

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 34, No. 18

130 Gerrard St. E., TORONTO, AUGUST 18, 1955

Whole Number 1734

SWEET VARIETY IN THE GARDEN OF GOD

A Hint by C. H. Spurgeon

THE plants of the Lord's right-hand planting have many and prominent points of likeness, and yet they differ exceedingly. We shall err from the truth and from love if we look for all the same traits of character in all the children of God; some are constitutionally vigorous, and others are feeble; some are aspiring, and others drooping; many are contemplative, and more are active; many are excitable, while a few are deliberate. Each form of mind has its beauties and its uses. All flowers are so much alike that we rightly place them in one group, and never mistake them either for minerals or animals, and yet their variety is as wide as it is charming. Even so all the regenerate belong to one family, and yet no one is exactly like another. All the Israelites are of the seed of Abraham, and yet Judah is not Dan, nor Issachar Manasseh: why should they be?

Many of God's people are naturally cheerful; in their case the holiness of their joy comes from the Spirit of God, but the joyousness itself is in a measure due to a healthy body and a contented mind. These bright Christians are like the flowers which bathe in the sunlight, and flourish best on a warm border where no biting wind ever makes its way. These joyous people may live out a depression, but they are at their best when they can rejoice in the Lord always, and yet again rejoice. See the crocus fast closed while "the clouds return after the rain," but open and filled with glory when the sun pours its rays into its cup of pure gold like unto transparent glass. At such times did you ever note the soft golden flame which seems to burn deep down in the cup, — a sort of fiery sheen of liquid light? How like to the raptures and ecstasies which are enjoyed by certain of our Lord's household! A clear, warm, steady sunshine is the element of the crocus; under such influence it throws out a blaze of colour, and as we look within its chalice the golden glory seems to quit the leaf, "and roll like a fiery atmosphere within." Such are the happy hearts that live in full communion with the Lord. Let us not envy them, much less tremble for their joyousness, as though it were a great peril.

On the other hand, there may be in the disposition of

other Christians tendencies which naturally incline them to the shady side of life. Such bring forth the choice flowers of patience and resignation, and are seen at their best in a partial gloom; who shall, therefore, condemn them? The evening primrose exhibits nothing better than faded and discoloured flowers all day long, as if it were altogether withering away, for noontide is not the hour of its beauty. Wait till the summer twilight is beginning, and you shall see it gradually open its fragrant blossoms and display its pale yellow colours. It is the joy of the evening and the night: the garish sun woos it in vain, it loves the fair face of the moon. We all know godly women who would never be seen to advantage among the public activities of our churches, and yet in the sick-room and in the hour of affliction they are full of beauty, and shed a lovely fragrance all around.

We will not excuse a tendency to despondency, for there is abundance of joy in Christ Jesus for all orders of saints; but nevertheless we perceive great beauty in men and women of a sorrowful spirit, whose patience in tribulation is given them of their Lord. No one should utter a syllable against saints whose resemblance is found in the

"Fair flower that shuns the glare of day,
Yet loves to open, meekly bold,
To evening hues of silver gray,
Its cup of paly gold."

Among the night-blooming flowers are found a few of rare beauty and delicious perfume. Take, for instance, the *Cereus*, or *Cactus grandiflora*. It is a grandee of the floral world, and wears at night a crown which is a foot in diameter, of a splendid yellow within and a dark brown without. Its scent perfumes the air to a considerable distance, and makes night fragrant as Solomon's palace of cedar. A little before midnight this cactus displays its wondrous charms, and is seen to be one of "the precious things put forth by the moon". We think we know believers worthy to be compared to this glorious flower; brilliant in endurance, more than conquerors in tribulation; of whom the world is not worthy.

Let not the evening primrose despise the tulip for its love of the sun; and let not the tulip find fault with the night-blooming flower for its delight in the moon. Each of these has its use, and is beautiful in its season. The bees gather about the beauties of the day, and the moths sip of the blooms of the night. The rejoicing child of God must not grow heady and high-minded, and push his weak and weeping brother; and, on the other hand, the sad and lowly one must not begin to tyrannize over his joyous friend, by measuring his heavenly experience by the standard which dolorous doubters have set up. God's flowers must be left to bloom in their own way, and the more natural they are the better. Some of them naturally hang down while yet in bud, and yet when they are fully opened they gaze upward with clear vision; is not the drooping posture modestly suitable to the youth of their buds? It would be useless to upbraid them, they are best as they are. The gardener thinks he improves God's handiwork, but a man of pure taste is not of his mind; true, he may gain in one direction, but he loses in several others. The distinctive features of a flower are made less striking by the processes of education, and the tendency is for all such flowers to be globular and like each other. There are eyes that love the child of nature in his own raiment more than the heir of art in his finger and stiffer apparel. Roses and dahlias in their first estate have more expression than when art has given them an aristocratic form and fashion.

You know that in the habit of opening and closing, flowers are so varied that some one or other of them is sure to be opening at each quarter of an hour of the day. The star of Jerusalem is up by three, and the chicory at four: the buttercup opens at six, the water-lily at seven, the pink at eight, and so on till the night comes on. Linnaeus made a clock of flowers. If you are well acquainted with the science of botany, you, too, may tell the time without a watch.

"On upland shores the shepherd marks
The hour when, as the dial true,
The chicory to the lowering lark
Lifts her soft eyes, serenely blue."

God has made everything beautiful in its season, everything lovely in its own order. It were a pity that there should be a battle among the flowers, and a greater trouble still if there should be a conflict among saints as to which state of experience is the better, or as to which is the higher mark of grace.

One thing I have learned from flowers which should be a lesson for us all: it is the dependence of most of them upon the great heavenly light. If you will look on a lawn when it rains, you may at a little distance see nothing but the green grass; but as soon as the shower is over, and the sun shines forth, countless daisies, which have shut themselves up while the sun is away, will open their eyes and look up to him. Well are they called Day's-eyes. The sweet marguerites lie asleep all night, shut up like pearls in their shells; but when brave Sol is up they hide themselves no longer, but come forth to meet the bridegroom. Should we not act according to such sort towards the Well-beloved, whose presence makes our day? When our Lord Christ conceals his face, let us shut up our hearts in sorrow, even "as the closing buds at eve grieve for the departed sunbeams." When Jesus shines upon us with brightness of beauty and warmth of grace, then let our hearts unclasp their folded leaves

The Gospel Witness and Protestant Advocate

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

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

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

CHAIRMAN, BOARD OF DIRECTORS:
Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

EDITOR-IN-CHIEF:
Leslie K. Torr, B.A.

ASSOCIATE EDITORS:
Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)
S.S. Lessons and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 Canada

Telephone WAlnut 1-7418

Registered Cable Address: Jarwitsam, Canada

again, and let them drink in a fulness of light and love. We may all try to be alike in this respect, for we all love Jesus. If we cannot all rejoice in him at this moment, yet we can all refuse to rejoice in aught besides. And there is no mere fancy in such refusal; for how can the flower of the day be content without the sun, and how can we be happy without our Lord? The poet says,—The tyrant night oppresses the innocent flower until its pure deep eyes are wet with tears; but when the conquering sun appears the flower smiles through its tear-drops. The Pharisees complained that, while they often fasted, the disciples of Jesus did not fast at all. Well did the Master answer them, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."

Now, this is true of us all. While Christ is with us we could not be sad if we were to try, and if he be once gone we cannot be glad, however much we may attempt to be so. He is everything to us — our joy, our hope, our all. Our bliss depends, not upon what we are in ourselves, but upon what he is in himself. What a songster sung to a flower may be fitly applied to every believer; he would have fit joy in the sun, and so he sings —

" 'Tis thine to rest in his embrace,
Nor labour to be sweet and fair;
Do thou but gaze into his face,
And all thy beauty shineth there:

Heaven thee hath made a mirror in whose sheen
The shining of yon sun is in sweet beauty seen."

Here, then, is a clear point of union for all believers of

every shape of character. We are one in our need of Jesus, one in our joy in him, one in our growth beneath his heavenly influences. To him we turn as the heliotrope turns to the sun, and towards him we are moving

as truly, though as slowly, as the purple orchis moves towards the south, the land of the sun. Oh, to dwell in the unclouded glory of the Sun of righteousness for evermore!

ROME AT WORK IN THE MARITIMES; PROTESTANTS DEAD OR ASLEEP

IN THE Maritime Provinces, the Roman Catholic Church has been making great strides and has assumed a new importance in the life of this part of the Dominion. At the moment the number of French Roman Catholics in New Brunswick is nearly equal the number of Protestants in the province; very soon the Church of Rome will claim the devotion of the majority of the inhabitants of that province.

Canada will thus have two provinces in which the Roman Church is the church of the majority and in which French is the language of large numbers. One would think that Maritime Protestants would be especially anxious about this situation and be engaged in extensive evangelistic work and a teaching ministry informing Protestants of the true nature of Rome.

Such is not the case! Protestants for the most part seem to be absolutely asleep and their leaders are busy fraternizing with the Pope's men. A friend of THE GOSPEL WITNESS sent us the July issue of the *Mount Allison Record* which is the publication of the Alumni of Mount Allison University (United Church). On page 46 is a large picture of the President of Mount Allison (a United Church clergyman) together with the Superior of St. Joseph University (Roman Catholic). Beneath the picture is a caption "SALUTE TO THE ACADIANS". Then these two paragraphs appear:—

Two hundred year ago Fort Beausejour fell to the British and under orders from Boston they expelled the Acadians burning many of their homes, including houses in the Sackville area. At the Mount Allison Spring convocation this year President Flemington, having in mind the anniversary, introduced the Superior of St. Joseph University, Rev. Theodore Gallant, and extended special greetings.

President Flemington has been referring in recent addresses to the predictions of interesting developments in New Brunswick as the New Brunswickers of French and English origins approach equality in numbers. Those with Acadian and Loyalist backgrounds had suffering as a bond, he recalls. Both suffered expulsion. On a sunny, peaceful afternoon pledges of friendships and co-operation were exchanged.

How complacent!—"President Flemington has been referring in recent addresses to the predictions of *interesting* developments in New Brunswick as the New Brunswickers of French and English origins approach equality in numbers." Is "*interesting*" the word to describe such a tragedy? We would suggest that it is "alarming", "disastrous" or "terrible". These Protestants who play at religion, however, see this development as "interesting".

The-Baptists

Unfortunately the Baptists have not made any better showing. President Kirkconnell of Acadia University (Baptist) has been too busy receiving degrees from Roman Catholic Universities, and so has had no time to

protest. The institution which he heads has been sold out to modernism to such an extent that its graduates, for the most part have no positive gospel to present in the face of the claims of Rome. The 1954 Year Book of the United Baptist Convention of the Maritimes has an interesting report on Acadia on page 207. There we read that there has been "continued of Acadia University" and further states that some of the criticism has included the following: "Theologically the school has been too liberal; the Biblical study too critical; the approach sometimes too coldly intellectual with a neglect of warm evangelical fervor". Of course these criticisms are said to be partially justified and some house-cleaning is promised. The Dean's statement however indicates that the food offered students will be warmed-over modernism which robs a man of any message and makes weakened churches that will never resist Rome.

Not only is this "Baptist" University absolutely useless to real evangelical Baptists but it is rendering assistance to Rome. Some of this assistance is of a very positive kind. *The Fredricton Gleaner* of August 11 carries a story written by a Rae Corelli. Below is the heading of the story and the first part of the article:—

ROMAN CATHOLIC BANQUET AT BAPTIST INSTITUTION

Aims of Acadians' Bicentennial Celebrations

MONCTON (CP)—The devoutly Roman Catholic Acadians chuckle when they tell you about the big banquet they're having August 15 in the dining-room of Canada's biggest Baptist university.

The situation tickles the sharpest sense of humor in the country. But it's also a chuckle of gratification.

For the Acadians feel the function of Acadia University in Wolfville, N.S., only reflects the growth of mutual understanding between the French and English-speaking peoples of the Maritimes.

200th Anniversary

This is the 200th anniversary of the Acadian expulsion from Nova Scotia by a British governor. So it is easy to see why naked animosity, not understanding, was the prevailing sentiment for many years.

The Wolfville banquet is one feature of a day of celebration and thanksgiving at the Grand Pre shrine immortalized in Longfellow's poem, "Evangeline".

"We have received terrific co-operation from the English-speaking and non-Catholic groups everywhere," says Adelard Savoie, 32-year-old general organizer of the bicentenary. "Newspapers, magazines and radio have all given us expansive coverage."

"We want to make clear that these celebrations are not intended to encourage the creation of a 'state-within-a-state' mentality on the part of the people. Rather, they are intended to make us humble and grateful for our renaissance and more fully conscious of the cultural possessions we have.

"We believe this re-awakened spirit will enable us to make a richer contribution to Canada as a nation."

We believe that the Roman Catholics are actually laughing up their sleeves at the decadent Protestantism represented at Acadia. They are to have use of a Baptist University in which to rejoice at their increasing power in the Maritime provinces. Is this the stuff of which evangelicals are made?*

Modernism has so weakened Protestant churches and seminaries that its victims are in no condition to meet this onward march of Rome. This deadly thing, which is as great an enemy as Rome, is like Rome right from the very pit of hell. The answer to Romanism is the gospel in all its purity for modern Protestantism is a bed-fellow of the Pope. Those who know the Saviour and who will wield His Word are the real bulwarks against which Rome cannot prevail. May the Lord raise up more men of His own choosing and more churches to stand in the breach in the Maritimes and across this land!

*Since writing the above, we have read with shame an article in *The Toronto Telegram* of August 15. It tells of the banquet which was held at Acadia University and of the apology of the "Baptist" University's president. Here is the account:

APPLE JUICE REPLACES WINE "CONFUSING" ACADIANS BANQUET

Wolfville, N.S., Aug. 16. — (CP) — Descendants of the Acadians gathered in a candle-lit hall last night for a banquet that recalled the days long ago of Champlain's Order of Good Cheer.

But the French wine was missing.

Dr. Watson Kirkconnell, president of Baptist Acadia University and the banquet host, said the university had learned at the last minute that wine wasn't allowed on the school premises.

A special apology was distributed, saying: "Our disappointment is exceeded by our confusion."

Annapolis Valley apple-juice was substituted for the many toasts.

Dr. Kirkconnell dryly announced at the close of the banquet that he had received word a temperance group planned to commemorate the event by striking a medallion in his honor.

Dr. Kirkconnell is certainly a poor opponent to face against Rome. In fact he strikes us a collaborator of the first order. Probably he is a "hale-fellow-well-met", but by no stretch of the imagination is he a Baptist or a Protestant. If he spent more time in evangelical work than running around to Romanist colleges, he would know that no Christian college would allow the use of wine on its premises, and equally important, it would not play host to a Romanist gathering.

THE NEGLECT OF SALVATION

"How shall we escape if we neglect so great salvation."

—Hebrews 2:3.

SUPPOSE on your way home, a run-away horse should dash across the street, or between the dock and boat you should accidentally slip, where would you be at twelve o'clock to-night or seven o'clock to-morrow morning? Or for all eternity where would you be? I do not answer the question. I just leave it to you to answer. But suppose you escape fatal accident. Suppose you go out by the ordinary process of sickness. I will just suppose now that your last hour has come. The doctor says, as he goes out of the room, "Can't get well." There is something in the faces of those who stand around you that prophesies that you cannot get well. You say within yourself, "I can't get well." Where are your comrades now? Oh:

they are off to the gay party that very night. They dance as well as they ever did. They drink as much wine. They laugh as loud as though you were not dying. They destroyed your soul, but they do not come to help you to die. Well, there is father and mother in the room. They are very quiet, but occasionally they go out into the next room and weep bitterly. The bed is very much dishevelled. They have not been able to make it up for three or four days. There are four or five pillows lying around, because they have been trying to make you as easy as they could. On one side of your bed are all the past years of your life—the Bibles, the sermons, the communion tables, the offers of mercy. You say, "Take them away." Your mother thinks you are delirious. She says, "There is nothing there, my dear, nothing there." There is something there. It is your wasted opportunities. It is your procrastinations. It is those years you gave to the world that you ought to have given to Christ. They are here, and some of them put their fingers on your aching temples, and some of them feel for the strings of your heart, and some put more thorns in your tumbled pillow, and you say, "Turn me over"; and they turn you over, but alas; there is a more appalling vision. You say, "Take that away!" They say: "There is nothing there — nothing." There is — an open grave there; the judgment is there; a lost eternity is there. Take it away! They cannot take it away. You say, "How dark it is getting in the room!" Why, the burners are all lighted. Your family come up one by one and tenderly kiss you good-by. Your feet are cold, and the hands are cold, and the lips are cold, and they take a small mirror and they put it over your mouth to see if there is any breathing, and that mirror is taken away without a single blur upon it; and they whisper through the room, "She is gone." And then the door of the body opens and the soul flashes out. Make room for the destroyed spirit. Down! down! down! Shove back that door! Lost! Let it come in to its eternal residence. Woe! woe! No cup of merriment now, but the cup of the wrath of Almighty God. The last chance for heaven gone. The door of mercy shut. The doom sealed. The blackness of darkness for ever! Voltaire is there. Herod is there. Robespierre is there. The debauchees are there. The murderers are there. All the rejecters of Jesus Christ are there. And you will be there unless you repent.

—T. DEWITT TALMAGE

THE DOCTRINE OF ELECTION

By DR. C. D. COLE

Dean of Toronto Baptist Seminary

A first class, 24-page booklet on this basic Scriptural truth. The best we have read on the subject of election. Order one for yourself and some for Christians and students.

Ten cents each; twelve for a dollar
Order from:

THE GOSPEL WITNESS
130 Gerrard Street East, Toronto

The Jarvis Street Pulpit

KNOWING AND DOING

A Sermon by Dr. T. T. Shields

Delivered in Cooke's Presbyterian Church, Toronto, Thursday Evening, January 26th, 1939

(Stenographically Reported)

Lesson Text: John, chapter 13, verses one to seventeen.

WE LIVE in a day when much that passes for evangelicalism, for loyalty to the great essentials of the Christian faith, is very largely a religion of emotionalism, a religion of feeling. I had someone come to me quite recently whose great trouble was that he was unable to "feel" as he thought he ought to feel. He had his moods, his varying frames of mind, and he tried to whip himself into a devotional attitude, so that he might feel as he thought he ought to feel.

Now feelings have their place, and our emotions ought, of course, like all our other powers, to be sanctified to the service of the Lord. But what I want to remind you is that the religion of Christ in all its aspects is designed for people of intelligence, to whom the Lord has given understanding. You remember in the thirty-second Psalm we are admonished: "Be ye not as the horse, or as the mule which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee". The only way you can lead a horse or a mule is through his feeling — he has no understanding. You use the whip or the bit; but in some way you make your will known by communicating it to his feelings. But we are different. We are not to be driven with bit or bridle, or with whip. God has given us understanding. He has given us minds that are able to receive the truth; and therefore it is imperative that the child of God should know certain things. That, indeed, is the characteristic of God's children: they are distinguished from all others by what they know, primarily. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." Paul said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Again, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Jesus said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things"; again He said: "We speak that we do know, and testify that we have seen; and ye receive not our witness." "These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

I.

SO THROUGH THE OLD AND NEW TESTAMENTS WE ARE ADMONISHED TO KNOW CERTAIN THINGS. The obligation rests upon the Lord's children to know the will of God.

We are not to remain in ignorance of it. There is no excuse for religious ignorance. God's children are to be men and women of spiritual intelligence whose minds are open to the truth: "Ye shall know the truth, and the truth shall make you free." We are not to be like "dumb, driven cattle"; we are not to depend upon our moods, upon our feelings: we are to depend upon our spiritual knowledge. And it is our obligation to know the will of God. You remember the two servants: one knew their lord's will, and of him it is said: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes"; "To him that knoweth to do good, and doeth it not, to him it is sin".

Now that principle imposes upon all believers a certain measure of responsibility. God has given to us His Word that we may know it, that we may study it. And yet, how many of the Lord's children there are who do not grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ! How many there are who neglect their Bibles! If they were to steal, to tell an untruth, to bear false witness against their neighbour, and so on, then they would feel that they had really committed an offence against God. But let it be just as clearly understood that if we idle our time, or fail to make time to study the Word of God, to know the Word of God, then by our neglect to study His Word, or to inform ourselves of the things which He has written for our learning, our neglect of these things is a sin for which we need to ask forgiveness. We ought to recognize that it is a part of our Christian duty every day we live, to know something more about the word and will of God. And there is no other way of knowing certainly and authoritatively the will of God save through His inspired and infallible Word. I know no other way by which the will of God can be communicated to us save through His Book, and that means that every Christian, without any exception, ought to be a student of the Bible. Not the minister only, not the church officer or Sunday School teacher — but everyone. And will you try to keep this in mind, that the day that passes without our increasing our store of spiritual knowledge; the day that we allow to pass without making a definite effort to increase our knowledge of the Word of God is a day for which we need to ask forgiveness. We ought to be, with the passing of every day, somewhat wiser, somewhat more fully informed. And only as we grow in knowledge, can we grow in grace. Grace and peace are to be multiplied to us through the knowledge of God, and of Christ Jesus our Lord.

Suppose you owed someone something, or suppose you were under obligation to someone, and a message were duly delivered at your house, in your name, and you were to leave that communication unopened, and then when the time of payment comes you just plead that you had received no notification! "Oh, it was delivered. We hold the receipt for it." "Well, I neglected it. I did not open it." "But you received it; and you ought to have read it."

Now God has given to us His Word, so that we may know His will. Let it be understood that as intelligent creatures, people to whom God has given His Spirit, we recognize the truth that the spiritual content of this Book—inasmuch as it is the very thought of God, wrapped up in a manifold fashion in these inspired words by the Spirit of God—can be unfolded only by God Himself.

When I used to travel much—some of you remember; about a thousand miles a week—I was on the train as much as I was off it. And in my bedroom I had a bay window, and a shelf in the window, and my bags were never put away. They were always there, and when I was going anywhere my wife would assemble the things she knew I would take. She never packed them, but she assembled them so that I could pack them myself, because I used to say to her, "If I put them in, I will know how to take them out. I shall know just where every article is."

Now the Lord packed this Book with truth. The Spirit of God breathed into it, and "holy men of God spake as they were moved by the Holy Ghost". He packed our bags for us. It used to be not uncommon—I hope it is still not uncommon—among Christian parents if a boy or girl were going away from home, after being given instruction by father and mother, whatever else was put into the bag, a Bible was put into the bag, and they were admonished to read it. The Lord gave us His Book; He packed the Bag, and He is the only one Who can unpack it. We each have a private tutor. You remember how our Lord spake parables to the multitudes, and then when he was alone with His disciples, He expounded to them these parables. What a high and holy privilege it must have been to sit at the feet of Jesus Christ, while He explained these things! Do you wonder that Mary reckoned the "good part" to be to sit at the feet of Jesus, and hear His words? actually to be in His presence, and to enjoy private instruction in the things of God!

I am afraid that in our spiritual life many of us are tempted to endeavour to make progress by proxy. We want other people to pray for us. We want other people to study the Word of God, and tell us what they have found, instead of studying it for ourselves. Let us take full advantage of people who have larger knowledge than ourselves, so far as we can; but that will never excuse us from the obligation to study for ourselves. How marvelously enriched are they who know the joy of finding things in the Bible for themselves! Sometimes I have rejoiced when somebody has brought to my attention something that I have never seen before, I have never understood before. I am always grateful for the ministry of any teacher who will thus give me the benefit of his larger learning. But I speak now not so much as a preacher, but as a simple sinner saved by grace, unofficially, and say, that I have never had such blessing in my life as I have had when absolutely alone with God and His Word, and with the aid of His Spirit, I have found things for myself. The Psalmist said he rejoiced at God's Word as one who findeth great spoil. Like a

prospector going through the wilderness, and looking for gold and finding none perhaps for a long time, and then at last he comes upon a rich vein, and he has only to dig and become rich. What a marvellous experience, when the Lord permits us thus to come upon some hidden treasure, and by the direction of His Spirit to dig it out for ourselves! There is a freshness about it, a flavour that you never get in any other way.

I have often said to you that we who live in the city have to take things second-hand. There is a flavour about the thing that you get for yourself right from your own garden, fresh and crisp, perhaps with the dew still on it, that you miss entirely when the thing has been crated and sent by cold storage—I do not know how far.

But some people never get their religious food first-hand. They get it at a delicatessen store, always getting things out of a "can". I was going to say, do not live out of a "can": live out of the Book itself. Get it first-hand.

I remember being in a home once where there was sickness. Someone was quite ill. A friend came in and recommended some liquid ozone. And there was a bottle of it there. Just then the doctor came in and saw this bottle, and someone said, "Is that bottle all right for the patient to take, doctor?" He laughed and said, "Yes; if you like to take it that way. I just open the window, and take it for myself first-hand."

It is a good thing to receive our instruction from the Word of God.

II.

AND IN THE NEXT PLACE, SPIRITUAL KNOWLEDGE IS ALWAYS GIVEN TO US THAT WE MAY TRANSLATE IT INTO ACTION. God tells us something in order that we may do something. Yes; I know that we may be something, new creatures, born again, His children. But a very large part of God's Word is written particularly that we may know, in order that we may do. During the War, as I went to various camps, I saw orders that had come from Headquarters. They were posted up in the Officers' Mess, and other places. And there was a set phrase: "For your information and necessary action". When an order was given, it was "for your information", and implied in that was the obligation to act.

That is what the Lord says here, that knowledge is given for our information, and for our necessary action, for the action that grows out of that information, and if we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, we are to be conformed to the image of God, not to be conformed to this world, but to be transformed by the renewing of our minds. That is why God gives us information.

I am afraid that many of us fail at that point. We allow ourselves to suppose that we have made real progress merely by the acquisition of knowledge. Well, it is a step in the right direction, of course, but in the majority of instances such knowledge is given to us in order that we may know what we ought to do in given circumstances. We are not called to a life of idleness.

I was talking to a man to-day about the terrible effect upon men who want to work, who would give almost their lives to get something to do, who would be willing to work for almost nothing if they could just get a living. It is a sad thing to be without employment, without any activity of any sort. It is a sad thing to be religiously unemployed. But I venture to say that of the hundreds

of thousands of people who profess and call themselves Christians, there is but a very small fraction of them who are not religiously unemployed. It is true of almost any church that if you want some visiting done, and you call fifty men together, and they promise to do a piece of work, if five of them keep their promise you would reckon yourself to be very fortunate. People just simply will not bestir themselves — they won't work.

The Word of God was given to us that we might work, not merely that we might know, but that we might know and do. I do not think there are any of us that really overwork ourselves, religiously. I hear people complain sometimes of their burdens, and all that they have to do. I sometimes hear of ministers complaining. There are, of course, varying degrees of physical strength, and one can stand more than another. And when physical health fails, God does not expect us to do the impossible, but He does expect us to work — work — work, to do things. And He gives us knowledge that we may know how to do, and what to do. Do we ask ourselves day by day: "What orders did I receive from Headquarters to-day? What item of knowledge has the Commander-in-Chief communicated to me to-day for my information and necessary action?" Well, I received the information. "Have you done that piece of work?" "No." "Well, you are answerable to the One Who gave you the knowledge. He gave it to you that you might act." Only by such constant activity can our characters be really formed. You cannot become a swimmer by listening to lectures on swimming.

You cannot become expert in anything, I do not care what, by mastering merely the theory of it. Ask anyone who is proficient at the piano, the organ, the violin, the whole realm of music. They may study the theory of music for ever, but they will never become a proficient performer until they have reduced that theory to practice, and practice all the time. And it is only as these principles are wrought into the fibre of the man's mind that he does after a while, automatically, the thing that he did laboriously at first. But "practice makes perfect", and by and by that which was difficult at first became delightful. Take any profession, take any trade you like, you have to learn how to do the thing, then you must translate the knowledge you have into action. And only as you keep on doing the thing will you acquire proficiency in it. Only by overcoming difficulties, by subjecting one's self to discipline, and by an effort of the will, can that thing become part of the man's character until at last it develops, not only mental capacity, but if it relates to physical exercise, it develops muscle, brain and brawn. In like manner Christian character is developed.

I remember visiting a certain church in the United States. I never saw a church quite like it. Their Pastor used to say to them at times: "I shall be going all over the country preaching. I shall be your Pastor on Sunday, but sometimes I may be away between Sundays. You will not see me between Sundays. You will have to look after your own affairs." Well the Pastor who succeeded him told me this. He said: "You know, they are like those chickens that they feed in a cage so that they will have no muscle. They have been fed, and fed, and fed, and they have done nothing. And they won't do anything. You cannot get one of them to do a thing. They sit back like Pharisees ready to try everyone, and weigh them in the balances of the sanctuary, and if what you say does not fit exactly with what Dr. So-and-So said, you are called to account. But after Sunday, they do nothing

and they have no idea that they ought to do anything but just sit and drink things in. They are just flabby." That is not how to grow.

I remember hearing Sir Wilfred Grenfell once. He told us, in that very quiet way of his, of some of his adventures in Labrador. That night he related one experience of being on an ice-flow, and from all human appearance, the end of everything had come. When he got through — I had been introduced to him. I forget whether I took the Chair that night or not, but I was on the platform with him — "Sir Wilfred, you make me feel as though I wanted to crawl in somewhere and apologize for being alive." As a young man he went once to a place in London where D. L. Moody was preaching. He was a medical student, and after he had heard Moody preach, he came out, and he set his teeth, and clenched his fist and said, "I am going to make this religion of Christ real, or I am going to 'chuck' it." All the world knows how he went to Labrador, that frigid land, and buried himself, and he made it real, wonderfully real. His religion was a religion of preaching! Yes. Of medical service! Yes; it was a religion of action. Knowing these things, he did them.

I was thinking to-night as I came to this service, how we ought to sympathize, on a day like this, with our brethren up in the North. I called at the office on the way down, and the watchman told me he had just put out the thermometer. He said, "I put it out at four o'clock this morning, and it was twelve below zero. At seven o'clock it was seven below. Tonight it was just exactly zero. I was up in the north country some years ago, and I went into one of the foundries. A workman showed me a week's temperatures, and for a whole week the highest temperature had been four below, and the lowest was sixty below zero. I said to him, "You can have this whole country, so far as I am concerned." And that was not as far north as Brother Slade is. What must it be in the winter time to carry on the Lord's work with the temperature at twenty or thirty below zero! "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." We cannot afford to stop just because it is cold, or because it is difficult. We know, in order that we may do.

III.

Now there is a wide range there. WHAT WE DO DEPENDS ON WHAT WE KNOW. I should like to remind you, before I close, of the things which the Lord particularly referred to here: "If ye know these things" — what things? He had not been teaching them very profoundly at that time. He had risen from supper, laid aside his flowing robes, that He might have the greater liberty, and He took a basin and poured out water, and He washed the disciples' feet. And you remember what Peter said, and His reply. And then He said: "Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

There are some bodies of people who practice foot washing yet as an ordinance. I think we have no scriptural warrant for that for the reason that in the subsequent history of the Christian Church you find no injunction whatever regarding the matter. There is only one mention of foot washing: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works;

if she have brought up children, if she have lodged strangers, if she have washed the saints' feet." But it was not practiced. I do not think the Lord intended it to be perpetuated.

But the Lord stooped to the most menial service. He washed the disciples' feet, and He said, "I set you an example. Do as I have done to you." Whatever more it means, it means that the Christian man or woman should be serviceable to other people. It is not enough that we should "sit and sing ourselves away to everlasting bliss". Sing as much as you like, but it does mean that we should do things that will be of service to other people. If people need such service, then let us show it to them. There are all kinds of service, I cannot suggest what they are. We shall learn from day to day of the opportunities of doing good, helping someone in some way or another. Sometimes it may be by the performance of a very lowly task. It may be that you may sometimes feel a little above it.

I have told you of how Mr. Moody polished the shoes of some guests at the college. They had several English speakers at the Institute once, in the early days. Now in England, if you have a guest, even in a private house, and your guest retired in the evening, he would leave his shoes outside his door, expecting to find them polished in the morning. It would be almost an unpardonable omission if that little service were neglected. If you go to an English hotel and you turned in a little bit late, you would find outside all the doors in the corridor, a pair of shoes, or two pairs. Then "Boots" comes along, and he chalks them, and takes them away, and they are put in their place, and when you get up in the morning your shoes are polished for you.

Well, Mr. Moody had these guests, and at night he went to look about and see that everything was in order, and as he walked down the corridor, he saw these shoes, and he called a couple of students and said, "Look here, boys, these are English guests, and it is the practice in England for any host to see that all the guests' shoes are clean. Will you just get some blacking and polish these shoes." The students said, "Mr. Moody, we came to learn to be preachers, not to polish shoes." "All right," he said, "Go along to bed." After they had gone, Moody himself gathered up the shoes, and he went back into his room — I have been in that same room — and he polished all those shoes. And when his guests got up in the morning their shoes were polished. He was not too big to polish shoes, but those students were. And I expect they spent their time learning to be preachers, and never learned.

You know what I mean. There are some things that perhaps we may think ourselves a little bit above. But it is a good thing to get down to blacking shoes, or any other kind of service, whatever the service may be. It is among the things that we should know, and do for the Lord's sake.

"If ye know these things, happy are ye if ye do them." You remember how Paul said: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "The servant is not greater than his Lord." "You are a servant," He said, "I will show you what to do."

Now be serviceable. Let your life be a life of service: "If ye know these things, happy are ye if ye do them." We find our happiness not merely in knowing, but in doing what we know we ought to do.

I said last Thursday night that I had met someone the

night before, a very quiet, reserved man, I should judge one of the most unemotional men we have in the church. He had been out visiting, and he was just overflowing with joy. He had found someone who needed some word of encouragement. He had missed this person from the morning class, and had gone out after him, and found that he had been sick, and he was able to minister to him, to have a word of prayer with him. And he said, "I really believe he enjoyed it." I said, "I don't know about him, but tell me about yourself. Did you have a good time?" "I certainly did. It has been a glorious evening." Knowing these things, he had found his happiness in doing them.

On the other hand: "To him that knoweth to do good, and doeth it not, to him it is sin." There is one thing that I have always greatly admired about Dr. Norris. I do not know how he does it, but there is one thing that he does manage to do, and that is, to get his people to work. Hundreds of them, working—working—working, inviting people to church, button-holing them, preaching the gospel to them, and getting them to church. I say there is nothing we need more. I think I may say humbly, that Jarvis Street has received some instruction; we know a good deal. We know what the Word of God teaches us; but oh, I believe most of us would be a great deal happier if we spent more time in doing the things we know we ought to do. Perhaps someone will say to me, "Pastor, won't you tell us just what we ought to do." Then you would lose the blessing. We are not to be under orders like that. I believe what we need is to ask God to help us to develop a holy initiative so that we shall find out what we should do for ourselves.

Did you ever have anyone work for you, any of you women? What if a woman were to come to help you house-clean, and you were to say to her, "Now, there is a room to be cleaned." She swept it. And you said, "What about that corner?" "Well you did not tell me to do that." "Well, do you need to be told to do every little thing. Cannot you learn to do things for yourself." Let us work:

"If we walk with the Lord
In the light of His word."

I believe we shall have the Spirit of God suggesting all sorts of things that I could not suggest to you, and no one else could suggest them.

I had a man in my church in London, and he told me of the conversion of a friend. I knew the man of whom he spoke. He used to go to Talbot Street Church, London, and in those days there were no Sunday street cars. This young man had been to church, and he lived away in London South, where Brother Guthrie lives. His name was Sharp. He was getting ready for bed when he said to his wife, after he had committed himself to the Lord, "I am not ready for bed. I have something to do first." She said, "But it is late. What are you going to do?" "I am going to see J. K." "But he lives away over in the other part of the City." "I know, but I just have to go. I believe the Lord would have me go." It was well on to midnight when he got there, but there was a light in the house. He knocked at the door, and asked for J.K. He found him, with his head buried in his hands, in an agony of soul. His friend talked with him, and led him to Christ. When I knew that man he had become a large employer of labour. There was one man, a commercial traveller, whom he had tried to get to work for him, but he had worked for another company. One Sunday night when I got home from church J. K. telephoned me. He

said, "I have been walking and talking with So-and-So for an hour, and he is not far from the kingdom of God. What do you suggest?" I said, "I cannot suggest anything except that you put yourself at the Lord's disposal." He said, "I have just left him at his house. He had not made any decision." I said, "If the Lord sends you back to him, you go. Find out what your duty is in the circumstances. But if you want me, if I can be of any service, I will be up for an hour or two yet."

Some time after midnight my door bell rang, and I went to the door, and there stood J. K. and the man with whom he had been dealing. I turned to the traveller and I said, "Now, Mr. So-and-So, you are a traveller, are you not?" "Yes." "Well, you do not make calls upon people after mid-night just for the sake of making calls, do

you?" "No." "You came here in business?" "Yes." "Well," I said, "I think we can do it best on our knees", so we knelt down, and we three prayed, and then gave thanks to God for the salvation of that soul. And heaven was not very far away from any of us that night. "If ye know these things, happy are ye if ye do them."

There is plenty of work to be done. Let us try to do it.

Let us pray:

O Lord, we thank Thee once again for having called us into fellowship with Thyself, and having laid upon us this burden to make Thee known to the end of the earth. We pray that Thou wilt bless us every one, and help us that we may draw deeply from these wells of joy which await the appropriation of those who will do according to their knowledge.

We ask it for Jesus' sake, Amen.

PENALTY FOR CRITICIZING ROME

A REVEALING story is carried in the pages of *The Church of England Newspaper* on July 22. It graphically illustrates the power of Rome.

ARCHDEACON DISMISSED

Dared to Criticize R.C.'s

BECAUSE he presumed to criticize the persecuting tactics of the Roman Catholics, the Archdeacon of the Seychelles, the Venerable Charles A. Roach, has been virtually dismissed. The Governor, Mr. William Addis, complained to the Bishop of Mauritius who asked him not to return.

Preaching in St. Paul's Cathedral last Sunday, the Archdeacon said: "The vast majority of the people of the Seychelles are descendants of liberated slaves, with mixtures of French and English, for it was a French Colony for more than fifty years, from 1742 to 1794 and for some of the years up to 1814 when it was last ceded to the British. The Anglican Church began work there about 1832 and the Roman Catholic Church some twenty years later.

Anglican Lead

"The Anglicans have taken the initiative all along, starting the first schools and welfare, but our Church there has always suffered from lack of a full-time staff. The Roman Catholics now claim nearly ninety per cent. of the population of some 36,000 inhabitants, whereas the Anglicans are but ten per cent. However, the influence of the Anglicans for good and in the cause of freedom is far greater than would be suggested by their small proportion. The Anglican set-up encourages growth and an ability for the Church members to stand on their own feet.

"Being in Seychelles has driven me to study more closely Roman Catholic methods, and from this I would utter certain warnings. Of course, those who have lived in Malta will know how much freedom of religion there is there in practice, but have you considered that the denial of freedom of religion in such countries as Italy, Spain and certain South American States is contrary to one of the fundamentals of the United Nations Charter?

Enemies of Freedom

On July 4 in this pulpit there was preached a learned Latin sermon to the Convocation of Canterbury in which the preacher said, "Those Romans who lay exclusive claim to the title of Catholic, those enemies of all freedom, are ceaselessly trying to make capital out of the differences which sometimes arise from our very freedom."

"The enemies of all freedom." The Church of Rome still maintains the right to use force and to persecute, as is made clear by the article on Persecution in the Catholic Encyclopaedia. In fact, the Church of Rome is committed to the persecuting policy of the papacy which it has never repudiated, and, indeed, could not without undermining the teaching authority of the popes.

"There have come recently to my knowledge two in-

stances, one of a Roman priest and the other of a theological student being threatened with being certified as insane and confined to a asylum if they did not conform to the directions of their bishops. And I was informed about these from reliable people who had first-hand knowledge of them. You may conclude that a similar thing was done in the Argentine, for the Government there recently charged the Roman Catholics with wrongfully confining a certain person to an asylum.

"I could give other recent instances of adherence to the principle that the end justifies the means."

[This incident is suggestive and provides some very real lessons upon pressing religious issues. Further it raises an interesting question.

Separation of Church and State

The close connection between the Anglican Church and the state brings certain monetary and other advantages to the Church but these are more than offset by the evils that are attendant upon such a system. If the Bishop of Mauritius had been entirely free from this paternal association he could have simply and politely informed the governor to mind his own business. With the complex association of church and state, however, this could be construed to be a vital part of the governor's business. Consequently a clergyman was to all intents and purposes dismissed because he dared to criticize the persecuting activities of the Church of Rome.

Whenever there exists any bond between the church and the state there is bound to be trouble. Even if the relationship is a very flexible one, still it is sufficient to cause the state and its representatives to grant certain concessions to the religious partner and so have a certain control. This favouritism is unfair to other religious bodies and saps any existing spiritual life from the church that has part in the union.

Roman Persecution

From an Anglican source we have this account of the "persecuting tactics of the Roman Catholics". This clergyman declares that he was driven to study something of Roman methods and this study forced him to the conclusion that the Roman Church is the enemy of all freedom and that it is dedicated to a persecuting policy that has characterized its past history.

He makes a point in this respect that we should not overlook. "The church of Rome is committed to the persecuting policy of the papacy which it has never re-

puddied, and, indeed, could not do without undermining the teaching authority of the popes." Hence the persecution in Colombia, Spain and Italy is not an exception to Rome's rule. *It is the rule. In playing the persecutor the Church is true to her teaching, her past and her very nature.*

What of the "Red Dean"?

If this report of the virtual dismissal of Archdeacon Roach is true, then we wonder why the Red Dean of Canterbury cannot be ousted. The Archbishop of Canterbury has taken refuge in saying that Dean Hewlett Johnson cannot be dismissed. Are we to assume that a critic of Rome can be thrown out at will but a communist is to be shielded? One man speaks the truth about an enemy of the gospel (Rome) while another is a staunch representative of an anti-Christian philosophy (Communism). The Communist remains; the anti-Romanist is forced out. There is something rotten in the state of Denmark!

HOW I FOUND CHRIST

The Testimony of a Gospel Witness Reader

(The mail this week brought the following testimony from a reader of this paper. We rejoice to learn of the part played by "The Gospel Witness" in this greatest of all work).

SEVERAL years ago I happened to be in Toronto one weekend and I was staying in a hotel about a block or so from Jarvis Street Baptist Church. I had heard what an awful person was this man Shields who then was pastor of Jarvis Street, so I decided to visit the church and get the information firsthand myself. I arrived at the church fifteen minutes before the service was to commence and that huge church was packed to capacity then. I thought it rather strange, that so many people should come to hear such an awful man as Shields. I could not find a suitable seat so I wound my way through that great church until I came to one of the exits and I sat down on the top step. Soon the service commenced. How the choir thrilled me as they sang the songs of Jesus and His love. The service continued on until finally Dr. Shields rose to speak. I thought to myself, "This is what I have been waiting for" (little realizing what was in store for me). The man had not spoken for more than five minutes before he made me realize what an awful sinner I was in the sight of Almighty God, and it just seemed as if he was speaking to me and to no one else, and where I was sitting he could not even see me. The longer he spoke the more agony of soul I endured. Never before had I realized what a guilty sinner I was. I sat there for perhaps twenty minutes and the longer he spoke the more vile I saw that I was. Still it seemed as though it was only me he was speaking to and no one else. Finally I got up, went down the steps to the outside saying to myself, "I cannot take that any longer." Never had I heard a preacher address me like that before. So I went to my hotel room. When I got there I was in such agony of soul that all I could do was to fall to the floor. I was only there a few minutes until I decided to return to the church again as I could not endure the agony. So back I went and up the same steps again. I took my seat again on the same step and his great voice was still sounding forth what a fearful condition the guilty sinner was in before an all-righteous God. When the service was concluded, he gave the in-

vitiation and I can see them yet as they came from all over that huge church and up to the front where Dr. Shields was standing with the very smile of heaven upon his face. Oh, I thought, if I could only go to settle this matter, but I stood there trembling, hardly able to stand up, let alone to have the courage to go to the front. As I stood there beholding the scene before my eyes, of that company of seekers asking God for forgiveness, the devil seemed to be saying to me, you don't have to go tonight, you can go some other time. And oh foolish man how I listened to him. So I finally started moving off in the direction of the front door. Why I did that I do not know as I could easily have gone down the few steps at the exit again and in a moment have been outside, but this way I had to walk through the whole church in order to reach the door. When I was about halfway, there was a lady standing at the end of one of the rows of seats. She spoke very kindly to me, although I felt I was in no condition to get into any conversation with her. All I wanted was to get outside and that as quickly as possible. During our brief conversation she asked me if I received THE GOSPEL WITNESS. I replied that I did not. She had a copy in her hand and promptly gave it to me, then she very politely asked me if she could have my name and address as she was anxious to send it to me. I was very co-operative with her, as my only desire was to get out of that place, and that as quickly as possible. In due course THE GOSPEL WITNESS arrived at my home and I enjoyed reading it very much. She sent it to me for about the period of six months but finally it stopped coming. The inconsiderate person that I was, I never as much as wrote and thanked her for her kindness, but glory be to God she will receive her reward on the Judgment Day. When I had not received it for about two or three weeks I began to miss it so I subscribed to it myself. A short time later, on September 1st, 1946, at 6 o'clock in the evening I was reading one of Dr. Shields' sermons in THE WITNESS when I came face to face with Christ and the burden I had been carrying all those years in a flash rolled from off my shoulders. Oh the peace I had sought so long just simply flooded my soul and how I rejoice today in the knowledge that my sins are gone and that my name is recorded in the Lamb's book of Life. If there be any who read these lines, and you know not my Saviour, I plead with you, seek Him when He may be found that you too may have the joy of knowing that your sins are forgiven. May God's richest blessing be yours.

THE PAPACY in The Light of Scripture

By DR. T. T. SHIELDS

A clear discussion of the Papacy, with quotations from Roman Catholic authorities. Should be read by every Protestant!

36 PAGES . . . 25 Cents

Order from

THE GOSPEL WITNESS

180 Gerrard Street East, Toronto 2, Canada

A Devotional Study in Revelation

by Dr. R. Dubarry

CHAPTER NINE

THE ASCENSION: STARTING-POINT OF THE REVELATIONS ON THE HEAVENLY GLORY

Revelation 4 and 5

"AFTER this, I looked . . ." A first vision which has been contemplated and appreciated with genuine faith, does not create entire satisfaction, but rather arouses a desire to see more. What a loss it would have been for John — and for us — if, because of their magnificence, the revelations concerning the seven churches had exhausted his own sanctified curiosity!

"After this, I looked, and, behold, a door was opened in heaven." How full of significance is this reward for the apostle's spiritual greediness! One or two generations before, a like privilege was denied to John and the other disciples: "While they beheld, He was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven?" How often, since that day, the apostle's imagination must have endeavoured to go beyond that cloud which his eyes could not penetrate! How he must have yearned to see the heavenly welcome afforded the Man of Sorrows, as well as His enthronement! For, to the disciple whose spiritual perception was so acute, the celestial reception of the ascended Lord must have appeared as the crowning event in Jesus Christ's ministry, just as it was the climax in all the celebrations of heaven.

For the instruction and encouragement of God's people, it had become necessary that the prohibition against "gazing up into heaven" should be temporarily removed. Now, the last words addressed to the churches at the close of the preceding vision were: "I also overcame and am set down with my Father in His throne." After the visions of chapters 2 and 3 — which were still given from an earthly plane — the natural thing for John to do was then to hastily obey the ringing voice saying: "Come up hither . . ." He needs not any more "turn" in order to learn about the earthly churches, but to behold, from on high, "a throne set in heaven". More than any other vision, the present one could only be beheld by a witness "in the spirit".

The practical purpose of the vision is to show John "things which must be hereafter." Here, one essential question must be asked, upon whose answer the whole interpretation of Revelation will depend: What is the starting-point of this "hereafter"? If the chapters of the book unfold themselves in a chronological order, and

if the seven letters aim at symbolically describing the whole course of human history, then the "hereafter" would be the period subsequent to the return of Christ, which is to bring earthly history to an end. But if this "hereafter" starts in the apostolic days as they are pictured in the letters to the seven churches, then the practical applications contained in those predictions will be utterly different.

Whatever the analogies between history and the condition of the seven churches may be, we must observe that the order followed in the book of Revelation is not rigorously consecutive. The remark applies to the rest of Scripture, as for instance to the books of Moses. The successive pictures drawn in the book more or less overlap one another, rather than follow one another. Whosoever beholds them can, of course, only see them in succession; but chronology is not the only guide, and he must discover the connections between the different visions with the help of other lights. Just as there is an *unquestionable* chronological simultaneity in the varied conditions which characterize the seven churches in the apostolic days, in the same way, the various events depicted in the remaining part of the book can be in some ways simultaneous.

For reasons which we hope will be gradually justified in the course of our study, we shall assign the starting-point of the "hereafter" to the apostolic days. We shall therefore endeavour to draw from the study of the book spiritual lessons applicable to our present Christian dispensation.

The above interpretation seems justified by the prologue to what "must be hereafter". That prologue is constituted by the fourth and fifth chapters. We believe it to have reference to the scenes, beautiful beyond words, which, in heaven, preceded and followed the ascension of the Son of man. To the pastor of the Ephesian church, the identification between the celestial visions of chapters 4 and 5 and the ascension of the risen Saviour must have been natural. For it agreed with his own intuitions, with the teachings of the Master Himself and with the inspired commentary found in Paul's letter to the Ephesians: "That ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, *not only in this world*, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness

of him that filleth all in all." (1:19-23). Those verses speak of an enthronement realized *in the apostolic days*, and faithfully depicted in Revelation 4 and 5.

The two chapters we shall now purpose to study successively give us a glimpse of: (1) The heavenly glory which preceded the ascension of the Son of Man (chapter 4). (2) The heavenly glory which followed this elevation (chapter 5). In other words: (1) The glory of the Father. (2) The glory of the Son. Let us, however, note that the verse, "I and my Father are one", also applies here, and more than anywhere else.

I. THE GLORY OF THE FATHER (CHAPTER 4)

A. "Behold, a throne . . ."

Because of the part it plays, and because it is mentioned seventeen times in our context, this throne holds a unique position, not only in this part of Revelation, but also in the whole of Scripture, as well as in the whole of history. The divine sovereignty is the great Fact and the great Principle. The word, "Thou hast created all things, and for thy pleasure they are and were created," not only crowns the chapter, but has a universal application.

This throne is "set in heaven". Stephen, the noble martyr, makes that statement complete by reminding his executioners of this word of Isaiah: "Heaven is my throne, and earth is my footstool." And he also echoes the teachings of Jesus: "Swear not at all; neither by heaven; for it is God's throne. Nor by earth, for it is his footstool." The heavenly vision must therefore always remind us of our earthly inferiority.

"And there was a rainbow round about the throne, in sight like unto an emerald." As after the deluge, this familiar symbol shows that God is the God of peace and mercy. The preponderance of the emerald seems to emphasize this divine attribute, for we here behold the green hue which science declares to be the softest and the most restful of colours, as well as the most widely found in this world.

The "lightnings, thunderings and voices" which proceed from the throne seem to be, on a lower plane, the counterpart of the rainbow in the higher plane. For the law which came through Moses has the same celestial origin as the grace which came by Jesus Christ.

"And there were seven lamps of fire burning before the throne, which are the seven spirits of God." In contrast with the momentary "lightnings, thunderings and voices", the eternal *Spirit*, that is, the Holy Spirit Himself, through whom *Christ* "offered himself without spot to God" perpetually bears witness before the throne of the perfect unity which binds the three persons of the divine Trinity.

"And before the throne there was a sea of glass like unto crystal." Two explanations are here possible. John's vision reminds us of the vision Moses had of the heavenly pattern for the Tabernacle. It seems that the apostle beholds here the same sanctuary, transfigured in harmony with the change of economy. The ark has become the throne and the cloud is now the rainbow. The candlestick with the seven branches is changed into seven lamps of fire. The altar of incense recalls the prayers of the saints. The shew-bread, which represented the twelve tribes seems to reappear, doubled in number, under the figure of the twenty-four elders. The laver, whose shining bottom mirrored uncleanness, and whose water purified the priests, is brought back to our memories by the

"sea of glass like unto crystal", which bears witness to the efficaciousness of the divine solicitude. According to a second interpretation, the sea is a Scripture symbol for the peoples. But here there is no more unruliness nor uncleanness, for grace has appeased all things; the sea is limpid and smooth.

"And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The almost unanimous opinion is that these elders are the mixed representatives of the redeemed people of both covenants, the number 24 indicating the total of the twelve tribes and the twelve apostles. They are sitting on thrones, sharing with God the same privileges. They are clothed in white raiment, being holy even as He is holy. They are wearing crowns of gold, having shared in the divine victory.

"And in the midst of the throne, and round about the throne were four beasts." The fact that those beings are at once "in the midst" and "round about" the throne seems to indicate that, on account of their inferiority, they are not "on" the throne. From John's observation-post, one at least of those who surround the throne is likely to be seen between John and the throne — in the midst of it. And if, according to the ancient usage, the four beasts stand in a semi-circular circle around the throne, their glorious but inferior position can thus be more easily pictured.

The four beasts "were full of eyes before and behind". They could then intelligently observe both God who faced them, and His works which surrounded them.

"And the first beast was like a lion, and the second beast like a calf (or ox), and the third beast had a face as a man, and the fourth beast was like a flying eagle." Could we not see here the main representatives of the earthly creation? The brute nature would be represented by the lion, the domesticated nature by the ox, the responsible nature by man, the crowned nature by the eagle. The analogies found in Genesis, in the cherubim of the mercy-seat, in Isaiah 6 and Ezekiel 1 seem to confirm such identification of the 4 beasts.

"And the four beasts had each of them six wings about him." Isaiah goes further into detail, stating that "with twain each seraphim covered his face; with twain he covered his feet, and with twain he did fly." Those wings are the symbols of a spirit of reverence, of submission and of service.

B. "And one sat on the throne . . ."

The majestic Person who occupies the throne is first depicted in His *appearance*: "And he that sat was to look upon like a jasper and a sardine stone." In Revelation 21, the glory of God is "like unto a stone most precious, even like a jasper stone, clear as crystal." Many commentators suggest that we have here a description of the queen of ornaments, the diamond. The red hue of the sardine stone reminds us of the blood required by the divine justice and shed by mercy. If the preceding interpretation is well-grounded, it harmonizes with two all-important elements which are frequently mentioned in Scripture, and which are expressed in Psalm 84: "The Lord will give grace and glory."

God is also depicted in His *nature*: The "Lord God Almighty."

He is described in His *works*: "Thou hast created all things, and for thy pleasure they are and were created."

He is depicted in His *attitude*: serenely seated on His

throne and enjoying an everlasting Sabbath. The universe has been set in motion, life created, the luminaries lighted. The Author of all things can henceforth enjoy the fruits of His labours.

He is presented in His *immortality*: "The Lord God Almighty, which was, and is, and is to come" — "who liveth for ever and ever" — "They worship him that liveth for ever and ever."

C. "To God, the glory!"

During the whole vision, the One occupying the throne kept a silence as impressive as His immobility. *The worker is greater than his work.* It is not for what He has done or said, but for what He *is* that God deserves and demands praise. The four beasts have understood that. "The Lord cannot be compared; He can only be separated." That is the meaning of their praise since "holy" means "set apart". "Holy, holy, holy, Lord God Almighty which *was, and is, and is to come;*" in other words: "Peerless, peerless, peerless, Lord God Almighty!" And that song of unceasing praise is their own way of giving "glory and honour and thanks to Him that sat on the throne."

While that elementary and sublime praise is sung, another hymn rings out (v. 9). "Night and day" therefore, the twenty-four elders render a far superior — and thus more adequate — form of worship. They *fall down* before God, they *cast their crowns* before the throne, they *worship* the One seated on the throne. And so expressive an attitude is completed by words of praise: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Thus, through a spiritual intelligence and a more fervent and more beautiful expression, the redeemed one can add infinitely more to the praises which, before regeneration, were already due to Him that requires from *all* His creatures to glorify Him *as God*.

II. THE GLORY OF THE SON (CHAPTER 5)

A. "A book written . . ."

In this second vision, the *book*, and not the *throne*, now arrests most of our attention. For if the throne is the seat of the celestial Being, the book is the seat of divine thought. Eight times in nine verses it is mentioned, but always in connection with the throne and the divine sovereignty symbolized by the throne. The words: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing", together with other indications, suggests that "to be worthy to open the book" is to be worthy of entering into full possession of those divine privileges. The book would then be the official document establishing the rights of the Lamb of God to the prerogatives of the heavenly royalty.

"A book written within and on the backside." This would indicate that it thoroughly and perfectly deals with all the sublime and mysterious matters which it contains.

It is "sealed with seven seals"; thus is emphasized its superhuman nature, and the divine purpose to reveal its contents only gradually.

It is "in the right hand of him that sat on the throne." It transcends and replaces the royal sceptre of sovereignty, so solemn and so formidable.

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." The grandiose designs contained in the book

cannot be penetrated by the twenty-four glorified elders, even less by the most insignificant and guilty beings including the lower spheres.

Before that universal unworthiness, even the magnificent vision of the throne could not prevent John from "weeping much".

B. "The Lamb that was slain is worthy to open the book!"

"And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Never was any word of comfort more timely and more soothing. The most unconsolable of griefs vanishes away after the titles of Jesus have been enunciated, which John knew to be perfectly legitimate.

But as the disciple's mind goes to his Master, the latter appears under more impressive and more glorious features than those of the lion of the tribe of Juda: "And I beheld, and lo . . . stood a Lamb as it had been slain." No one could better understand the deep significance of the vision than the disciple who was later to record in his Gospel the testimony of John the Baptist: "Behold, the Lamb of God, which taketh away the sin of the world!"

The Lamb had "seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth". Thus supreme power and highest knowledge are attributed to the Lamb.

"And he came and took the book out of the right hand of him that sat upon the throne." The biblical symbolism applies to one thing at a time. By His sacrifice, Jesus Christ takes upon Him the form of a Lamb. By appropriating the sealed book, He takes up again the features of a glorified *human being*. His right to the royal prerogatives is confirmed by His sacrifice. Sacred moment in the celestial history when the Son of God receives the highest and best-deserved reward in eternity past and future! Never must the heavenly courts have witnessed a more stirring scene than the enthronement of the slain Lamb! And as our Redeemer once again solemnly takes possession of His regal titles, He takes part in something much more important than the marriage supper of the Lamb, or the supreme Judgment of the world.

C. "To the Son, the glory!"

The spiritual discernment of the four beasts and the twenty-four elders is again spontaneously manifested: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints." The noblest picture fades away before the scent divinely depicted. The celestial beings unite their songs to those of the redeemed whom they now represent. The theme of their praise is *the atoning work* of Jesus Christ, a work so extraordinary that it necessitates a "new song": "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth."

The attentive observer who speaks elsewhere of what he has "seen and heard" concerning the Word of Life, records the following: "And I beheld and I heard the voice of many angels round about the throne and the

beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" The theme of this enlarged choir is therefore the increased *dignity* conferred upon the Redeemer on His return in Heaven.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Here, all those who had been unable to open the book take up in their turn the song to the praise of the Lamb sung by the spotless beings. They rightly associate the equal merits of the Redeemer and of the One seated on the throne. Would it be exaggerated fancy if we counted among those unanimous testimonies the dejected confession of the Usurper and his accomplices ascending from "under the earth"?

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." We have here the characteristics of a true witness: by the *words* of his mouth he praises God for the blessings enjoyed as a man and by his *attitude* he gives thanks for being a redeemed one.

SPURGEON ON MODERN PROPHECY

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

—1 Timothy 3:16.

LET me also say that I do not perceive anything in this summary *tending remarkably to exalt prophecy*. I would not make this remark were it not that there is a certain troublesome sect abroad nowadays to whom the one thing needful is a perpetual speculation upon prophecy. All the bells in their steeple ring out "prophecy! prophecy! prophecy!" They plume themselves upon an expected secret rapture, and I know not what vain imaginings beside. Where prophecy is preached in connection with their shibboleth, there the gospel is preached, and all ministers beside their own, however honoured by God, are railed at by them as part of Babylon, against whom men are to be warned. They, forsooth, are wise men, and can afford superciliously to look down upon their fellow Christians as the slaves of sect and system, being, I venture to say, far more sectarian than the worst of us, and more bigoted to their system than Romanists themselves. My dear friends, if you have any time to spare, and cannot find any practical work for Jesus, study the dark places of prophecy, but do not read modern prophetic works, for that is a sheer waste of time and nothing better. Hold off as you would from a serpent from the idea that the study or preaching of prophecy is the gospel, for the belief that it is so, is mischief beyond conception. The gospel which is to be vehemently declared is this:—"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." So long as London is reeking with sin, and millions are going down to hell, let us leave others to prophecy, let us go with anxious hearts to seek after souls, and see if we cannot by the Spirit's power win sinners from going down into the pit.

A NOTABLE TRIBUTE

From Jonkoping, Sweden, Dr. H. C. Slade sends us this interesting piece of news.

ALTHOUGH many fine tributes have been paid to the memory of Dr. Shields by various denominations, societies, groups, and individuals, the one passed by the I.C.C.C. Regional Conference which met in Jonkoping, Sweden, July 31 to August 7, was of peculiar significance. It was composed by Professor Van der Schuit of the Netherlands, who, from the very beginning of this Twentieth Century Reformation movement, served with Dr. Shields on the Executive Committee. While serving together in this capacity of leadership, their mutual esteem and affection became very strong. The tribute took form of a resolution and at a very large gathering on Thursday evening, August 4, was passed, not only unanimously, but most heartily. Below we print the resolution in full:

When we think of the late Dr. T. T. Shields we are led to ask the question: "What constitutes the greatness of a man who stands in the battle for the truth of God?" It is not the position in which he was born. Nor is it the success that he attained. It is faith alone. Just read the book of sacred history. Who was Israel's hero in dangerous times? It was a young man like David, who said to the Philistine: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." (1 Samuel 17:45). It was not Ahab with his 400 prophets of Baal; it was Elijah, who was more than all the house of Ahab. Not the mighty Nero, but Paul who could say: "I have kept the faith." It is in the ranks of such heroes that we find our unforgettable brother, Dr. Shields. He was a real hero, but nowhere was he greater than where he humbly bowed before his God. Dr. Shields was powerful because he was weak in himself — Almighty God makes heroes out of weak men who are enabled even to die in Him!

By the goodness of God, who orders our steps, we had the great privilege of meeting Dr. T. T. Shields. We first met at the time when the International Council of Christian Churches was founded in Amsterdam, 1948.

Although he was unmovable so far as principles were concerned, he always longed for the close fellowship of those of like precious faith. He was a preacher after the pattern of Paul's epistles. In his powerful denunciation of the Roman Catholic hierarchy and modernist criticism he invariably laid the axe to the root of these corrupting trees.

Dr. Shields' paper "The Gospel Witness" had many thousands of readers throughout the world. From week to week the editor was himself a real witness to the Gospel which he so gloriously proclaimed. Dr. Shields had many friends throughout the world. By his firm personal convictions and his inspiring writings he encouraged the Christian soldiers in this day of apostasy to stand fast and to vigorously fight the good fight of faith.

The remembrance of Dr. Shields will be to us a continuous blessing. In the home-going of this great champion of the faith we have lost much. Yet that which remains is more! A great worker has left us. The work that remains to be done is greater still.

Dr. Shields, as a modern Elisha, was deeply convinced that "they that be with us are more than they that be with them" (2 Kings 6:16). When our eyes are opened to this glorious truth, we go on confidently and courageously in the power of God, the first question not being what we are doing, but what we are. In the Kingdom of God it is not the number of people but the standard of truth that counts. If God be for us, who can be against us?

In this strength Dr. Shields continued to the end. So shall we by Divine Grace, standing shoulder to shoulder, carry on. May the remembrance of him be made such a blessing that it can be said the same spirit rests upon us. Then the waters of Jordan will part and modern Ahab's will come to hear: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord" (1 Kings 18:18). Our weapons are not carnal, but spiritual.

So long as the I.C.C.C. will not forget its leaders such as Dr. T. T. Shields, its battle in the Lord will not be in vain.

In concluding, let us lay to heart the words of Paul, "We cannot do anything against the truth, but for the truth." In so doing we shall hear the word of the Lord saying: "I am thy shield, and thy exceeding great reward" (Gen. 15:1).

Blessed is he who under this shield may press forward to the future. When he will have come to the end of the battle, he will humbly bow his head and lay aside his armour, as Dr. Shields has now done! In this mood we gather at his last resting-place, saying:

"Sleep on, beloved brother. Take thy rest;
Lay down thy head upon the Saviour's breast.
We loved thee well, but Jesus loved thee best."

For Younger Readers

FOR THINE IS THE POWER

"I can't do it—it's quite impossible. I've tried five times and can't get it right"—and Ben Hartley pushed his book and slate away in despair. Ben was a good scholar. He was at the head of his class, and was very anxious to stay there. But the sums he had now to do were very hard. He could not do them, and was afraid of losing his place in the class. Most of the boys had some one at home to help them; but Ben had no one. His father was dead, and his mother, though a good Christian woman, had not been to school much when a girl, and she could not help Ben.

Mrs. Hartley felt sorry for her son's perplexity, and quietly said, "Then, Ben, you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help a boy do his sums."

"O yes, there is. There is help for every trouble in life in the Lord's prayer, if we only knew how to use it. I was trying a long time before I found out what the last part of this prayer really means. I'm no minister or scholar, Ben, but I'll try to show you. You know that in this prayer we ask God for our daily bread; we ask Him to keep us from evil, and to forgive us our sins; and then we say: "For *Thine* is the kingdom, and the power, and the glory." It's God's power that we rely on—not our own; and it often helps me, Ben, when I have something hard to do. I say, "For *Thine* is the power—this is my duty, heavenly Father; but I can't do it myself; give me Thy power to help me;" and He does it, Ben, He does it."

Ben sat silent. It seemed almost too familiar a prayer. And yet he remembered when he had to stay home from school because he had no clothes fit to go in, how he prayed to God about it, and the minister's wife brought him a suit the very next day. "But a boy's sums, mother! it seems such a little thing to ask God about."

"Those sums are not a little thing to you, Ben. Your success at school depends on your knowing how to do them. That is as much to you, as many a greater thing to someone else. Now I care a great deal about that, because I love you. And I know your Father in heaven loves you more than I do. I would gladly help you, if I could; but He *can* help you. His 'is the power,' ask Him to help you."

After doing an errand for his mother, Ben picked up his book and slate and went up to his little room. Kneeling down by the bed, he repeated the Lord's prayer. When he came to—"Thine is the kingdom," he stopped a mo-

ment, and then said with all his heart, " 'And Thine is the power,' heavenly Father. I want power to know how to do these sums. There's no one else to help me. Lord, please give me power, for Jesus' sake; Amen."

God answered his prayer. He tried once more to work out those sums. After thinking over them a little while, he saw the mistake he had made in neglecting one of the rules for working the sums. He corrected his mistake, and then he found they all worked out beautifully. The next day he was head of the class; for he was the only boy who could say that he had done the sum himself, without getting any one at home to help him.

"And yet I was helped, mother," said Ben, "for I am sure my Father in heaven helped me." But that was not what the teacher meant. After this Ben never forgot the last part of the Lord's prayer. When he needed help, he knew where the power was that could help him.

—DR. R. NEWTON

THE THORN TREE

By EDNA EWING KELLEY

There is an old legend in Germany about a thorn tree that once grew in a dense forest. It was a strong, sturdy tree and nobody troubled it. But one day it became discontented.

"Why should I have hard, ugly thorns instead of leaves?" the tree complained. "I wish I had leaves of gold on my branches."

The next morning the tree found itself covered with leaves of gold, shining splendidly in the sun. It laughed for joy.

But a robber passed that way and greedily plucked every leaf. "Oh, dear!" cried the tree, stripped and bare, "I wish I had asked for leaves of glass."

And the next morning when the sun shone the tree was covered with tinkling leaves of glass that made a dazzling sight. It clapped its hands for joy.

But a storm came up and crushed the glass leaves into fragments.

"Oh, dear!" cried the shattered tree, "I wish I had leaves of green like other trees."

The next morning the tree was covered with leaves so fresh and green that they made a tempting sight. It shouted for joy. Then a herd of goats strolled by and nibbled every green leaf.

"Oh, dear!" cried the naked tree, "if only I had my thorns back again! Robbers don't touch them. Storms can't break them. Goats won't eat them. They are better than leaves for me."

The next morning when the thorn tree was again covered with thorns, it sighed happily. It was content at last with what God had given it.

—Florida Baptist Witness

SUNDAY IN JARVIS STREET

A number of visitors were in attendance at both services on Sunday and several commented on the good summer attendance especially at the evening service. The preacher at both services was Rev. Duncan Macgregor of Sault Ste. Marie. In the morning his subject was, "Protection and Reward". In the evening he spoke on "God Proves His Love". Mr. Macgregor's ministry has been much appreciated by the people of God.

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 9 August 28, 1955

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

THE APOSTLE'S REWARD

Lesson Text: 1 Corinthians 9:16-27.

Golden Text: "I am made all things to all men, that I might by all means save some."—1 Corinthians 9:22.

I. The Reward of the Christian Servant; verses 16-23.

Some of the Christians at Corinth followed one leader, others another (1 Cor. 1:12; 3:4). Feeling that they were competent to judge the merits of their respective favourites, they would doubtless criticize the other leaders. The Apostle Paul evidently suffered from such criticism on the part of some of the people.

At times the Apostle suffered persecution in silence, trusting that the Lord would vindicate him (Rom. 12:17-19). At other times, as on this occasion, when the testimony of the Gospel was at stake, he answered the critics. The language in verse 3 is legal and refers to the defence which a witness would make when examined in court (2 Tim. 4:16).

In answer to those who questioned Paul's right to call himself an apostle, he stated his credentials (verses 1, 2; Numb. 12:1-8). He was a true apostle (1 Tim. 2:7; 2 Tim. 1:11) in that he had seen the Lord and had been a witness of His resurrection (Acts 1:21-23; 1 Cor. 15:8; 2 Cor. 12:1, 2; Gal. 1:12). Moreover, their own salvation through his ministry was proof of his authority as an apostle of the Lord (1 Cor. 3:6; 4:15; 2 Cor. 3:1, 2; 13:3).

The second criticism concerned his right to receive support from the churches to which he ministered. Unfortunately, there are some men who enter the ministry merely for the sake of salary and worldly gain (Acts 8:18-23), but the true preacher or teacher seeks only the glory of God (Gal. 1:24; 1 Tim. 3:3). The Apostle Paul insisted that he was not exceeding his rights by claiming support from the churches to which he ministered; he and Barnabas were not under obligation to continue doing manual labour (verses 4-15; Acts 18:1-3; 1 Tim. 5:7).

But Paul openly declared that the Gospel was free; that it might be obtained as a gift from God without money and without price. He must, therefore, make good his claims, and see to it that people did not gain the impression that they must pay money in order to receive the message of the Gospel.

Thus, although the Apostle Paul acknowledged his right to support from the brethren, he did not frequently use this privilege, nor did he ever abuse it. He feared that he might be counted a burden to the churches (Acts 20:33-35; 2 Cor. 7:2; 11:7-9; 1 Thess. 2:6-9; 2 Thess. 3:8, 9), or that he might in some way hinder the testimony (2 Cor. 6:3; 11:10). He sought only their spiritual good (2 Cor. 12:14-19). Outsiders might think that he was desirous of receiving honour for himself, whereas he gloried only in the Lord and in His cross (1 Cor. 1:31; Gal. 6:14).

Paul would have the Corinthians know that no credit was due to him for preaching the Gospel; he was constrained by the love of Christ (2 Cor. 5:14, 15). He was not following his own selfish desires, but he was obeying the revealed will of God. If he should be acting of his own free will, which was not the case, he would have a reward, and to miss this would be mean woe. If he should be acting under a great compulsion — which was really the case, since he was the servant of God — then he was but doing his duty as a steward, and to be unfaithful would mean woe.

Paul's reward, then, consisted in his power to preach the Gospel free of charge to sinners, unhampered by any inconsistency on his own part. He would not abuse the privileges of an evangelist.

Liberty is not license (1 Pet. 2:16; 2 Pet. 2:19), but liberty is Christ's livery (1 Cor. 7:22). The servant of the Lord voluntarily restricts his personal freedom in order that he might not be a stumbling-block to others (1 Cor. 8:9-13;

10:29-33), but a true helper (Gal. 5:13). He will attempt to put himself in the place of others in order that he may lift them up and gain them for the Lord (Rom. 11:14; 2 Cor. 4:8-15; 11:22-30). The reward, as well as the motive of his loving service and condescension, was the salvation of others. He would share with his fellow-Christians in the glorious blessings which followed the faithful preaching of the Gospel.

II. The Reward of the Christian Athlete; verses 24-27.

The Apostle contemplated the possibility of losing this coveted reward. How sad it must be for one to be set aside who has formerly known the joy of seeing people brought to the Saviour under his teaching and ministry! to be conscious that blessing is being bestowed in which he might have had a share!

The competitor in the games would put forth every effort to win the prize (Phil. 3:14; 2 Tim. 2:5; Heb. 12:1, 2). He would willingly subject himself to discipline and curb bodily appetites, lest he be hampered in the race. If athletes thus exercise self-control to win a corruptible crown, the Christian servant must be willing to deny self, take up his cross and follow Christ, if he would obtain an incorruptible crown.

The use of the word "castaway" in verse 27 does not imply that the unfaithful Christian will be lost, since the Scriptures plainly teach the eternal security of the saints (John 5:24; 10:28; 29). He may, however, lose his reward (1 Cor. 3:15; Rev. 3:11). In the Greek the word translated "castaway" means simply "disapproved"; that is, "set aside as unworthy to win a prize".

Daily Bible Readings

August 22—The Greatness of Service	Matthew 20:20-28
August 23—More Blessed to Give	Acts 20:28-35
August 24—The Father Will Honour	John 12:23-26
August 25—Sent to Serve	John 17:13-21
August 26—Sanctified to Serve	2 Timothy 2:19-26
August 27—Shall See His Face	Revelation 22:1-7
August 28—Shall Enter into His Joy	Matthew 25:19-29

Suggested Hymns

Ye servants of God!
When Jesus comes to reward His servants,
Must I go and empty-handed?
O Master, let me walk with Thee.
Am I a soldier of the cross?
My gracious Lord, I own Thy right.

Attention:

**PROSPECTIVE MINISTERS, MISSIONARIES
PLAN TO ATTEND**

Toronto Baptist Seminary

Commence your Training NOW in a BAPTIST institution which for over 25 years has sent forth men and women well prepared in heart and mind.

Founder: DR. T. T. SHIELDS

President: DR. H. C. SLADE

Training is Scriptural, Evangelical, Scholarly
Degrees in Theology No Tuition Fee

Enlarged Faculty — Re-organized Courses
— Evening Classes —

Send for copies of new Illustrated Prospectus

For information, write:

The Registrar, Toronto Baptist Seminary
337 Jarvis Street, Toronto 2, Ont.