doctrine of God our Saviour in all things; so to exemplify the principles of Thy gospel that wherever we go we may prove the reality of it.

Oh we beseech Thee, grant that we may be enabled this morning to yield ourselves more completely to the sanctifying power of Thy grace, that the things we know we ought to do may be done. Lead us more perfectly to obey Thy will, revealed in Thy holy word.

Draw near, we pray Thee, to any in Thy presence who are in especial need. We thank Thee that Thou knowest the thoughts and intents of the heart. We bless Thee that Thou art able to understand our unspoken desires; that it is written, The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. We pray Thee to hear the prayer of those who cannot express in words the longings of their hearts. Grant, we beseech Thee, that every one who feels some peculiar need this morning, who has been brought into a difficult situation, who bears, perhaps, a burden that seems to be a crushing weight, who carries in his or her heart an inexpressible, an indescribable need, — Oh, whatever that special inner need may be, — may he come to a real consciousness that God is here this morning, and that, through the grace that is in Christ Jesus, that need may be supplied.

We pray Thee to bless any strangers who may be with us — they are always here. Be gracious to those who are far

from home. May the blessing of the Lord be so real that, geographically, distances shall be annihilated, and that there may be an awareness, a sense of Thy nearness, that is altogether unusual, to-day.

We pray Thee to touch any who may have come to the crisis hour of life. There are some in Thy presence, perhaps, who have never really definitely surrendered themselves to Thee. May that surrender be made this morning. There may be some before Thee who are conscious of sin, convicted thereof by the Spirit. May the glory of the Lamb, who taketh away the sin of the world, appear. Grant that this morning there may be real conversions to God.

Bless the boys and girls, and the very little children, and all the families whence they come: their parents, their relatives. O Lord Thou art a great King! Thou art able, out of the infinite riches of Thy grace, to answer our cry for the whole world; for thy servants who minister in the far places of the earth, for those who preach on street corners, in mission halls, for those who minister to the sick, wherever they labour, for the aged and infirm, for those who go down to the sea in ships and do business in great waters, for all those we pray this morning. May the greatness of Thy love overshadow us all. Help us to rejoice under the shadow of Thy wings. We ask it in the name of Jesus Christ our Lord, Amen.

**O**F ALL the places which were blessed by the physical presence of our Lord in the days of His flesh — Calvary alone excepted — there is perhaps no place so attractive to the devout soul as the place called Bethany. Last Sunday morning we visited it, and we learned something of the inspiration of the presence of the Lord Jesus. I want you to visit Bethany again this morning, that we may learn a further lesson from that place to which our Lord so frequently resorted.

Before the Passover Jesus came to Bethany where Lazarus was whom He raised from the dead. "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." Our text tells us that a great company of people assembled, not alone that they might see Jesus, but that they might see Lazarus also.

### I.

Our first lesson is that even MEN, WHEN GOD HAS GRACIOUSLY DEALT WITH THEM, MAY BE USED TO AUGMENT THE ATTRACTIVENESS OF JESUS. Wherever our Lord went in the days of his flesh multitudes followed Him. Virtues proceeded from Him: He healed the sick, He blessed the afflicted of earth, He ministered to the hungry, He went about doing good. "When it was noised that he was in the house" the multitudes came together. Our Lord was Himself of all men the most attractive: a veritable Magnet, Who drew people to Himself. It was enough that the people should know that He was here or there, and the crowd gathered. He was never alone except when He deliberately withdrew Himself from the

presence of His disciples, in order that He might be alone with God. And even when He went to the desert place that they might rest awhile, the multitudes outran Him, and gathered about Him there, and He had compassion on them as sheep not having a shepherd, and ministered to them even in spite of His physical weariness. I venture the assertion that there is nothing on earth so attractive to-day as the real presence of the Lord Jesus; and though we do not see Him with the natural eye, He has pledged His presence to those who gather in His name; and where He is present in the fulness of the power of the Holy Ghost people will be attracted even now by the presence of the risen Christ.

In this particular instance they did not come together exclusively for the sake of Jesus, for they heard that there was a man in Bethany who had been raised from the dead; and they came not for Jesus' sake only but that they might see Lazarus.

We live in a day of many attractions. There are wonderful things to behold everywhere; and we are being constantly surprised by some new marvels. Yet there is nothing that could be advertised anywhere that would prove such an attraction as the presence in any place of assembly of one who had been dead, but who had been raised from the dead. Could it have been announced in last evening's paper that in any church in Toronto there would be found to-day some man who had actually been dead and in the grave, who had been quickened by some means, and was now to be on exhibition somewhere to prove the reality of his resurrection, I say there is nothing in this city that could compete with that attraction: no building would be large enough to contain the people who would desire to come just to see a man who had been dead, and who had been raised again. And yet, I believe the moral and spiritual resurrection is not less winsome if it can be shown that one has actually been made a new creature; that he has been brought from moral insensibility and repulsiveness to a condition of moral integrity and righteousness. Such a change, even in our day, will win the multitudes. It is possible, dear friends, for those who have been partakers of the grace of life, who have been touched by the regenerating power of God, to adorn the doctrine of God our Saviour; to make the religion of Christ beautiful, to make people feel that it is really an advantage to be a Christian, that the Christian religion consists in something more than words, than mere profession. And if it be so that we are really saved by divine grace, we shall augment wonderfully — inexplicable as that fact may be — we shall be able to augment the attractiveness of Jesus.

I do not know whether I ever told you a story that was told me by one of the officers of the Moody Church some years ago in Chicago. A man came into the building one day and asked the question, "Is this where Tom Smith goes to church?" Said this officer, "We have many members of this church named Smith; and I think we have a good many Tom Smiths. To whom do you specially refer?" "All I know is that his name is Tom Smith; and I want to know if this is the place where he goes to church." The officer said, "Tell me something by which I may identify him." "Well, he has a place down in the market: he is a big fruit man; has a big business down there." And this man, as I recall it, asked if he meant the Thomas Smith Co. Ltd., or something of that sort. "Yes; that is the company." "Well what do you want to know for?" "I just want to know if this is the place where he goes to church." "Yes, Mr. Smith is a member of this

church. But why do you want to know?" "Because I want to get the same kind of religion that he has. I work for him, and he has the real thing. There is something about him that is different from any other man, or from most men I know. I have talked with others about him, and I said, 'What makes Tom Smith so different?' They said, 'It is his religion.' I asked them where he got it, but they did not know. Then I asked them where he went to church, and I found out that he came here, and I said, 'If that is where he goes to church, I am going to the same place, and I am going to see if I cannot get the same kind of religion that he has.'" My dear friends, if we are really alive unto God, as Lazarus was, people will come where we are; there will be a savour of Christ about us.

Lazarus assisted people to believe in Jesus. They not only came where Jesus was; they not only came to see Lazarus, but our text tells us that by reason of him, by reason of Lazarus, "many went away and believed on Jesus."

You can search the records in vain to discover one word that Lazarus ever uttered. So far as the record shows, Lazarus might as well have been dumb. If he ever said anything at all, it was not written down. He lived in the same house with Martha; and perhaps it was not necessary for Lazarus to say very much! Sometimes even good men may hold their peace, because one talker in the family may be sufficient! But whatever the reason, *nothing is said about the speech of Lazarus.* And yet notwithstanding, by reason of him, many went away and believed on Jesus. They did not go to hear Lazarus. Lazarus was not a preacher; he was not a teacher; they came merely to see him — just to see him! He was such a wonder — and when they saw him, even though he never spoke, *when they saw him they believed on Jesus.*

Did anybody ever believe on Jesus just from seeing you? I know very well it is possible to go out with your pockets full of tracts — and it is well that we should give out the printed word. I know it is possible to bear verbal testimony to the Lord Jesus — and I should be the last to underestimate the value and importance of it. Indeed if your life be right I would fain exhort you frequently to testify for Jesus, to speak for Him, to sing for Him, to teach and to preach if you can — but I call your attention this morning to the fact that here was a man who did none of these things so far as it is recorded. All that he ever did was to let people see him, just to live before people; and when they saw him they believed on Jesus.

## II.

Now WHAT IS THE EXPLANATION? In the first place, Lazarus had been the subject of a miracle. HE HAD BEEN CHANGED BY JESUS. Jesus had done something for him: his contact with Christ had made him other than he was before. Some great transformation had taken place, something that people could see as well as hear; and they came to see that thing.

My question to you, my brethren and sisters, who profess the name of Jesus is, What has He done for you? You profess to have come into contact with him — to be partaker of the grace of life — now in what respect, and to what extent have you been transformed? What is there about you as a Christian which people may see for themselves? "You do not mean that literally," says someone, "that if one is a Christian, people ought to be able to see that the man is saved, even if he does not speak at all?" I mean just that! I have met hundreds of people, and I

knew they were saved before they said a word. I could not walk with them or talk with them on any subject, or even see them without knowing they were saved. I think it is possible for us to carry Christ about with us, so that by some means people are made to think of Him when they meet us. They may not know our names, or whence we come; but it is possible, by seeing Lazarus, to be made to believe on Jesus.

Now what had he done? Well, first of all *there had been a great change wrought within*. Lazarus had been dead: the heart had ceased to beat, and the pulse to bound; there was no vitality about him, he had been unresponsive to the call of his sisters, to the touch of his friends, to the love that was around him. And then suddenly something had happened within, and the heart began to beat again, and the pulse to throb, and the look of health came back to his cheek. It was evident something had happened within. Now you see Lazarus did not need to speak to prove that Jesus could do something for a man. Literally, every breath that Lazarus drew was a testimony for Jesus Christ. There he was; a living, breathing, thinking, man, saying nothing. They said, "Look at him! Look at him! He is alive; and Jesus did it!"

You do not need to go to college to distinguish between life and death. You do not need to be an expert to discover whether a man is dead, spiritually, or alive. There is a sense in which every Christian, like Lazarus — by every breath he draws — ought to witness for Christ. There ought to be a quality about the life, an expression on the countenance, a savour of something in our speech — even though we do not speak directly about religion — there ought to be something about us that in business, and in pleasure, and in the whole man everywhere, we shall witness for Christ so that everyone can see that our religion is not a formal thing: it is not something that is for use on Sunday, and on Sunday only; it is not something that is for use when we are at home and not abroad; it ought to be a part of the very life of the man, inseparable from him, so that wherever he goes people will say, "There is something about that man that distinguishes him from the majority of people we meet." Oh, what is it? A savour of Christ.

I heard a man use this illustration: one rainy night I went to hear a certain prominent man speak. It was not a very large building, but the place was crowded. During the course of his address he said, "I came to this meeting by street car. I got on one of your cars and it was crowded. We stopped at a street and picked up a lady. When she came into the car she brought something with her; and when she left the car a few blocks further on there was a difference in the very atmosphere of the place. Some sweet fragrance she carried about her garments that seemed to sweeten everything wherever she went. And as she went out I said to myself, 'That is what a Christian ought to be like. Wherever he or she goes they should carry such a savour of Christ with them that when they depart people will say, 'Somehow that man or woman made God real to me.' Is that true, dear friends, of us? Is our religion a thing that seems to be put on from without; or is it something that shines from within?'"

I have heard people talk about artificial flowers as though they exceeded the beauty of the natural. I remember living in a home years ago, when I was boarding. The man of the house asked me which I thought was the more beautiful, nature or art. It was a clumsy question, but that was the way he put it: "Which do you think is the more beauti-

ful, nature or art?" I said, "I should say, nature. Art is beautiful just in the measure in which it approximates the beauty of nature." He said, "I do not agree with you. Come with me into the other room." Now he had a sister-in-law of whom he was very proud. They said in that little community of this sister-in-law that "Mrs. So-and-So paints" — they did not mean her face, you know — "She paints". They did not mean that she painted the fence posts, or anything of that sort. They meant that she was an artist: she painted pictures. I went into the next room; and there were some pictures elaborately framed. He said to me, "Look!" I looked! I did not need to look very long! He walked around with me, and we saw those alleged works of art. At last standing before one he said, "Now did you ever see anything in nature like that?" I summoned all my self-control, and without a smile I said, "No." And I never did. It looked to me very much like a paint shop struck by lightning. How any one could permit such an atrocity to hang on their walls, I could not understand! But the poor man did not see that. No; I do not like wax flowers, or paper flowers; I like the real thing: the beauty that is an inner quality, that is innate, essential, inseparable from the thing itself.

My Lord Jesus does not make wax flowers; He grows flowers. Lazarus was beautiful — though a man — with the beauty that was instinctive, that was within, that came from within outwardly: he was made alive. Are you the real thing? I had a certain ministerial friend who used to affect the episcopal garb, or one-time episcopal garb — you know the clerical collar. One day an Irishman came in, and looked at him rather suspiciously. He was a Roman Catholic. He said, "Are you the real thing, or only an imitation?" He wanted to know if he were a real priest, or just one who was aping the priest. That is what everyone wants to know: whether you and I are the real thing, or just an imitation.

They came to see Lazarus because of that inward change, and *because of the outward change*: for there was an outward change. You remember his sisters said, when Jesus said, "Where have ye laid him?" "Oh, do not open the grave! It is too late. He has been dead four days! The death that was within by this time will have manifested itself without, and his whole body will be corrupt. Do not ask us to look upon a reeking, corpse, and identify that with our beloved Lazarus. It is too late!" But they did not object to Lazarus' sitting at the table when they made a feast for Jesus. Surely there must have been a great change without as well as within! So, my friends, if we have real religion, it ought to effect an outward change as well as an inward change, a change in our character, a change in our manner of life; we ought to behave differently if we are Christians.

You remember how Paul wrote to Timothy that he might know how to behave himself "in the house of God, which is the church of the living God, the pillar and ground of the truth." You and I ought to know, if we are Christians, how to behave ourselves. The life that has begun within ought to change us without. Our hands, our feet, our eyes, our ears, the whole aspect of the man or woman, ought to be changed when Christ has dealt with him.

What about you? I mean you! I do not mean somebody else on the other side of the church. I mean you! What change has the Lord Jesus wrought in you? Is it a change that people can see? Has it effected a transformation of your character? If it has not, then your religion is not of much value. Orthodoxy of the head that does not affect the heart, out of which are the issues of life, is of no value.

Furthermore, Lazarus' contact with Jesus had effected a *change in his circumstances*. He was before in the grave, but now he is back home in Bethany. His whole environment is different. There are people who say that we are largely what our circumstances make us: we are largely subject to our environment. That ought not to be true of a Christian. A Christian ought to make his circumstances; He ought to make his environment. We ought to change things by the very fact that we are Christians. If a man is saved who is the head of a household, that fact ought to be known to everyone in the house. I heard a man testify once that the first creature, the first living thing to know that he was saved, was his cat. You say that is an extreme statement. But he said this: "I used to go home to my house drunk, and very often the cat would meet me on the threshold, and I would just kick it out of the way. When I came home sane, the cat was afraid of me. And when it did not get its usual kick, it came purring about my feet; as though even the cat knew that something had happened." And that is true. You ought to be a different man at home; you ought to be a different man at the office, a different woman in the place where you work. You ought to bring about a change of your circumstances. I heard it said of a certain man years ago that profane men found it impossible to swear in his presence. He was not in the habit of rebuking them, but somehow when he walked in everyone said, "Sh! Sh!" They changed their conversation; they changed their speech without any rebuke from him, because he was the real thing, and his religion transformed the whole place where he worked.

Then there was a *change in the companionships* of Lazarus. He had been in the grave, in the sepulchre, in company with others that were dead. But when Jesus made him alive he was found in Bethany in company with his sisters, with those to whom he belonged. There ought to be a change like that wrought with everyone who is saved.

I want to ask you young people, Where do you find your companions? With whom do you consort naturally? You young men who are Christians, what sort of young men do you find congenial to yourself? With whom do you like to talk, and to walk? In whose presence do you delight to be? And you young ladies, — people are very largely influenced by their companions — whom do you choose for a companion? I cannot very well understand a young man who deliberately makes choice of the companionship of a young woman who is not a Christian. There is something radically wrong with the life of a young woman who professes to be a Christian if she can find pleasure in the company of a young man who does not know Christ. Now let us be plain about it. We ought really to find our chief delight with those who are Christians. You say, "Oh, but what if — what if — I am related to one whom I love who is not a Christian, what then?" Well it means that you need special grace, special power from God, to win that one to Christ. But I am speaking of those who are not thus related, those who can choose their own companionships. Let me speak to you men. A man says to me, "I am going into business; I have found a partner, and we are going into business together." "Is he a Christian?" "Why, what difference does that make? It is purely business." If you are a Christian there ought to be something different about your methods of business. "Be ye not unequally yoked together with unbelievers." We ought to choose Christian companionships everywhere, if we are going to make the best of life as did Lazarus by deliberate choice. Oh, there is a remarkable word in the eleventh chapter of John.

When Lazarus came forth from the grave bound hand and foot with grave clothes, Jesus said, "Loose him, and let him go." They took off the bands from him, and let him go. And where did he go? I remember reading that years ago, and I said, "How interesting! I wonder where Lazarus will go?" No word of direction is given to him; he is just loosed and let go. "Let him go where he likes." Read on, and the next mention of Lazarus you find is this: "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. Then they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." Lazarus chose to sit at the table with Jesus. "Can a man do as he likes when he is saved?" "Yes!" "Do you really mean that?" "Yes; if he is really saved." "Loose him, and let him go!" Where will he go? There is a record in the Book of Acts concerning the apostles who were cast into prison, and held fast there. At last the officials opened the prison doors, and said, "You are free; go where you like." "And being let go" — they went to the nearest theatre! — they went to the nearest dance! — I do not know whether or not there were any such dances in those days — "Being let go, they went to their own company." An angel brought Peter out of prison, past the first and second ward, and led him out into the street, and then departed from him. "Go where you like, Peter." And where did he go? He went to the house of John Mark, where many were gathered together in prayer. And if our hearts are right with God, the moment we have freedom of choice we shall deliberately choose to sit at the table of Jesus; to abide in His company, and in the company of those who love Him. And when any professing Christian here finds that his or her taste for the house of God, and for Christian companionships is declining, it is time for you to be concerned about your spiritual health.

### III.

This word and I have done: LAZARUS WAS GREATLY PERSECUTED. "The chief priests consulted that they might put Lazarus also to death." Actually! "What has he done? Did he preach?" "No." "Did he testify in any way?" "No." "Did he oppose the Pharisees or the chief priests?" "No." "Did he engage in any kind of religious controversy?" — which is, of course a great sin nowadays. By the way do you know some religious pacifists — those people who say, "Now, no controversy! No controversy! Do not contend for the faith! Do not say a word." — Do you know any of them? Find out which side they are on in the next election, will you? Just say to that man, "Did you ever attend any political meetings?" "Yes, sir." "Where are you going next?" "Oh, I am going to one some day." "I would like to go with you. Will you let me go?" "Yes." And you go. And when the political speaker, if he is a Conservative, tears the Liberal leader and his party to pieces; or if he is a Liberal, tears the Conservative leader and his party to pieces, and when he has absolutely annihilated the opposite party, watch the man beside you. He will clap till his hands are almost worn out before the speaker gets through. You say, "What are you clapping about, man?" "Was that not great! Did you ever hear such a speech as that. My, I love to hear the other side get it!" Do not say anything until the meeting is all over. Then say to him, "My friend, I thought you did not believe in controversy?" "Ah, but I do not believe in religious controversy." "No; but when you are as devoted to Jesus Christ as you are to the leader of your political party, you will



shout for Him; and you will have a controversy with every man who dares to deny His sovereign Lordship."

Lazarus did not do it by word of mouth at least. And yet they tried to put him to death. Somebody says, "I am going to avoid all kinds of controversy: I am going to live in such a way that even the chief priests will love me. See if I do not!" I knew a man in this city a few years ago who thought we were a bad lot because some people did not like us. He said, "I am going to show you how to do it. I am going to show you exactly how to do it. I am going to contend for the faith in such a way that even the worst enemies of the faith will fall in love with me." The poor man thought he could cut a man's head off, and then have him thank him for it afterwards. He was so very, very, careful. But twelve months had not passed before he was smarting at every pore, and he said, "I do not see what I have done that I should merit such treatment!" Poor boy! whining like a boy who had been whipped; not like a soldier. My dear friends, all you have to do is just sit at the table with Jesus. That is all. Demonstrate the reality of

the miracle that has been wrought in your life, and all hell will be after you. Lazarus did not reason: he was himself the reason. And they said, "We will kill him and bury him out of sight." You just live for Christ, that is all. You do not need to say anything. Your presence as a Christian in the office, in the shop, in the home, if you are what you ought to be, will be a perpetual rebuke to everyone who does not know Jesus Christ. "By reason of him," not of what he said, but of what he was, "by reason of him many went away, and believed on Jesus." May we so live that the testimony of our lives shall be irresistible.

It does not make any difference to me what is written in any book, I know so many people who have made the religion of Christ real that I should say, "I have seen too many Lazaruses for you to persuade me that Jesus Christ is not the Son of God. I have seen His work so often that I am positive He is Saviour and Lord."

"What can wash away my stains?  
Nothing but the blood of Jesus."

June 29, 1930.

## The Bible Doctrine of Sin

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### VII. THE PUNISHMENT OF SIN (Part II)

THE doctrine of eternal punishment is inseparably connected with that scheme of theology which owns God as a Lawgiver, man as a rebel under the curse of violated law, obligated to suffer for his violation of that law, and salvation through the substitutionary death of Christ. To surrender the doctrine of eternal punishment is to give up the whole system of Scriptural redemption. Theodore Parker (1810-60) acknowledged that eternal punishment was taught in the New Testament, but rejected it, and said that the whole theology, which includes the idea of endless punishment, "sneers at common sense, spits upon reason, and makes God a devil." In rejecting endless punishment, Parker consistently rejected the whole system of blood atonement. If there is no eternal punishment, there can be no necessity for such a sacrifice as Christ made. If the sinner himself is not obligated to suffer in order to satisfy justice, then there is no need of a substitute to suffer for him. If all punishment is remedial, there is no place for redemption, and to be consistent all deniers of eternal punishment should also deny blood atonement.

As I write this article, there is much excitement over the Russian man-made satellites now circling the earth. Sputniks one and two mark the beginning of a new era in the realm of physics, and portend even more amazing things for the future. It is a good time to heed the words of our Lord: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." While the Lord remains in heaven, the death of the body by one means or another is inevitable. The momentous question is what God will do to soul and body in eternity. The only source of real danger for anyone is from God, the one Lawgiver, Who is able to save and to destroy.

The *North American Review* engaged Dr. Shedd to write an article in vindication of eternal punishment, and also engaged Henry Ward Beecher to answer it. The proof sheets

of Dr. Shedd's article were sent to Mr. Beecher. After reading them, Mr. Beecher wired *The Review* from Denver as follows: "Cancel engagement, Dr. Shedd too much for me. I half believe in eternal punishment now myself. Get somebody else."

"An old man, railing against the doctrine of hell, said, 'I have lived seventy-five years and have never seen the place they call hell.' His little grandson said in all soberness, 'Grandfather, you have never been dead yet, have you?'"

#### I.

##### A Study of Words

Those who oppose eternal punishment make a show of wisdom and confuse the unwary by their use of Hebrew and Greek words. However, the doctrine suffers no injury by a study of words in the original. Anybody who can use Young's *Analytical Concordance* can study these words for himself. Scholarship is not as important in this study as an honest and humble heart.

##### Qeber and Sheol

*Qeber* is the Old Testament word for "grave" and is always used in connection with the body. It is translated "grave" or its equivalent in every place in the Old Testament. It is never used in connection with the soul. *Sheol* is the Old Testament word for "the unseen state or world". In the King James Version it is translated "hell" 31 times and "grave" 31 times, while in the American Standard Version the word *sheol* is brought into the English text without being translated. That it cannot mean "the grave" will be more apparent as we proceed.

It has already been seen that man is a compound being of body and soul or spirit. In death the soul goes into the unseen realm (*sheol*) and the body is buried in the grave (*qeber*). There is conclusive and indubitable evidence that the two words are not interchangeable. *Qeber*, the grave,

refers to locality; *sheol*, the state of disembodied souls, is a condition.

*Qeber* occurs in the plural 27 times; *sheol* never occurs in the plural. The burial of one hundred bodies in a cemetery would mean one hundred graves, but the entrance of one hundred souls into *sheol* would not mean one hundred *sheols*, but the one state of disembodiment.

*Qeber* is referred to as the exclusive *qeber* or grave of an individual. For example; "my grave" (*qeber*) in Gen. 50:5; "grave (*qeber*) of Abner" in 2 Sam. 3:32; "their graves" (Jer. 8:1).

*Sheol* is never spoken of as the exclusive *sheol* of any person. The one state of disembodiment is common to all who have died. *Sheol* is associated with pain and sorrow. "The sorrows of hell (*sheol*) compassed me about" (2 Sam. 22:6). "The pains of hell (*sheol*) gat hold upon me" (Ps. 116:3). *Qeber* is never associated with suffering, for the body in the grave cannot feel pain or sorrow.

#### Hades and Mnemeion

These are New Testament Greek words and are identical with the Old Testament Hebrew words *Sheol* and *Qeber*. *Hades*, like *Sheol*, means "the unseen state of the disembodied soul"; *Mnemeion*, like *Qeber*, means "the grave". All that has been said of *Qeber* may also be said of *Mnemeion*, for both are connected with the body and mean "the grave or sepulchre". And to prove that *sheol* and *hades* are identical it is sufficient to compare an Old Testament Scripture with the New Testament quotation:

"Thou wilt not leave my soul in hell (*sheol*); neither wilt Thou suffer Thine Holy One to see corruption" (Ps. 16:10). The New Testament quotation is: "Thou wilt not leave My soul in hell (*hades*); neither wilt Thou suffer Thine Holy One to see corruption" (Acts 2:27).

The reference in the above verses is to our Lord. His soul was in *Sheol* or *Hades* between His death and resurrection, while His body was in the grave or tomb, but it did not see corruption as did the body of David and all other dead ones. This condition of body in death was peculiar to Christ. Of David it is written that "he fell on sleep and was laid unto his fathers, and saw corruption: but He Whom God raised again, saw no corruption" (Acts 13:36, 37).

#### The Septuagint

This is the name of the Greek translation of the Hebrew Old Testament made for the Jews of Alexandria about 280 B.C., by the authority of Ptolemy Philadelphus, King of Egypt. In this Greek translation, out of the 65 times in which the word SHEOL occurs, it is translated HADES 61 times. Not once do they — the seventy — translate it "grave" (*mnemeion*). This was the first attempt to translate the Hebrew Scriptures into another tongue.

#### Gehenna

This is a new word introduced by our Lord. *Gehenna* is translated "hell" nine times and "hell-fire" three times. It belongs almost exclusively to the vocabulary of our Saviour, being found only one time (Jas. 3:6) when not employed by Him. *Gehenna* is the place of eternal punishment, and the only word rightly translated "hell". It is not the grave, the place for dead bodies; nor is it *hades*, the place of departed souls. It is the place for both soul and body of the wicked after their resurrection and judgment. *Hades* is temporary, as is also physical death. "And death (*thanatos*) and hell (*hades*) were cast into the lake of fire" (Rev. 20:14). *Gehenna* (hell) is eternal. "... two hands, to go into

hell (*gehenna*), into the fire that never shall be quenched" (Mk. 9:43).

*Gehenna* is the Grecianized form of *Ge-hinnom* (valley of Hinnom), which became a place of heathen worship, not far from Jerusalem. Ahaz and Manasseh were promoters of foreign religions and set up the terrible worship of Moloch, the god of the Ammonites, in this valley of Hinnom. Moloch was represented by a hideous ox-headed human figure made of iron, and hollow. A fire was built in this image, and when it was red hot a living child would be cast into its arms and thus sacrificed to this heathen god. The good king Josiah put a stop to this idol worship (2 Kings 23:10). This valley later on became the city dump for Jerusalem, and the garbage of the city was kept continually burning. And because the fires never went out, our Lord employed it as the symbol of the lake of fire, the place of eternal punishment. While an emblem of hell, it must be carefully noted that the Lord referred to the city dump of Jerusalem only as an emblem of the lake of fire. He was not saying that all the wicked would be thrown into the valley of Hinnom. The city dump of Jerusalem is not the place of eternal punishment, but only an emblem or figure of it.

#### II.

#### More Words To Be Considered

The Annihilationists try to make a distinction between eternal punishment and eternal punishing. A man once remarked to the writer that he believed in eternal punishment, but not in eternal punishing. We reminded him that in the expression, "eternal punishing", the participle is used as a noun and, therefore, means the same as "eternal punishment". In a certain conference of Annihilationists, they put forth this statement: "We believe in eternal punishment, not eternal punishing — the latter a great delusion, the former a great truth." But this is a distinction without a difference. When A. J. Pollock was once told by two Adventists that eternal punishment does not mean eternal punishing, he asked: "Does three months' punishment mean three months' punishing?" They admitted that it does. "Then," he replied, "eternal punishment means eternal punishing."

#### Destroy — Perish — Lose — Consume — Burn Up

There are some who contend that the above words mean "to annihilate", or "to put out of existence". We affirm that they speak of the destruction of well-being, but not the destruction of being. They speak of ruin, but not of cessation of being.

Hos. 13:9: "O Israel, thou hast destroyed thyself, but in me is thine help." Here God is addressing people who had destroyed themselves, but they are still in conscious existence, and are told their help is in God.

Job 19:10: "He hath destroyed me on every side, and I am gone." But Job was still in existence, and lamenting the destruction of his well-being.

Jer. 5:3: "... Thou hast consumed them but they have refused to receive instruction." How could they have refused to receive instruction if they had been annihilated? Let the reader substitute the word "annihilation" for the words "destroy" and "consume" in the above passages, and he will readily see that they do not mean "annihilation of conscious being".

The Greek word *apollumi* is variously translated into the English Bible by such words as destroy, perish, and lose. That this word does not refer to extinction of being is obvious when we consider verses where it is used. Paul

says that if his gospel is hid, it is hid to the lost (*apollumi*). The prodigal was said to be lost (*apollumi*); the woman's coin was lost (*apollumi*). The sheep were lost (*apollumi*). How obvious that the word *apollumi* does not mean extinction of being!

Another Greek word is *katakaia* translated "burn" in our English Bible. It is not the word which means "to burn as a lamp for profit"; it means "to burn so as to hurt or injure". The wicked are likened to worthless chaff and tares (Lk. 3:17), but the burning of these things is not the same as burning men with bodies and souls. Of the burning of the wicked, it is written that, "their worm dieth not and the fire is not quenched" (Mk. 9:46). "Their worm" refers to something that does not die, and "the fire is not quenched." Dr. Gill thinks the worm is the conscience which will continually remind the wicked of their sins, accuse them, upbraid them, and torment them. "For every one shall be salted with fire and every sacrifice shall be salted with salt" (Mk. 9:49). This is the most terrible picture ever given of the punishment of the wicked, and it is clearly a picture of endless suffering. Knowing the terror of the Lord, let us, like Paul, persuade sinners to flee to Christ for safety.

#### Everlasting and Eternal

Opponents of eternal punishment claim that the primary meaning of *aion* and *aionios* is not "endlessness". But if they had to translate from the English back into the Greek, they would have to use these Greek words, since there are no other words in the Greek to describe endlessness. We are fortunate to have a Scriptural definition of *aionios*. In 2 Cor. 4:18 it is contrasted with the word "temporal": "For the things which are seen are temporal (*proskairos*); but the things which are not seen are eternal (*aionios*). The Greek word *proskairos* (temporal) is found in three other places in the New Testament. In Heb. 11:25 it is translated "for a season", referring to the pleasures of sin. In Matt. 13:21 it is rendered "for a while", and in Mk. 4:17 it is translated "but for a time". Now in contrast *aionios* speaks of things which exist forever. And this is the word used to describe the duration of punishment for sin.

Mosheim, a man of unquestioned learning, says that *aion* properly signifies "indefinite or eternal duration", as opposite to that which is finite or temporal.

Here are a few texts in which the adjective eternal (*aionios*) is used: "The everlasting God" (Rom. 16:26); "The eternal Spirit" (Heb. 9:14); "Eternal redemption" (Heb. 9:12); "eternal salvation" (Heb. 5:9); "eternal life" (Jno. 3:15, 16, 36; 5:24); "eternal glory" (2 Tim. 2:10). And now let us take a text where life and punishment are in contrast as to duration: "And these shall go away into everlasting (*aionion*) punishment: but the righteous into life eternal (*aionion*)" (Matt. 25:46). If the life of the believer is eternal, then the punishment of the wicked is eternal.

#### III.

#### To Oppose Eternal Punishment Is to Oppose the Bible

Opposition to this truth is born of prejudice and sentimentality, and sets aside the Word of God. One writer bluntly says:

"If the Bible teaches 'everlasting punishment', so much the worse for the Bible, because we cannot believe it: you may quote texts and have behind the texts the very finest scholarship to justify certain interpretations, but it is no good. We are no longer slaves of a Book, nor the blind devotees of a creed; we believe in love and evolution."

And another writes thus: "Of course God cannot be just if He arbitrarily and rigidly predestinates millions to endless torment. Hence, if holding to the dogma of endless torment, one logically rejects predestination to save Divine justice."

The last quotation "lets the cat out of the bag", and reveals the real ground of opposition. God's right to punish sin is denied. Men dare to sit upon the bench and tell God what He can justly do with His enemies. Who fixes the penalty for sin, anyway, the criminal or the court? We are reminded that "No thief e'er felt the halter draw with good opinion of the law."

Opposition to eternal punishment cheapens the atonement of Christ. It is obvious that the death of Christ does not save from the temporal effects of sin, and if there are no eternal consequences, His death is of no avail for believers. His death does not guarantee exemption from poverty and physical ills and physical death, for all these are the lot of the saved as well as the lost. But His precious blood does guarantee deliverance from eternal punishment in a lake of fire. He died to save us from the terrible and eternal consequences of sin. How can we ever be grateful enough for such love as led Him to the cross to be made a curse for us?

"Come sinners, seek His grace  
Whose wrath ye cannot bear;  
Fly to the shelter of His cross,  
And find salvation there."

#### Degrees in Punishment

The Bible teaches plainly that all sinners will not suffer the same, although the duration will be the same. It will be more tolerable for some than for others. It shall be easier on the heathen countries than on those who have spurned Gospel privileges. "Unto whom much is given, of him shall much be required", will be the principle of judgment. Judgment is to be according to works (Rev. 20:13). Mark 12:40 speaks of some who shall receive greater damnation. "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee" (Job 36:18).

#### WANTED: CANADIAN MISSIONARIES

A recent issue of the Bulletin of the Conservative Baptist Foreign Mission Society of United States contains a brief, but significant note. One of their ardent young missionaries in India passed away recently, leaving no men missionaries to carry on the work among the Kurku tribe of India. There is a desperate need of men on the mission fields of India. Volunteers from the United States are being refused visas. Missionaries from Canada, which is a country of the Commonwealth of Nations, have been able to secure visas to India with little difficulty. We are asked to pray that qualified candidates from Canada might be led of God to apply to the Conservative Regular Baptist Foreign Mission Society of the United States for service in India. The address of this Society is 352 Wellington Avenue, Chicago 14, Illinois, U.S.A.

"Those that he planted in the house of the Lord shall flourish in the courts of our God."

I will never shrink from declaring my belief that there are no "spiritual gains without pains."

—J. C. RYLE

# Solemn Pleadings for Revival

(Part I)

CHARLES HADDON SPURGEON

"Keep silence before me, O islands; and let the people renew their strength; let them come near; then let them speak: let us come near together to judgment."

—Isaiah 41:1.

THE text is a challenge to the heathen to enter into a debate with the living God. The Lord bids them argue at their best, and let the controversy be calmly carried out to its issues, so as to be decided once for all. He bids them be quiet, reflect, and consider, in order that with renewed strength they may come into the discussion and defend their gods if they can. He urges them not to bring flippant arguments, but such as have cost them thought, and have weight in them, if such arguments can be. He bids them be quiet till they are prepared to speak, and then, when they can produce their strong reasons and set their cause in the best possible light, He challenges them to enter the lists and see if they can maintain for a moment that their gods are gods, or anything better than deceit and falsehood.

I am not about to speak of that controversy at this time, but to use the text with quite another view. We also who worship the Lord God Most High have a controversy with Him. We have not seen His church and His cause prospering in the world for many a day as we could desire; as yet heathenism is not put to the rout by Christianity, neither does the truth everywhere trample down error; nations are not born in a day; the kingdoms of the world have not become the kingdoms of our Lord and of His Christ. We desire to reason with God about this, and He Himself instructs us how to prepare for this sacred debate. He bids us be silent; He bids us consider, and then draw near to Him with holy boldness and plead with Him, produce our cause and bring forth our strong reasons. It seems to me that I cannot suggest to Christian people a more urgent topic than this, that we should plead with God that He would display among us greater works of grace than as yet our eyes have seen. We have read of wonderful revivals; history records the prodigies of the Reformation, and the marvellous way in which the Gospel was spread during the first two centuries; we pine to see the like again, or to know the reason why it is not so, and with holy boldness it is our desire to come before the Lord and plead with Him, as a man pleadeth with his friend. May God help us so to do in the power of the Holy Ghost.

## I.

First, then, LET US BE SILENT. "Keep silence before me, O islands." Before the controversy opens let us be silent with *solemn awe*, for we have to speak with the Lord God Almighty! Let us not open our mouths to impugn His wisdom, nor allow our hearts to question His love. What if things do not look as bright as we could wish? The Lord reigneth. And what if He seems to delay? Is He not the Lord God with whom a thousand years are as one day, and who is not slack concerning His promises as some men count slackness? We are going to make bold to speak with Him, but still He is the eternal God, and we are dust and ashes. Whatever we may say with holy boldness, we would not utter a word in rash familiarity. He is our Father, but He is our Father in heaven. He is our Friend, but at the same time He is our Judge. We know that whatsoever He

doeth is best. We would not say unto our Maker, "What makest Thou?" nor to our Creator, "What hast Thou done?" Shall the potter give account to the clay for the works of his hands? "It is the Lord, let him do what seemeth him good." When we look at what He doeth it may seem to our dim apprehension to be exceeding strange, and we may fail to read its meaning; but we need not wish to read it. It is the glory of God to conceal a thing, and if He chooses to conceal it, let it be concealed. Truly, God is good to Israel, and His mercy endureth for ever. If this world's history is to drag on through another score of mournful centuries, it will only reveal so much the more matter for praise when the great hallelujahs of the ultimate victory shall peal forth.

Our silence of awe should deepen into that of *shame*; for, my brethren, though it is certainly true that the cause of God has not prospered, whose fault is this? If there has been straitening it has not been in God. Where then has it been? If the seed has rotted under the clods, or if the cankerworm has eaten the green shoot, so that the reaper has not joyfully filled his arm, whence cometh it? Has there not been sin among us, ay, sin in the church of God? What if Israel has turned her back in the day of battle? Is there not an accursed thing in the camp, and an Achan who has hidden away the goodly Babylonish garment and the shekel of gold? God saith, "Is there not a cause? Can two walk together, except they be agreed? If ye walk contrary to me I also will walk contrary to you." Truly, when I see how God has blessed us, I am not so much astonished that He has not given more, as I am amazed that He has given so much. Does He bless such unworthy instruments, such laggards, such slothful workers? Does He do anything by tools so unfit? Does He place any treasure in vessels so impure? This is to be ascribed to His grace. But if He does not use us to the highest point, let us take shame and confusion of face to ourselves, and before the throne of His glory let us sit down in silence. What, indeed, can we say? We have no charges to bring against Him, no accusations against the Most High, but we must silently confess that we ourselves are vile. Unto us belongeth shame and confusion of face.

Go further than this, and keep the silence of *consideration*. This is a noisy age, and the Church of Christ herself is too noisy. We have very little silent worship, I fear. I do not so much regret the absence of silence from the public assembly as from our private devotions, where it has a sacred hallowing influence, unspeakably valuable. Let us be silent now for a minute and consider what we desire of the Lord. The conversion of thousands, the overthrow of error, the spread of the Redeemer's kingdom. Think in your minds what the blessings are which your soul pants after. Get a correct idea of them, and then enquire whether you are prepared to receive them. Suppose they were to be now bestowed, are you ready? If thousands of converts were to be born into this one church, are you prepared to teach them, instruct them and comfort them? Are you do-

ing it now, you Christian people? Are you acting in such a way that God knows you to be fit to have the charge of those converts that you are asking for? You pray for grace — are you using the grace you have? You want to see more power — how about the power you have? Are you employing it? If a mighty revival sweeps over London, are your hearts ready? Are your hands ready? Are your purses ready? Are you altogether ready to be carried along on the crest of that blessed wave? Consider.

If you reflect, you will see that God is able to give His church the largest blessing, and to give it at any time. Keep silence and consider, and you will see that He can give the blessing by you or by me; He can make any one of us, weak as we are, mighty through God to the pulling down of strongholds; can make our feeble hands, though we have but a few loaves and fishes, capable of feeding myriads with the bread of life. Consider this and ask yourselves in the quiet of your spirits what we can do to get the blessing. Are we doing that? What is there in our temper, in our private prayer, in our acts for God which would be likely to bring down the blessing? Do we act as if we were sincere? Have we really a desire for these things, which we say we desire? Could we give up worldly engagements to attend to the work of God? Could we spare time to look after the Lord's vineyard? Are we willing to do the Lord's work; and are we in the state of heart in which we can do it efficiently and acceptably? Keep silence and consider. I would suggest to every Christian that he should sit a while before God when he reaches his home, and worship with the silence of awe, with the silence of shame, and then with the silence of careful thought concerning these things.

Then we shall pass on to the silence of *attention*. "Keep silence before me, O islands": keep silence that God may speak to you; that God's Word may be heard in your soul; not parts of it only, but all of it; that God's Spirit may be heard with His gentle monitions warning you, with His blessed enlightenments revealing to you yourself and your Lord, with His divine promptings urging you to greater consecration and superior holiness, and with His divine assistance leading you onward in the path of a higher life than you have attained. Oh, it is well to sit still before the Lord, deaf to every voice but the divine. We cannot expect Him to hear us if we will not hear Him. "I will hear," says the prophet, "what God the Lord will speak." Do you always do so? If you have heard the Lord speak to you, you will own that there is no voice like His. Be silent till you hear the Lord's word slaying all your pride and self-will and self-seeking, and proclaiming His sole glory in every part of your manhood.

If you have learned attention, be silent with *submission*. For this you will need the gracious aid of the Holy Ghost. It is not easy to attain to full submission of soul to whatsoever the Lord wills. We are often like hard brass which will not take the impression from the seal, but if we were what we should be, we would be as melted wax which at once takes the stamp that is put upon it. Oh, to have a heart that is quite silent as to any wish or will, or opinion, or judgment of our own, so that God's mind shall be our mind, God's will shall be our will! The church would soon be healed of her sorrows and delivered from her divisions, if she would for a while be silent; but the voice of a favourite teacher is heard by some, and the voice of another master in Israel is listened to by others, and so God's voice is lost amid the clamour of sects and the uproar of parties. Oh, that the church would sit at Jesus' feet, lay aside her prejudices, and take the Word in its simplicity and integrity,

and accept what God the Lord, and He only, doth declare to be the truth! I invite the members of this church, and urge the members of all churches to see to this, that we cry unto the Lord for a blessed silence in His presence, till we sit like servants waiting for their Master's word, and stand like watchmen waiting for the Master's coming, ourselves quiet, restful, peaceful, resigned, nay, acquiescing in the divine will, all attent to hear each word that falls from Him, and resolved with humble resolution that whatever the Lord shall speak that will we do; we will accept His word as law, and life, and light to our souls, and nothing else beside. The Lord send that solemn silence over all His people now.

## II.

In that silence LET US RENEW OUR STRENGTH. Noise wears us; silence feeds us. To run upon the Master's errands is always well, but to sit at the Master's feet is quite as necessary; for, like the angels which excel in strength, our power to do His commandments arises out of our hearkening to the voice of His word. If even for a human controversy quiet thought is a fit preparation, how much more is it needful in solemn pleadings with the Eternal One? Now let the deep springs be unsealed; let the solemnities of eternity exercise their power while all is still within us.

But how happens it that such silence renews our strength? It does so, first, *by giving space for the strengthening word to come into the soul, and the energy of the Holy Spirit to be really felt*. Words, words, words; we have so many words, and they are but chaff, but where is THE WORD that in the beginning was God and was with God? That Word is the living and incorruptible seed, "What is the chaff to the wheat? saith the Lord." We want less of the words of man, and more of Him who is the very Word of God. Be quiet and let Jesus speak. Let His wounds speak to you; let His death speak to you; let His resurrection speak to you; let His ascension and His subsequent glory speak to you; and let the trumpet of His second advent ring in your ears. You cannot hear the music of these glorious things because of the rattle of the wheels of care and the vain jangle of disputatious self-wisdom. Be silent, that you may hear the voice of Jesus, for when He speaks you will renew your strength.

The eternal Spirit is with His people, but we often miss His power because we give more ear to other voices than to His, and quite as often our own voice is an injury to us, for it is heard when we have received no message from the Lord, and therefore gives an uncertain sound. If we will wait upon the blessed Spirit, His mysterious influence will sway us most divinely, and we shall be filled with all the fulness of God. Even as we have seen the frost yield suddenly to the influence of the warm south wind, so shall our lethargy melt before His sovereign energy. How often have I felt in a moment my ice-locked spirit yield to the breath of the Holy Ghost. You have seen a cloud on high flying, as you thought, against the wind, driven on by some upper current of air which you did not feel below: even thus have we been carried on by upper currents which flesh and blood cannot understand. We sang as Dr. Watts does —

"Look how we grovel here below,  
Fond of these trifling toys;  
Our souls can neither fly nor go  
To reach eternal joys."

But when the Holy Spirit came the lightning itself could not overtake us; we rode upon a cherub and did fly, yea, we did ride upon the wings of the wind, for God the ever-

lasting One had caught us up and filled us with His power. Be silent, then, that the Spirit may thus work upon you. Let other spirits be gone — let the spirit of the world, and the spirit of the flesh, and the spirit of self be banished, and let the Spirit of the Ever Blessed be heard speaking in your soul. Thus shall you renew your strength.

We must be silent to renew our strength, next, by *using silence for consideration as to who it is that we are dealing with*. We are going to speak with God about the weakness of His church and the slowness of its progress. Be silent, that you may remember who He is with whom you are expostulating. It is God the Omnipotent, who can make His church mighty if He will, and that at once. We are coming to plead now with One whose arm is not shortened, and whose ear is not heavy. Renew your youth as you think of Him. If you have doubted the ultimate success of Christianity renew your strength as you remember who it is that has sworn by Himself that surely all flesh shall see the salvation of God. You are coming to plead with Jesus Christ. Be silent, and remember those wounds of His with which He has redeemed mankind! Can these fail of their reward? Shall Jesus be robbed of the power He has so dearly earned? The earth is the Lord's, and He will unswathe her of the mists which dimmed her lustre at the fall, and He will make this planet shine as brightly as when she first was rolled from between the palms of the omnipotent Creator. There shall be a new heaven and a new earth, wherein dwelleth righteousness. Think of that, and renew your strength. Hath not the Lord said concerning His beloved Son, that He shall divide the spoil with the strong, and the pleasure of the Lord shall prosper in His hands? Shall it not be so?

Think, too, that you are about to appeal to the Holy Spirit; and there again you have the same divine attributes. What cannot the Spirit of God do? He sent the tongues of fire at Pentecost, and Parthians, Medes and Elamites, and men of every nation heard the gospel at once. He turned three thousand hearts by one sermon to know the crucified Saviour to be the Messiah. He sent the apostles like flames of fire through the whole earth, till every nation felt their power. He can do the like again. He can bring the church out of darkness into noonday. Let us renew our strength as we think of this. The work we are going to plead about is not ours one-half as much as it is God's; it is not in our hands, but in hands that cannot fail; therefore let us renew our strength as we silently meditate upon the Triune Jehovah with whom we have to speak.

In silence, too, let us renew our strength by *remembering His promises*. We want to see the world converted to God, and He has said that "The knowledge of the Lord shall cover the earth as the waters cover the sea." "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." "The idols he shall utterly abolish." There are a thousand promises. Let us think of that, and however difficult the enterprise may be, and however dark our present prospects, we shall not dare to doubt when Jehovah has spoken and pledged His word.

Our strength will be renewed, next, if in silence we *yield up to God all our own wisdom and strength*. Brethren, I never am so full as when I am empty; I have never been so strong as in the extremity of weakness. The source of our worst weakness is our homeborn strength, and the source of our worst folly is our personal wisdom. Lord, help us

to be still till we have abjured ourselves, till we have said, "Lord, our ways of working cannot be compared with Thy perfect judgment; we are fools, be Thou our Teacher and Guide in all things. Crush out of us our fancied strength, and make us like worms, for it is the worm Jacob that Thou wilt make into a sharp threshing instrument, which shall thresh the mountain." After this sort shall you renew your strength.

Keep silence, then, ye saints, till ye have felt your folly and your weakness, and then renew your strength most gloriously by *casting yourselves upon the strength of God*. More than ever before let your inmost souls be filled with trust in the arm that never fails, the hand that never loses its cunning, the eye that is never closed, the heart that never wavers. Jehovah works everywhere, and all things are His servants. He works in the light, and we see His glory; but He equally works in the darkness, where we cannot perceive Him. His wisdom is too profound to be at all times understood of mortal men. Let us be patient, and wait His time, for as surely as God lives the idols must go down, the crescent of Mohammed must wane for ever, and the harlot of the Seven Hills must be devoured with fire, for the Lord hath said it, and so must it be; Jehovah hath declared it, and who shall say Him nay? With no more doubt of our Father's power than the child at its mother's breast has of its mother's love, with no more doubt than an angel before the throne can have of Jehovah's majesty, let us commit ourselves, each after his own fashion, to suffering and to labour for the grand cause of God, feeling well assured that neither labour nor suffering can be in vain in the Lord.

#### "HE SHALL COVER THEE WITH HIS FEATHERS"

His plumes shall make a downie bed,  
Where thou shalt rest; He shall display  
His wings of truth over thy head,  
Which, like a shield, shall drive away  
The fears of night, the darts of day.

—THOMAS CARY.

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# Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 8 November 24, 1957

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

## NEHEMIAH'S VISIT OF INSPECTION

Lesson Text: Nehemiah 2:1-16.

Golden Text: "So I came to Jerusalem, and was there three days."—Neh. 2:11.

### I. The Proposal: The Interview at Susa: verses 1-10.

The Persian kings were called by different names at different times and among different peoples of their Empire. King Artaxerxes, whom Nehemiah served as cup-bearer, is identified as the great Darius (Ezra 4:24; 6:14), and is probably the same monarch who is sometimes called Ahasuerus (Esth. 1:1).

It was now nearly four months since Nehemiah first learned of the distressing conditions which prevailed in Jerusalem (Neh. 1:1-4). Although deeply burdened, he continued faithfully to perform his duties as the king's cup-bearer (Eccl. 9:10). No doubt he found his duties irksome at this time, and a less conscientious man would have been inclined to blame the leader of the Empire for the situation in Jerusalem. But Nehemiah, like David, behaved himself wisely in all his ways (1 Sam. 18:14). No doubt Nehemiah prayed continually in his heart, even while busily engaged with his ordinary labours.

The countenance of the man of God betrayed his sorrow of heart (Prov. 14:10). To be cheerful was in accordance with his disposition, as well as his duty, for he had doubtless been chosen to serve the king in a confidential capacity by virtue of the fact that he was a cheerful, comfortable soul (Esth. 4:2). Nehemiah was at first alarmed that his grief was discovered, but this was the very circumstance which the Lord used to bring about the answer to his prayer. The steps of a good man are ordered by the Lord (Prov. 3:6; 37:23), and we must not be too hasty in the midst of adverse circumstances and say, "All these things are against me" (Gen. 42:36; 50:20; Rom. 8:28).

The Lord abundantly answered Nehemiah's prayer (Eph. 3:20), giving him not merely mercy, but also high favour in the sight of the king (Neh. 1:11; Dan. 1:9). With genuine, kindly interest Artaxerxes enquired concerning the cause of dejection on the part of the cup-bearer, and then offered assistance (Esth. 5:1-6). Nehemiah prayed, then made his request (Esth. 4:15-17; 5:1).

Prayer and action must go together. We must do all in our power to answer our own prayers, trusting God to do that for us which we cannot do for ourselves (Acts 12:5-12). The fact that Nehemiah was trusting God for success did not prevent him from making careful plans (Luke 14:28-33). He had thought out all the details of the desired journey to Jerusalem. Such planning was not the outcome of doubt; but rather of faith, for he was certain that the Lord would open the way before him. God give us leaders who are men of prayer, of faith, of vision and of administrative ability.

The secret of Nehemiah's strength lay in his assurance that the good hand of God was upon him (verses 8, 18; Ezra 7:6, 9, 28). If God be for us, who can be against us (Psa. 56:9; Rom. 8:31)? By the guiding hand of God Nehemiah was given permission to visit Jerusalem, and was also assisted by letters (Ezra 8:36) and an armed escort.

### II. The Prospect: The Inspection at Jerusalem: verses 11-16.

In the Providence of God, Nehemiah arrived safely in Jerusalem, but rested three days before undertaking his task (Ezra 8:32). It is wise to be prepared in body, as well as in mind and spirit, for the work of the Lord.

Nehemiah had learned to keep his own counsel; not yet did he tell anyone of the purpose which God had put in his heart to relieve his brethren and to rebuild the walls and gates of the ruined city. To divulge his plans before the time was ripe would have exposed him to ridicule or opposition in the very beginning of the work, and would have discouraged the people from commencing their labour.

Alone, save for a few attendants for safety's sake, the

Jewish leader toured the city in the silence of the night. He dimly beheld the walls, all crumbled and jagged, the gates consumed with fire, and the spaces around the king's fountain clogged with rubble. No one was around to stare curiously at the solitary rider or to ask him awkward questions. Moreover the quiet night is an appropriate time for meditation (Psa. 1:2; 63:6; John 3:2). When the voices of the busy world are silent, one can hear the voice of God (1 Kings 19:12).

When Nehemiah had completed his survey of the ruined city, he was ready to formulate definite plans for the work of reconstruction. Not until then did he appeal to the Jews to join him in rebuilding the walls and the gates, that his people should no longer be a cause of reproach to God and to men (Psa. 44:13; 79:4; Neh. 1:3). He inspired them with his own courage and confidence, so that their hands were strengthened to do the work and to complete it, in spite of all the opposition which they encountered (2 Sam. 2:7).

### Daily Bible Readings

Nov. 18—An Answer to Prayer ..... Neh. 1:4-11  
 Nov. 19—Faithfulness to Daily Tasks ..... 2 Tim. 4:1-8  
 Nov. 20—A Godly Concern ..... Gen. 18:16-33  
 Nov. 21—Living in Atmosphere of Prayer ..... Luke 18:1-8  
 Nov. 22—Ready with a Plan of Action ..... Acts 20:17-21  
 Nov. 23—Opposition in the Divine Task ..... 2 Peter 2  
 Nov. 24—Wise and Yet Harmless ..... Matt. 10:16-23

### Suggested Hymns

A ruler once came to Jesus by night.  
 Sun of my soul, Thou Saviour dear.  
 Abide with me, fast falls the eventide.  
 Tenderly guide us, O Shepherd of love.  
 O happy band of pilgrims.  
 Come, ye that love the Lord!

## THE LORD TRIETH THE RIGHTEOUS

(Psalm 6:5)

All events are under the control of Providence; consequently all the trials of our outward life are traceable at once to the great First Cause. Out of the golden gate of God's ordinance the armies of trial march forth in array, clad in their iron armor, and armed with weapons of war. All providences are doors to trial. Even our mercies, like roses, have their thorns. Men may be drowned in seas of prosperity as well as in rivers of affliction. Our mountains are not too high, and our valleys are not too low for temptation: trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order as it hastens to the earth. The trials which come from God are sent to prove and strengthen our graces, and so at once to illustrate the power of divine grace, to test the genuineness of our virtues, and to add to their energy. Our Lord in His infinite wisdom and superabundant love, sets so high a value upon His people's faith that He will not screen them from those trials by which faith is strengthened. You would never have possessed the precious faith which now supports you if the trial of your faith had not been like unto fire. You are a tree that never would have rooted so well if the wind had not rocked you to and fro, and made you take firm hold upon the precious truths of the covenant of grace. Worldly ease is a great foe to faith; it loosens the joints of holy valour, and snaps the sinews of sacred courage. The balloon never rises until the cords are cut; affliction doth this sharp service for believing souls. While the wheat sleeps comfortably in the husk it is useless to man, it must be threshed out of its resting place before its value can be known. Thus it is well that Jehovah trieth the righteous, for it causeth them to grow rich towards God.

C. H. SPURGEON

## 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

*This is an ideal gift for your pastor, a student or other fellow-Christians!*

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