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LET'S TALK RELIGION

THERE is no subject in which men and women are more interested than that of religion. Wherever people gather this topic inevitably is mentioned, or discussed. Nor is the interest confined to any one class of people. Miners, farmers, drunkards, non-drinkers, rich, poor, Roman Catholics and Protestants, young and old are equally captivated by this all-engrossing theme. So let's talk religion! Let us sit down and in the next few minutes as you read these words, ponder this question of questions.

Where Shall We Begin?

Often a religious discussion will seem to cover a lot of ground, involve much talking, but, at the same time, arrive at no conclusion. Why is this the case? Is it not because all that is involved is an exchange of opinions, with no reference to any final authority. Typical expressions heard will be "I think so and so"; "I guess this is true", or "I hope . . ." There is no note of certainty.

The Bible

If we are simply going to exchange opinions, your opinion might be as good as mine, and mine as good as yours. Let us therefore go outside of ourselves to a final court of appeal. The Bible claims to be that final authority, and proves itself to be the very Word of God. So instead of wasting one's time exchanging *our* views, let us go to the Word, and see what *God* says on three great subjects—Man, Heaven, the Way to Heaven.

"To the law and to the testimony, if they speak not according to this word"; it is because there is no truth in it."

I. MAN

You are interested in yourself just as I am in myself, but neither of us knows himself or herself as does the Word of God. The Bible is a mirror which shows us ourselves just as we are, and does not seek to gloss over our many blemishes and faults. Here is how the mirror sees us:

"ALL have sinned, and come short of the glory of God" (Rom. 3:23).

"There is NONE righteous, no, NOT ONE; there is

NONE that understandeth, there is NONE that seeketh after God." (Rom. 3:10, 11).

"ALL we like sheep have gone astray; we have turned EVERY ONE to his own way" (Isaiah 53:6).

" . . . the children of wrath, even as others" (Eph. 2:3).

We could multiply these references one upon the other; but all bear the same infallible testimony. You and I, in the sight of God, have absolutely nothing with which to commend ourselves, or in which to take pride. We have sinned, and we still sin.

II. HEAVEN

Let us turn for a moment and consider what the Bible tells us about Heaven, and more specifically what it tells us about who shall be there. You are interested, and concerned about this matter, and so will really welcome this word which the Bible gives us from beyond the veil.

The Bible gives Christians many beautiful thoughts and comforting words about this final abode of those who are saved. We are told that there is no night there (Rev. 21:25); no tears, no death, no sorrow, no pain (Rev. 21:4), and the Lord Jesus Himself declares that He has gone on before to prepare a place for the believer (John 14:2).

Let us not be deceived, however, for the Bible clearly states that not all men shall go to Heaven. Indeed the Word of God is very plain in stating that you and I in our natural state (that is sinful) cannot be admitted to this eternal rest. Again let us see some specific scriptures:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he CANNOT see the kingdom of God" (John 3:3).

"Now this I say, brethren, that flesh and blood CANNOT inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

"And there shall IN NO WISE enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 21:27).

In short, the Bible says that we CANNOT enter Heaven unless there is a change in our natures. There can be no change on the nature of God, nor in the very essence of Heaven: THE CHANGE MUST BE IN YOU!

III. THE WAY TO HEAVEN

"Oh," you say, "that is very simple. All I have to do is to resolve to fix up my life and, then I'll be ready for Heaven". Even if you could reform to that extent (and you can't), what of the past? What of those sins of the past that defile and that can never enter that blessed abode? Furthermore, the Word plainly states that "by the works of the law (self-effort) shall no FLESH be justified" (Gal. 2:16).

Instead of aimlessly guessing, let us again turn to the Bible, and there behold God's way of fitting lost souls for eternal bliss. As we do hear the Word on this matter, let our attitude be not one of idle curiosity, but rather one of intense concern. May the Holy Spirit Himself speak through these inspired words!

"Jesus saith unto him, I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER BUT BY ME" (John 14:6).

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved" (Acts 4:12).

"Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16).

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

Briefly, the Bible declares that the way into the holiest of all, into the very presence and favour of God, has been prepared by the Lord Jesus Christ, when He took your place, and bore the punishment that was due you for your sins. He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

What Shall I Do?

If the Lord has impressed these truths upon your heart, you will now be concerned, and will wonder what you can do that you might be saved for time and for eternity. The Bible is again clear on this matter. Its message is:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Simply look in faith to Him and believe His Word when He declares that He died for you. If you do exercise such faith, you are saved and destined not for the grave, but for glory.

ROMAN TOLERANCE IN QUEBEC

A letter arrived to-day from our brother, Yvon Hurtubise, who is labouring in Valleyfield, Québec. He tells of priest-interference there. We pass the whole letter on that our readers might gain some conception of the conditions which confront gospel workers there:

"I am writing to let you know a little bit of news about the 'free' province of Quebec, or at least our small corner of it. Recently we placed an order with our local printer for a few thousand copies of the 'gratuit' slip we use in French evangelization — a free offer of a New Testament to all who desire it. On my way out of the office I noticed a priest there, and to my amazement received the following note the next day, with our sample copy enclosed:

"Nous regrettons ne pouvoir compléter cette commande. Il est coutume dans cet établissement de ne pas accepter les commandes qui ont trait a influencer en religion".

"A free translation:

"We regret that we cannot fill this order. It is the custom of this establishment not to accept orders dealing with influencing (people) in religion."

"We are enjoying some blessings and encouragements in the work here, although it is a slow grind in many ways. The Lord is able.

Yours sincerely,

Y. HURTUBISE."

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THE EDITOR'S CORNER

Elsewhere in THE GOSPEL WITNESS we have reviewed Dr. McIntire's latest book, *Servants of Apostasy*. We cannot urge you too strongly to purchase this publication. It will give you a comprehensive picture of the religious issues of the day and presents a clear-cut evangelical stand.

We have been grateful to the Lord for the number of new subscribers that have been added to THE GOSPEL WITNESS during the summer months. As the autumn approaches we look for even more each day. On one day of last week we received subscriptions from places as far apart as the Philippines and Alaska. Today a letter came from one who had been blessed through the reading of a GOSPEL WITNESS that had reached Nigeria in Africa!

"The Canadian Council of Churches—Whither Bound?" continues to enjoy a wide circulation. Many friends have ordered copies by the hundreds and dozens; and donations have been coming in to help us in this work. Over 10,000 copies have already been distributed. Continue to pray for this ministry.

A WORD TO OUR READERS

We publish THE GOSPEL WITNESS with the prayerful hope that it will be greatly used of the Lord to the spiritual benefit of everyone who reads its pages. If you have been especially blessed by the paper, write us and give us your testimony. If you have been saved, we shall be happy to send you suitable literature that you might be further instructed in the way of God. Do not hesitate but sit down and write to-day.

The Jarvis Street Pulpit

A TRUE CHURCH

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 15th, 1923

(Stenographically Reported)

"And the Lord added to the church daily such as should be saved."—Acts 2:47.

THE pen of inspiration thus sums up the further progress of that great movement which was initiated on the day of Pentecost. With the coming of the Holy Ghost a great multitude were saved, were baptized in the Name of the Lord, were added to the number of the disciples, and thenceforward it is said "the Lord added to the church daily such as should be saved."

It is well, I think, for us to try our religious conceptions by the teaching of the Word of God, to come back again and again to measure things by the divine standard. If we were to ask to-day for a definition of the word "church", if we were to ask for a description of this institution divinely ordained, I fear that in many instances the reply would be far removed from the simplicity of the New Testament. Now what is really meant by the church in this passage before us? Of whom was the church is made up? Of what was it composed?

I.

IN THE FIRST PLACE, IT WAS MADE UP OF PEOPLE WHO MAY BE DESCRIBED AS RECEIVERS; they were people who had received something which they did not possess by nature. It is said that "they that gladly received his word were baptized." They had offered a generous hospitality to the Word of God; they had not received it with reluctance; they had not yielded a somewhat hesitating consent to its teaching; but they had welcomed the revelation of God's purpose of grace as contained in the Word preached on the day of Pentecost: they had not only received the Word; but they had received it gladly, and they were made by the reception of that Word other than they were by nature.

A church, to fulfil the New Testament pattern, should be made up of people who have received something, not of souls who have given up something. The idea is, you know, that a church is made up of people who have parted company with everything that is really of value in life. But the great truth is that we have been enriched by our contact with the gospel; we have received something into our lives which we did not formerly possess, and that something is a word of revelation, a word of light and of leading, a word of life and of power. There is no place here for the idea which obtains in some quarters that people who know nothing of the great fundamental principles of the gospel, who have no experience of the new birth, and no knowledge of the spiritual import of the teachings of Christ, — that these should be gathered together and welded into an organization to bear the name of a church. A true church is made up of people who have received the Word of God, the Word of life.

I want to ask this evening how many of us have gladly received the word of the gospel? How often in dealing

with anxious souls have I observed the difference between those who have been touched by the Spirit of God, and those whose only interest is a sort of awakened mental curiosity! There are some who seem just to open the door a little bit, and say, "Yes, I will give a little attention to the gospel. What have you got to say?" But they receive the message of the gospel just as some people receive the agents who go round about: they just open the door a little bit to say "Good-morning", and the door goes shut again. But when it is a friend that is outside, the door is thrown wide open, and you say, "I am so glad to see you. Will you come in?" When the Holy Spirit has opened the heart of a man or a woman, as He opened the heart of Lydia, the door is thrown wide open, and there is a hospitable attitude toward the gospel, and you find people diligently inquiring into the truth of the gospel and anxious to be taught in the things of Christ.

Now whether you are in the church or out of the church, is that your attitude this evening? Are our hearts wide open to the reception of God's truth, because we cannot receive all the truth at any one time: we must be always receiving it, and we must be all receivers, and always receivers of the Word of God.

But in receiving the Word they had received Him of Whom the Word spake; they had received the Lord Jesus Christ: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." I am increasingly convinced of the necessity of holding fast by that scriptural doctrine that a church should be made up of regenerated men, of men and women and boys and girls who have received Jesus Christ into their hearts, who have received Him gladly, and who have given Him the first place; for if Christ is not first in the pew, there is just a danger that he may not be kept first in the pulpit. It is very easy, you know, to criticize ministers; there is not anything easier in the world than that; because all you have to do is to sit in the pew and pass judgment upon his deliverance. But you surround a man by a company of men and women who are half-hearted in the cause of Christ; or worse still, put into the membership of the church over which he is pastor men and women who have not received the Word, and who have not received the Son, and who are not subject to Jesus Christ, and let their influence begin to make itself felt in that church life; and it is an exceedingly difficult thing for such an one to be always and everywhere true to the gospel of Jesus Christ. There are some ministers of the gospel who have my profoundest sympathy. I remember standing on the platform once with one when a brother from the south gave an invitation and asked all those who were church members to stand; and this brother whispered to me, "I

wish he would not give the invitation that way because I think there are two or three hundred of my church members here" — it was in a large skating rink at a great union meeting — "they are not converted and they know it." I said to myself, "Oh, you poor soul, if you have to be shepherd of a flock like that where you have scores and scores of people who are nominally members of your church and who you yourself as the pastor say are not converted and they know it."

Let us remember that in apostolic days the church was made up of those who had received Jesus, who had been born again; and let us in this Jarvis Street Church be especially careful of that. I want to say to all those who have professed conversion during these services or at any other time, we welcome you into the fellowship of this church if you have first welcomed the Lord Jesus into your own heart; but in kindness to your soul, and in fairness to the church itself, we say again and again, we do not want anybody to come into the membership of this church who has not been made a new creature in Christ Jesus. The worst thing you can do for any man is to bring him into the church before he is converted: it is exceedingly difficult to reach him afterwards.

There was another thing about this apostolic church: they had not only received the Word and received Christ, but they had received the Holy Ghost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We are, I believe, in danger of making a great mistake just there. When Phillip went down to Samaria and preached the gospel there, the apostles at Jerusalem heard that Samaria had received the Word of God, and they sent apostles to Samaria in order that these new converts might be further instructed and that they might receive the Holy Ghost. When Paul came to Ephesus and he found a certain number of Christians there, he said, "Have ye received the Holy Ghost since ye believed?" These apostles had kept company with Jesus for years; they had sat at His feet; they had heard His Word; but now He has gone into the heavens, and for ten days they waited upon God until the Holy Ghost came and the power of the Holy Spirit came upon that assembled company of one hundred and twenty, and they "began to speak with other tongues, as the Spirit gave them utterance." And when it was noised abroad, the multitude came together, the gospel was preached, "and the same day there were added unto them about three thousand souls." But these men who preached the gospel not only preached Christ crucified, and risen, and ascended, but they declared that it was every believer's privilege to have Christ within in the Person of the Holy Spirit, in order that they might live the supernatural life by the power sent down from heaven. And that is very necessary: if we are to have Holy Ghost preaching in the pulpit, we need to have Holy Ghost living in the pews; we must continually teach our members that the New Testament Church should be made up of regenerated people who walk in the Spirit, who are filled with the Holy Ghost. Shall we all seek it? Shall we all yield ourselves to the teaching of God's Word to be filled with the Spirit, seek to yield ourselves to God as those who are alive from the dead?

And having thus received the word of the truth of the gospel, and having received Jesus after that fashion, and having received the power of the Holy Ghost, these men became great believers as well as great receivers. There was a sense in which they believed in order to receive;

there was a sense in which they received in order to believe; and having thus trusted in the Word of the Lord, and having become partakers of the grace of life, they believed with an unwavering faith the word of the truth of the gospel.

This company of people, then, was simply a company of regenerated souls who had been baptized in the Name of the Lord Jesus. In that apostolic church they were all baptized: "They that gladly received the word were baptized;" and if we are going to abide by the teaching of the New Testament we shall have to insist upon that. I have read that hundreds of times — "they that gladly received the word were baptized" — but as I was going along the street this afternoon that word came to me, and I said, "Ah yes, I understand now the difference between certain people who profess to believe." I meet with a great many people who say, "Yes, I have received the Word; I believe on the Lord Jesus Christ." "Well, will you do as He tells you to do? Will you be baptized?" "I do not know about that. I am a Methodist — or a Presbyterian, or an Anglican, or something else — I am not sure about that." But on the other hand when you find one whose heart has been thrown wide open to the truth of the gospel, he is likely to say, "Well, I do not know much about the Word yet, but if I find it in God's Book, I will do what He tells me to do." "They that gladly received the word — they who were made happy by the reception of Christ; they who had yielded themselves to the Holy Ghost to be led into the truth of the gospel, to do whatever the Word of God teaches — they that gladly received the word were baptized." Is that how we have received the Word? Are we ready just to obey His commandment?

II.

And what followed? IT WAS A CHURCH IN WHICH THE LORD FOUND PLEASURE. Sometimes you read in the newspaper about a certain church that is very popular; and it is nice to be popular if at the same time you may be true. I remember some years ago one of the Toronto papers had a lengthy article in which it described certain of the churches of Toronto and their ministers; and I think they included Jarvis Street. They told what the different churches and preachers were distinguished for; and there was one minister, I remember, of whom it was said that his duties were mainly social. I do not know what they meant — whether they meant going to afternoon teas, I do not know; but he was a sort of social figure, and he was pastor of a church which was said to be very popular. One thing I am sure of in respect to this apostolic church, it was a very popular church; *but it was very popular in heaven.* There were messages going up from that church all the time; there was not a day passed but some news reached heaven from the First Baptist Church of Jerusalem. (They did not call it a Baptist church, but that is what it was. We do not care what they call us, do we? I do not care a twopence for the name.) But one remarkable thing about this church in Jerusalem was that messages were going up to heaven every day; and I believe that that first church was very popular with the angels. I believe the angels like to have lots to do, and that first church in Jerusalem kept the angels busy going on errands of mercy, sent of God to answer the prayer, the volume of prayer that was going up all the time; for they continued in prayer; they were always talking to heaven. You know it is said of the angels, "Are they not all ministering spirits, sent

forth to minister for them who shall be heirs of salvation?" I think we do not give sufficient attention to that scriptural doctrine of the ministry of angels. It is true we are blessed with the Comforter; but there is a real ministry of heavenly spirits, and they are sent by God Himself "to minister for them who shall be heirs of salvation." That is why some of us live long enough to come to Christ: if God had not given "his angels charge over us, to keep us in all our ways," some of us would have committed suicide by our sin; we should have tumbled over the precipice; God only knows where we would have been. But He has encamped round about us, and led us at last to His feet. I am ambitious that this church should live in close contact with heaven, that we should have commerce with the skies; and if we do not give the newspapers very much to say about us, perhaps it is a good sign when they leave us alone. But if we do not give them much to say of us, we can at least keep the angels busy; and the church that is busy doing the Lord's work, preaching the gospel of God's grace, pushing the interests of the Church of Christ — the kingdom of God upon earth — that church will be heard about in heaven. I say, that the Lord had special favour toward that church, because when He wanted to put somebody in a place where they would be well taken care of, He added to that church. Somebody says, "You know I found somebody without a church home. He said he was spiritually hungry, and I told him to come to Jarvis Street." Well, that is fine; but do you know we have had that happen here again and again? We have had people come and say, "The Lord told me to come to Jarvis Street. The Lord sent me here." Why all the people who came to that first church in Jerusalem were sent by the Lord: "The Lord added to the church daily such as were being saved." And I believe that when a church pleases God, when its members are living in vital relationship to the Great Head of the Church, He will see to it that the church is multiplied: it will increase; it will grow; the Lord will add to the church.

Now that is the sort of members we want. Sometimes we get church letters and we read that a certain person is a member in good standing of a certain church, and "is hereby affectionately recommended and dismissed to your fellowship." We read the letter and say, "Yes, these good friends have certified to his standing. Now on our recommendation receive them into your fellowship." That is how it ought to be. Sometimes perhaps a letter is granted when it should not be; sometimes sufficient care may not be exercised in granting letters; but you know if we could get a letter direct from the Lord, written by Him, saying, "I have examined this man, and I know he is saved, because I have his name written up here in the Lamb's Book of Life; he has received My Word, he has received My Son, he has received the Holy Ghost, and I know he is a member of the body of Christ,"—if we had somebody recommended to the membership of this church after that fashion, and I would say to the members of the church, "Will you recommend that we receive him into our fellowship," you would put up both hands, and you would say, "That is the kind of member we want." We would not stop to ask him whether he had intellectual capacity, whether he had possessions, or whether he had any social standing: if we could receive somebody into the membership of this church recommended to our fellowship by heaven itself, we would say, "We have a real addition to-day." That is just what it ought to be; and if we so wait before God, He will do

just that. You will remember He said once to the Apostle Paul, "I have much people in this city. I will find them out Paul; I will call them; I will speak to them so that they will hear me:" "I am the good shepherd, and know my sheep, and am known of mine." "I have much people in this city;" and the Lord has much people in this City of Toronto; and I verily believe that He will add to this church men and women after His own heart, whom He has selected, having made them new creatures in Christ Jesus. What a wonderful church that would be! North on this street there is a large building in the course of erection, a collegiate institute; and I remember back in the winter I saw them taking a great boiler, almost before the walls were up, and putting it right in the centre of that great building. The plan of the whole structure had been in somebody's mind, but it had been reduced to paper, and they were following that plan. By and by the finished structure will just represent the conception which the architect had from the beginning. I am positive that just as the tabernacle was built after the pattern shown in the mount, and as the temple was built from a divine pattern, the Church of Christ is built according to divine specifications. Jesus said, "Upon this rock I will build my church." He is the builder; He knows how to build it; and He will be careful of His material; He will build upon that foundation only the living stones: we shall be "built together for an habitation of God through the Spirit." From the natural conception of things we think we can organize things and we can do our own planning; we will go here and we will go there; we will get all the material together, and then we will build a church. Nobody but God can really build a church: "Except the Lord build the house, they labour in vain that build it:" except the Lord add to the church, the church had better be without additions altogether.

I wonder, my friend, if you have received the Lord. Is there somebody here this evening who has received His Word, who has received the Saviour, who has received the Holy Spirit? Are you going to be numbered among the company of disciples?

I do not believe the Lord is speaking here of any mystical church; He is speaking of that body of believers in Jerusalem: "And the same day there were added unto them about three thousand souls." It was the only church they knew; it was the local assembly: that is where the church began. There is a sense, of course, in which the word 'church' in the New Testament includes all the members of the body of Christ; but it is used in this sense — not of that mystical body — it is used here in the same sense exactly in which we speak of Jarvis Street Church: "The Lord added to the church daily such as were being saved."

If we have thus received Him, may we not ask ourselves the question whether the hand of the Lord is upon us, and whether the hand of the Lord is placing us upon the walls of His great building.

III.

Now, just this word. HOW DID THE LORD ADD TO THE CHURCH? How very simple it is! He inspired His people to pray. They continued in prayer. If you and I can do the business, then there is no use of our wasting our time praying about it; but just in proportion as we realize this great truth that the Lord is the builder of the house, shall we lay special emphasis upon that privilege of prayer, and continue instant in prayer. And it was by this means that the Lord added to the church.

They not only prayed but they testified: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." It was by means of human instrumentality and the testimony of those whom God had saved that the church grew and increased; but it was just as truly the work of God as though He had done it without human instrumentality at all. He will add to the church just as we go about our business. I believe with the most Calvinistic of you that salvation is all of grace, that it is the work of the Lord from beginning to end; and I believe we should pray and trust in Him as though it were absolutely beyond our power to do a thing toward it; yet, on the other hand, I am sure that God is pleased to use human instrumentality, and you and I ought to be always at it, testifying, preaching, urging, exhorting, doing every thing we can to bring people to Christ, just as though every thing depended upon our effort. And just in proportion as we allow the Spirit of God to make us active, this result will follow, and the Lord will add to the church, not occasionally, but daily. There will be daily additions, I believe the church ought to be like that tree of life in the New Jerusalem: it ought to yield its fruit continually, and not only at rare intervals.

And further, "The Lord added to the church daily such as were being saved." Somebody says, "Well, if that be so, let us get all the people into the church so that they will be saved. Then when you bring them under religious influences, they will be brought to Christ." That is not what the text means. It means, The Lord added to the church such as were in the process of being saved. Somebody says, "I thought you would be saved once and for all." Yes, and no. It depends upon what you mean by salvation. You remember that striking word of the Lord Jesus. He said, "She remembereth no more the anguish, for joy that a man is born into the world." A babe is born into the world, but the babe has all the potentialities of manhood, the babe is a potential man; and I think the mother conceives of him as a full-grown, mature, symmetrically developed man, and rejoices not only in the child as he is, but as he is going to be in the days to come. Salvation begins with a birth, but it does not end with a birth. We are born again, and "as new-born babes, desire the sincere milk of the word, that we may grow thereby." And just as surely as the new-born babe requires care and nursing and every protection, so do the babes in Christ require care; and I do not believe the Lord will really give such spiritual children to any church that is not prepared to care for them.

He added them to this apostolic church daily because there was the right temperature; there was the right spirit; there was that spiritual solicitude for the welfare of others which will always characterize the man or woman who is walking with the Lord Jesus. Thus, that apostolic church was the divine workshop in which God was bringing to maturity his own divine workmanship,—"such as were being saved." What are we in the church for? There is a sense in which it is correct to say that we are in the church to be saved. We are saved by an act of divine grace; we are justified by faith, and have peace with God; we are given eternal life when we are born again; but from that moment we are to "grow up into him in all things:" hence, we ought to be in the church. The place for newborn babes is in the church. Somebody here says, "I am going to wait. I am not going to join the church until I am full-grown." No, the church is for such as are being saved, in whom the Spirit of the

Lord is working day by day, instructing us in the Word of His truth, and causing us to "grow up into him in all things."

I believe that is what God is planning for us here in Jarvis Street. I hope that we shall just cultivate the habit of spiritual discernment, carefully observing the little ones growing. I am rejoiced to hear of conversions; but you know there is something else that makes me almost as glad, and that is when the babe begins to talk. Have you not been thrilled again and again when some one you know, who is a Christian, and who has had a great struggle to confess Christ, and has not managed to do it for a long time, gave his first testimony for Christ? You have been, well, like a mother. I have heard them say again and again, "Johnny began to talk when he was one year old; but the other is a little more backward; it was a long while before he began to talk, and he does not talk very well now." It is so in the Lord's family. Some begin to talk quite early, and it is fine to hear them saying "Abba Father"; it is glorious to hear them speaking the praises of the Lord Jesus. But some others are a little longer in learning to talk; and when at last the gift of speech comes, and the tongue is loosed in praise for the Lord Jesus, isn't it a glorious thing? You have seen a mother with a family of little children, for whom she did every thing. They were just little tots, and no one could help the other. But by and by, in a few years, she has a company of young men and women around her, and she has liberty and leisure. And you say to her, "You have such a big family, how do you manage to get out?" She says, "That is how I manage. You know I have fine sons and daughters who will take the responsibility off my shoulders. They say, 'Mother, you have had your share. We will carry the burdens now'". You do not expect babes in Christ to carry very heavy burdens, but you do not want them always to be babes. And it is one of the joys of life to see young Christians growing up. One comes along and says, "Can't I take something? Put it on my shoulder." Some Sunday morning he comes to the Superintendent of the Sunday School, and he says, "I am beginning to think that I can teach a class myself. Will you let me do something?" And so he begins to find out some opportunity for service. One after another growing up into Christ gradually takes on new responsibilities until you hear the older members of the family just glorifying the Lord. That is what this text means. The Lord added to the church a company of new-born souls, and then they began to grow; and in the process of growing up into Christ they were being saved, gradually conformed into His image and likeness, and being prepared for that glorious home, where "we shall be like him; for we shall see him as he is."

Shall we be ambitious then to take our place in the family with our older brothers and sisters? How often you have seen the little boy and girl eager to help, and no wise father or mother discourages them. I just want to say this word to you older Christians. I do not know that any of you need it; but I was talking the other day with somebody about the habit we sometimes are in danger of forming, of criticizing the speech of each other. One went to Nathanael, and he said, "We have found him; of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Now you know if some people had been present he would have got a club on his head at once; and he would have been told that he had not found him at all, which is perfectly true, but he had not learned that yet. From his point of view,

he had found the Christ, and he was speaking from his own experience as he knew it. And Jesus did not find fault with him. What if some very learned man who always speaks with absolute accuracy has a family of children, and his little boy tries to talk; with the greatest possible effort he pronounces a word that he heard his father use, and what if his father says to him, "Don't you dare let me hear you say that again. That is not the way to pronounce it." If you treat a child like that he will be dumb; he will never talk at all. Let him talk baby-talk first. After a while take him to the dictionary and teach and train him; and by and by he will be just as great a theologian as yourself; and he will be accurate in his speech. But we must cultivate the habit in a growing church of being very kind, and very tender; and very gracious with the babes in Christ. If stumblingly and stammeringly they give their testimony, if it is not correct, so long as you know the heart is right, just praise

God they have found speech. And if they are wrong at any time, do as Aquila and Priscilla did with the eloquent Apollos. They went to him, I think, and they said, "Will you come home to dinner with us?" They did not go around and say, "This man does not know what he is talking about." They took him to their home, and they said, "We greatly enjoyed what you said to-day, and it is all true as far as you went; but there is another aspect of the truth you have not seen. Will you sit down and let us talk to you about it; and they expounded unto him the way of God more perfectly; until the day came when the mighty Apostle Paul was not ashamed to be put in the same class with Apollos.

That is a conception of the church which I think we ought to cherish; and if we do, the Spirit of the Lord being among us, we, too, shall be favoured of Him, and the Lord will add to this church daily such as are being saved.

Will Anglicans Pray for the Dead?

THE proposed revision of the Church of England's Book of Common Prayer has attracted considerable attention in church circles and has even merited some space in the secular press. We have on hand a draft copy of this prayer book and have noted with interest some of its contents. While we ourselves have no time or use for such a mechanical (though beautiful) contrivance, we do recognize that it is used by thousands of Anglicans here in Canada and so in a measure reflects their beliefs:

Perhaps some will be under the impression that the proposed changes in the prayer book are merely changes in expression. We for ourselves had felt that this was the case until we noticed a letter to the editor in the columns of the *Canadian Churchman*, the national magazine of the Church of England in Canada. The correspondent to that magazine draws the attention of the editor to the addition of *prayers for the dead* in the funeral service. He rightly maintains that "the prayers for the dead printed in the proposed revision of the Book of Common Prayer, if finally adopted, will mean a change in the doctrine of the Church, for they cannot be separated from the teaching which lies within them."

The practise of prayers for the dead is both pagan and Romish. Yet increasingly we hear the demand for this unbiblical form. Dr. Stanley Russell, the *Toronto Star's* church columnist recently urged a return to such prayers. Now we find that the Church of England is going to endeavour to include them in the new Prayer Book. We sincerely trust that any Anglicans who are even remotely acquainted with the Word will rise up and condemn this Romish move.

These prayers are included in the burial service as *optional prayers*. This was probably done to soothe the feelings of evangelicals who would object to the inclusion of such Roman grave-clothes in the actual service. Prayers for the dead could not be entirely omitted, however, lest the high Anglicans (Roman Catholics with another name) should be offended. Hence in a compromise move prayers for the dead are in the "optional" section under the heading — "Additional prayers which may be used here or at the graveside."

The following are quotations from some of these prayers for the dead:

"Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love..."

"Give rest, O Christ, to thy servant with thy saints, where sorrow and pain are no more, neither sighing, but life everlasting. Amen.

"O Father of all, we pray to thee for those whom we love but see no longer. Grant them thy peace; and in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord, Amen.

Priest. Rest eternal grant unto him, O Lord.

People. And let light perpetual shine upon him.

Just what does this signify? First of all it confirms our fears that there are more Protestant leaders upon the road to Rome than we would care to realize. Romish Church architecture, liturgies and vestments are assuming a new place in the dissenting Protestant churches which would have decisively rejected them only a few years ago. The ecumenical leaders speak more and more in terms of endearment and regard for their "Roman Catholic brethren". Some have even described the Reformation as a tragedy! Now one major Protestant church contemplates having prayers for the dead!

Again we see within the Anglican Church the ascendancy of the "high churchmen". These gentlemen who would ape Rome, be called "Father" and would hear confession represent a considerable party within the Church of England. Undoubtedly this concession was made to appease them and so would confirm our contention that the semi-Romanists are more in number than is generally recognized.

The addition of "prayers for the dead" would also indicate that those who are responsible for the revision must feel that the evangelicals in the Church are not the force that once they were. Hence this practice that would be repugnant to a Bible-believer is to be added in the belief that the evangelical party is so weak that it will render no real objection. Truly this is a sad thought and one that must affect every believer of whatever denomination. Does the Anglican Church have no more Bishop Ryles? Is there to be no voice from within that communion to protest the wholesale importation of Roman error? Let us not hear of any evangelicals taking refuge in the fact that these prayers are *optional*. The writer

in the *Canadian Churchman* rightly declares — "Why should this teaching be optional if it is not true? Why should it be permitted if it is not true?"

All the arguments urging prayers for the dead are swept aside by the verdict of the Word of God. This life is the arena of decisions and on the other side of the grave men are beyond our help for their destinies were sealed forever before soul and body parted asunder. Hence prayers for the dead are both unscriptural and futile.

SATAN SIFTS: JESUS PRAYS

By W. A. Sampson

Luke 22:31, 32

WHEN Jesus predicted Peter's denial He warned him by saying, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Then He added for his comfort these words—"But I have prayed for thee, that thy faith fail not" (Luke 22, 31, 32).

It is evident that Jesus regarded Satan as a person. Peter was exposed to the attack of this superhuman, evil person. Elsewhere Jesus describes him as the "evil one" (Matt. 13:19,38), a "liar" and "a murderer" (John 8:44), terms which only have relevance when applied to a person.

Jesus knew perfectly what were the intentions of Satan regarding Peter. His plans were as well-known to Him as were the reasonings of the scribes who witnessed the healing of the palsied man (Mark 2:8). Peter was marked for an all-out attack, and the moment to strike was drawing near. While Satan is neither omniscient nor omnipresent he knew quite a lot about Peter and kept him under close observation. He certainly knew where Peter was most vulnerable and the best method of exploiting his weaknesses.

Peter himself was totally unaware of this forthcoming onslaught of the devil. True, he believed in a personal devil, the adversary of both God and man. He knew that he might expect to meet with temptations of varying kinds and degrees if he sought to follow his Master faithfully. But he had no idea, until Jesus warned him, that he would be exposed to such a well-planned and cleverly-executed attack which would result in his greatest spiritual defeat. In the defection of Judas the apostolic band had already suffered a major defeat at the hands of Satan, and he was preparing an attack on Jesus Himself. The other apostles, and especially Peter, are not to go unscathed. Satan would prove that even the best of them were weak and prone to failure.

Satan still continues to sift the people of God. Let a man profess his allegiance to the Lord Jesus Christ and endeavour to conform to His teaching and he will very soon discover that he is being opposed by unseen spiritual forces. Temptations, numerous and severe, are encountered: He soon begins to learn that he "wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Thus the sifting process goes on. God permits it so as to test our sincerity and the reality of our spiritual experience. When the children of God find themselves beset by trials and temptations, they discover whether they really love Christ for His own sake; whether they reckon spiritual things to be the highest good; whether

they really desire complete deliverance from sin; whether the glory of God is the end of all their endeavours. Only the wheat will survive the sifting: mere chaff will be carried away.

Satan, however, had not the field to himself. Poor, weak, unsuspecting Peter was not to be left entirely at his mercy. Jesus knew the nature of the sifting which his servant must undergo and what the result would be, and so He comes to his aid. While Satan sifts, Jesus prays. Special definite prayer was made to His heavenly Father on behalf of Peter. As Jesus interceded for Peter in secret his name would be mentioned, his weaknesses would be enlarged upon; the devastating effect of the temptation would be emphasized and a strong plea for Peter's preservation through it all would be made by the Son to the Father. How earnestly and persistently the Master prayed for His servant in this great spiritual crisis which was now almost upon him! He does not pray that Peter will be kept from denying Him, but He prays that his faith will not fail, that that is, that it will not fail entirely. In denying His Lord, Peter's faith had suffered a partial eclipse; and only the loving intercession of Jesus saved him from complete apostasy.

Jesus still carries on this same ministry of intercession for all His true disciples. As He prayed for Peter personally, so He prays for them. Each one can take His loving assurance to Peter as a personal message—"I have prayed for thee, that thy faith fail not." There is so much to shake our faith in God and cause us to question the reality of His interest in our poor, insignificant selves. The state of our own souls, the state of the church, the state of the world at times lend support to the whisperings of unbelief, and our faith in a loving, merciful, covenant-keeping God is subject to severe strain. There may be occasions when faith does fail and a true believer finds himself in spiritual darkness, lonely and isolated, and without that comforting sense of his Heavenly Father's presence. He can rest assured, however, that his faith will not finally fail. No matter how painful or perplexing or disappointing the experience may be, he should never despair of God's grace. That will never be withdrawn. It was not withdrawn from Peter, grievous though his sin was. The intercession of Jesus ensured that, no matter how great the shock to a believer's faith may be, it will not be totally eclipsed.

The Saviour knows what lies ahead for each of His followers. He is fully acquainted with all the desires of Satan concerning us. There may be severe "sifting" coming our way, but He who knows all that will befall us, has prayed that our faith will not fail. And that prayer will be answered.

—*The Irish Evangelical*

SEMINARY OPENING

On Monday, September 19, the students and the faculty of Toronto Baptist Seminary will gather in the Seminary building for registration and a time of fellowship. This date will mark the opening of the new Seminary term. A good number of students have already made application and inquiries still are coming to the office. It is not yet too late to make your application. If you feel called of the Lord to full time Christian work, we would commend this school of the prophets to you. Here the teaching is evangelical, Baptist and scholarly. For free information write The Registrar, Toronto Baptist Seminary, 337 Jarvis St., Toronto 2.

CHRIST CRUCIFIED

"To believe in a crucified Palestine peasant is an extremely difficult act of the mind." — *Newspaper quotation of a statement of a Philosophy professor.*

AT THE Couchiching Conference on Public Affairs Dr. George Grant, professor of philosophy at Dalhousie University delivered an address in which he attacked not only certain individuals but also fundamental tenets of the Christian faith. We realize that one cannot absolutely rely upon newspaper reports for often statements are misconstrued or taken out of their context. Both Toronto evening papers, however, attribute to this gentleman statements which, if correctly reported, represent the typical attitude of the natural man to the gospel.

The *Toronto Telegram* quotes him as saying: "To believe in a crucified Palestine peasant is an extremely difficult act of the mind." In touching this same subject *The Toronto Star* quotes him as follows: "It is too broad and empty a proposition to say that through a crucified Palestine peasant, eternity is revealed in a unique way."

When a Christian first reads such a blasphemous statement, he is shocked but then after a few moments of thought the feeling of shock gives way to one of understanding for the Word of God clearly declares that these statements represent the natural and inevitable expression of the natural man. In writing to the Corinthians Paul declares:

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. (1 Cor. 1:18).

Despite all his boasted culture, our advanced education and our philosophy, man has advanced not one whit beyond the position here described by Paul. Still to the unsaved (learned or ignorant) the preaching of the cross is foolishness or to quote the professor, "too broad and empty a proposition".

The fact that the Bible so accurately portrays human nature and predicts the attitude of unregenerate man makes the believer marvel the more at its contents. The more we grow in the Christian life and the more we observe and hear the sayings of the critics, the more we are constrained to declare of the Word —

A glory gilds the sacred page
Majestic like the sun,
It gives a light to every age,
It gives but borrows none.

This minimization of the cross of the Lord Jesus Christ is not confined to a professor of philosophy; unfortunately even many professors of theology, ministers, ministerial students and professed leaders of the churches share this contempt. The unsaved man in his pride will simply not humble himself to believe that there was any need for this transaction of the ages that occurred at Calvary. Man does not want to believe that his hopes of heaven are confined to the act of Another. That must not be! And then the little mortal shakes his puny fist at heaven, and peevishly asserts his objection to this great fact that "there is none other name under heaven given among men, whereby we must be saved."

In order that we may refresh our minds with the centrality of this precious truth, let us look at some of the declarations of Paul about the gospel. Certainly the

apostle Paul is more qualified to speak on the content of our message than is any modern professor of philosophy or anyone else. Since we receive our message from the Word of God and not from any "forum of the learned", let us hear what Paul says of the cross.

Romans: For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. (Rom. 1:16).

1 Corinthians: For I determined not to know any thing among you, save Jesus Christ and him crucified. (1 Cor. 2:2).

Galatians: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Gal. 6:14).

Ephesians: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. (Eph. 2:16).

Such declarations could be multiplied for throughout the whole of the Word of God is woven the story of the sacrificial and substitutionary death of the Lord Jesus Christ upon the cross.

Let the world scoff at this truth and let those who flatter themselves that they are learned do all they will to subvert the power of the cross, still we must merely pity them and see in their attitude the fulfilment of the Word of God which declares that "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned." (1 Cor. 6:14). For ourselves we rejoice with Paul that to those who are saved the cross of Christ is a mighty demonstration of the power of God and the wisdom of God. (1 Cor. 1:24). If these words fall beneath the glance of some reader who is not a Christian, may we commend the Lord Jesus Christ to you? This one of whom we speak is not a "Palestine peasant"; He is the God-man. Jesus Christ who left heaven's glory to go to a cross that He might die in your place, the just for the unjust. Today He beckons you — "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Is. 45:22).

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

POWER OF LOVE

In Chicago a few years ago, there was a little boy who went to one of the mission Sunday-schools. His father moved to another part of the city about five miles away, and every Sunday that boy came past thirty or forty Sunday-schools to the one he attended. And one Sunday a lady who was out collecting scholars for a Sunday-school met him and asked him why he went so far, past so many schools. "There are plenty of others," said she, "just as good." "Ah," he said, "they may be just as good, but they are not so good for me." "Why not?" she said. "Because they love a fellow over there," he answered. Ah! love won him. "Because they love a fellow over there!" How easy it is to reach people through love.

—MOODY

A Devotional Study in Revelation

by Dr. R. Dubarry

CHAPTER TEN

THE FOUR HORSES: A REVELATION OF THE EARTHLY CONFLICT OF A HEAVENLY CAUSE

THE interpretation of the first five chapters of Revelation was greatly facilitated: (1) by the transparency of the figures; (2) by the words which introduce and accompany those figures; (3) by a context of historical facts.

From the sixth chapter on, the figures used grow gradually obscure. At the same time they rarely refer to past or present facts but mainly to future events; which cannot be verified by ordinary means. Then too, the words of introduction are very concise and sometimes very obscure. We therefore plunge here into the high waters of prophecy.

Let us again remind our readers that we cannot see in the progressive unfolding of the apocalyptic visions a strictly chronological order. Between the starting-point and the evident goal of the revelations considered as a whole, we distinguish several groups of visions, each of them manifesting one aspect of the divine action. These groups do not necessarily follow one another in chronological succession. They may be either partially, or entirely, simultaneous. Even within one group, the same simultaneousness may exist between the various points or figures which that group contains.

We believe that the above remark particularly applies to the opening scenes of Revelation 6, where the four riders seem to represent four simultaneous—not consecutive—orders of facts.

In verses 1-8 we see the effects on earth of the heavenly enthronement of the Son of God on Ascension Day. When that decisive event took place, important operations pertaining to the celestial conflict must have transpired on earth.

The opening of the first four seals would therefore be a revelation of the four main aspects of the upheaval brought about in our world by the new position of the Son of God.

His redemptive work will henceforth be performed by other means than those of His earthly ministry. The saving virtues of that ministry will be communicated to the world by the preaching of the Gospel. But the transforming action of this new energy will provoke reactions from hostile powers. This situation without any historical precedent could not be better represented than by the four warlike horsemen. The biblical description of the horse strikes us as lending full support to our interpretation. If we turn to Exodus 15:1, 21; Job 39:19-25;

Isaiah 31:1; Jeremiah 12:5; Zechariah 1:8 and 6:1-6, or to any other similar passages, we shall always find that the horse is depicted throughout Scripture as a vigorous and fearless animal, remarkably fitted for war. In the light of the above consideration, we shall now consider the opening of the first four seals.

It is at once an imposing and comforting sight to behold here the first act wrought by the sacred hands pierced for us as they receive from the sovereign right hand of the Father the book symbol of the royal investiture. "See my hands!" the glorified victim seems to tell us. And as those hands which speak of suffering and of majesty open the mysterious seals, the testimony of Thomas forces itself upon our minds "My Lord and my God!"

I. The White Horse

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

Zechariah, whose vision concerning the horse we have already mentioned, is the prophet to whom we shall first listen: "Behold, thy king cometh unto thee . . . lowly; and riding upon an ass, and upon the foal of an ass." But here, it is not any more the humble ride from Bethany to Jerusalem. It is a heavenly visitation, whose tremendous effects the whole earth will feel.

There is no doubt that the reference is to Jesus Christ, for we also read in Revelation 19 of a white horse—certainly the same as that mentioned in connection with the opening of the first seal. The profusion of titles given to its rider is found nowhere else: "Faithful and True, the Word of God, King of Kings, Lord of Lords." The fact that the white colour is generally associated with the idea of holiness and is constantly linked to all that is honourable or divine, confirms the fact that the first rider in Revelation 6 is truly the Son of God.

We reach the same conclusion when we consider the scriptural references to the bow. The arm which makes the arrow go from the archer's hand to the goal aimed at, is a faithful representation of the most efficacious means to introduce into the world the salvation of God through the preaching of the Gospel. Now, Scripture describes elsewhere, under the figure of a bow, the instrument necessary to the spreading of the divine thought and will.

The fact that the first rider receives a crown confirms again, in the light of chapter 5, that Jesus Christ is here depicted. He goes forth "to conquer" because He is the new Sovereign of heaven and earth. Among the numberless warriors going forth to conquer, the Son of God alone can be the object of the prediction, for not only does He go to conquer but He goes "conquering".

At the threshold of the following prophecies, such a vision was indispensable. And the advent of the Gospel in the world, the source of all subsequent conflicts in the Christian era, could not be accompanied by a more significant and clearer prediction of triumph.

II. The Red Horse

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from earth, and that they should kill one another: and there was given unto him a great sword."

The Master's prophecies are perfectly clear concerning the effect of His teachings upon the world: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. . . Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." (Matt. 10).

If the facts had not come to prove the truth of those words they would seem unbelievable. How could such a benefactor of mankind as the Lord Jesus Christ foresee and dare to predict that so marvellous a Gospel would be the object of such hostility?

But the Gospel is opposed to all that pertains to the natural man. In the realms of thought, ethics, practical life, ambitions, religion, the message brought by Jesus Christ is utterly revolutionary: thus it can be legitimately expected that it should provoke vigorous and continuous reactions. History has proved it: the Gospel has always met with a quasi-universal opposition.

This instinctive incompatibility is verified in the case of the Jews. The Book of Acts gives a striking picture of their spontaneous as well as persevering animosity, in all places and at any moment. But at the very first, the Gentile takes the same rebellious attitude towards the Gospel. The Adversary then stirs up heresies and doctrinal controversies. Later, he creates a degenerate religious community, that he might more effectively fight its pious elements. In every domain the evangelical truth therefore meets with opposition. And even when it overcomes, the following generations too often forsake the sound spiritual position of their elders.

The victories achieved by the Gospel in the Pagan lands are always obtained after severe struggles, and Satan endeavours to take his revenge by introducing through the door thus opened by the Gospel, the vices and the seductions of the falsely called "Christian" civilization. By opening the understandings of men, the Gospel gives the Enemy an opportunity to divert men's thoughts from the truth and the good, through a thousand vain inquiries outside of the Word. By bringing to those enlightened lives a greater earthly prosperity, the Gospel also paves the way to the worldly temptations and to the conflicts which those temptations generate. By giving a right importance to the least act, the least thought and the least word of divine origin, the Gospel inevitably makes of those things an occasion for dissension between people

who could have otherwise lived together in a peaceful indifference.

Thus we can conclude that the advent of the red horse does not indicate the bloody wars, which will rather be the object of the prophecy of the fourth seal and of subsequent predictions. The second horseman was given the power to "take peace from earth" by gradually favouring the clashing of ideas, then of individuals, then of systems, then of groups. This vision of the red horse primarily symbolizes that *spiritual* struggle, and the cold war which precedes it. At the root of this conflict is found the fundamental opposition between the natural and the regenerated man. That opposition has, sooner or later, inevitable repercussions in the great political conflicts. For all the murderous wars of the present era have in the last analysis originated in the debate between the Christian ideal and the world's ideal, that is, between the flesh and the spirit.

Our prophecy concerning the things to come would have therefore been incomplete, and in many respects inexplicable, if it had not been introduced by this austere principle: "Not peace, but a sword!"

III. A Black Horse

"And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

This vision cannot represent famine since to the rider on the pale horse is given power to kill "with hunger". We believe that the explanation is to be found in the contrast between the free Gospel and the ruthless acquisition of earthly possessions. This conflict between God and Mammon is certainly a major characteristic of the Christian era. Whereas, in the regions where the Gospel has not yet found access, the transactions are usually made by means of natural goods, the widespread use of money generally coincides with the beginnings of the "Christian" civilization.

However, the main originators, promulgators, and beneficiaries of that instrument of division and of dominion are not the Christians, but the Jews dispersed after the destruction of their city and temple. In their misfortune, they instinctively made use, for their safe-guard and prosperity, of the mental keenness which they had acquired through their contact with the divine revelations. Israel therefore sought after all the advantages which money can offer, with prodigious ability and matchless success. Following in his steps, the degenerate Christianity has misused the facilities it owed to the Christian culture and has specialized in the greedy pursuit of lucre. This invention of currencies, although beneficial in many respects, has become, in the course of the Christian era, a curse. In this world, as among the people of God, the possession of riches has always generated unjustified reputations and illegitimate domination.

Revelation later describes the final issues of this peril by showing the mutual understanding between the secular power and the religious world, then their conflict, then the ruin of their great wealth. The days in which we are living strikingly confirm those predictions. The tyranny of money is universal. In reality, the magnates of the business world — not the political leaders — govern the nations. This invisible power holds tightly in its grip the most powerful authorities as well as the most obscure

victims. If therefore the resistance to the biblical ideal is the initial cause of the wars, money will more and more occasion and feed them. The enjoyment of bread, be it the wheat of the rich or the barley of the poor, has always been at the root of every war, and the scales have invariably proved the true originator of all international conflicts.

Such a prophecy was here necessary. Besides, our interpretation is confirmed by the significant visions of Zechariah 5. There the prophet depicts his vision of an ephah, or corn measure, which miraculously goes forth by means of wings to the land of Shinar. A woman "sitteth in the midst of the ephah", who represents "wickedness". There certainly is a close correspondence between this vision and that of the black horse. Shinar is Babylon, and it suffices to read what Revelation 18 says about Babylon, the seat of commercialism, to be convinced of the correctness of our position: "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more . . . wine, and oil, and fine flour, and wheat and the souls of men." We also have here mentioned the spiritual repercussions of the disorder caused by the worship of money: the souls of men are made to starve, for to them are given the stones of false doctrines and the materialized religion instead of the pure wheat of the Gospel.

It is however, a reassuring thought to know that the true Israel can escape that peril, for even in the days of spiritual dearth, the rider of the black horse will not be permitted to "hurt the oil and the wine". Whereas the fleshly Israel can take advantage of the "goodness of God" which "leadeth to repentance", the spiritual Israel will be comforted by the oil of the Spirit and the wine of the divine favour which the heavenly Good Samaritan will pour on the wounds of his heart — the "wine that maketh glad the heart of man" and that maketh "his face to shine" (Ps. 104:15).

IV. The Pale Horse

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death and with the beasts of the earth."

White, red, black, pale . . . In that downward progression in the colour scheme of the horses, there corresponds exactly a progressive moral decay. First the numberless blessings of the Gospel; then the general reaction and the conflict of ideas; then the conflicts of interests; finally Death.

Death was followed by Hell, or better still, by Hades. Since all believers dying in the Lord are for ever with Christ, we can only interpret Hades as being the place where the unregenerate dead are waiting without hope for the judgment to come, whereas the "fourth of the earth" — the victims of the powers of darkness — represent the enemies of the Gospel. This interpretation is confirmed by contrast with the next vision, which pictures the condition of the holy martyrs waiting for the great Day.

The reference cannot be to the natural death which has always "reigned upon all men". The new kind of death which is mentioned here must needs symbolize the final issue of man's spiritual downfall. To the living seed of the Gospel the Enemy opposes the deadly tares of falsehood. The counterfeits of truth, due to baleful com-

promises with error, are the outcome of the conflict originated by the red horse. Mammonism, the result of an unequal yoke with the things mundane, is confirmed by the vision of the black horse. The loathsome union between mammonism and error has apostasy for a progeny. Apostasy kills the souls of men with the sword of doctrinal aberration; it famishes them by taking away from them all sound spiritual food; it poisons them by imposing upon them a false worship; it brings them under subjection to earthly powers, which Revelation will later depict under the figure of the two accursed beasts.

We have adopted the above interpretation after conscientiously examining many other hypothesis: we believe that we do justice to the biblical narrative. But, however correct our position may be, the great and obvious lesson to be drawn from the study of the four seals is one of warning, and it will always be true. In the same way, the comforting words contained there will always abide, for, as the apostle reminds us in the Philippian epistle: "the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Any one who hesitates in entering the service of a cause so bitterly opposed as the Gospel, and who refuses to give himself to it, body and soul, would in fact refuse to fellowship in the death of Jesus Christ. But he would also deprive himself of the assured blessedness of the fellowship of His resurrection.

BOOK REVIEW

Servants of Apostasy, by Dr. Carl McIntire, published by Christian Beacon Press, Collingswood, N.J. 414 pages, Cloth bound, \$4.00.

Obtainable from *The Gospel Witness*, 130 Gerrard St. E., Toronto 2, Ont.

HERE is a book that should be in the hands of every Christian. Those who are acquainted with the pressing issues in the religious world will find in *Servants of Apostasy* an invaluable handbook and a reliable reference volume. Those Christians who are not acquainted with the need for separation from error will here be confronted with facts that are convincing and documented.

The first part of the book deals particularly with the Second Assembly of the World Council of Churches and the confusion that emerged there over the understanding of such a clear Scriptural truth as the Second Coming of Jesus Christ. Then Dr. McIntire outlines the World Council approach to the subjects of Christian Unity, the World Church and Communism. Especially shocking are the statements of prominent World Council leaders with regard to Rome and the future "super-church". We cannot over-emphasize the fact that this book does not consist of speculations; every statement is well-documented.

Dr. McIntire very effectively answers Dr. Ralph Lord Roy who wrote a scurrilous volume "Apostles of Discord". His chapter on "The Spirit of Compromise" is an able presentation of the futility of the evangelical endeavour to cooperate with modernism. Pages 331 to 333 present convincing answers to the oft-repeated criticisms of the separatist position.

In the back of the book are lists of the member denominations of the World Council of Churches together with other valuable information.

Again we urge all Christians to purchase this book. Ministers especially will find it invaluable.

Baptism and Circumcision

IT IS often said that the ordinance of baptism is analogous to the ordinance of circumcision. I will not controvert that point, although the statement may be questioned. But supposing it to be, let me urge upon every believer here to see to it that in his own soul he realizes the spiritual meaning both of circumcision and baptism, and then consider the outward rites; for the thing signified is vastly more important than the sign. Baptism sets forth far more than circumcision. Circumcision is putting away of the filth of the flesh, but baptism is the burial of the flesh altogether. Baptism does not say, "Here is something to be taken away," but everything is dead, and must be buried with Christ in his tomb, and the man must rise anew with Christ. Baptism teaches us that by death we pass into the new life. As Noah's ark, passing through the death of the old world, emerged into a new world, even so, by a like figure, baptism sets forth our salvation by the resurrection of Christ; a baptism of which Peter says, it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." In baptism, the man avows to himself and others that he comes by death into newness of life, according to the words of the Holy Spirit, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The most valuable point is the spiritual meaning, and on that we experience what it is to be dead to the world, to be dead and buried with Christ, and then to be risen with him. Still, brethren, Abraham was not allowed to say, "If I get the spiritual meaning, I can do without the outward rite." He might have objected to that rite on a thousand grounds a great deal more strong than any which the hesitating have urged against baptism, but he first accepted the rite, as well as the thing which it intended, and straightway was circumcised; and so I exhort you, men and brethren, to be obedient to the precept upon baptism, as well as attentive to the truth which it signifies. If you be indeed buried with Christ, and risen with him, despise not the outward and instructive sign by which this is set forth. "Well," saith one, "a difficulty suggests itself, as to your views," for an argument is often drawn from this chapter, "that inasmuch as Abraham must circumcise all his seed, we ought to baptize all our children." Now, observe the type and interpret it not according to prejudice, but according to Scripture. In the type the seed of Abraham are circumcised; you draw the inference that all typified by the seed of Abraham ought to be baptised, and I do not cavil at the conclusion; but I ask you, who are the true seed of Abraham? Paul answers in Romans 9:8, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." As many as believe in the Lord Jesus Christ, whether they be Jews or Gentiles, are Abraham's seed. Whether eight days old in grace, or more or less, every one of Abraham's seed has a right to baptism. But I deny that the unregenerate, whether children or adults, are of the spiritual seed of Abraham. The Lord will, we trust, call many of them by his grace, but as yet they are "Heirs of wrath, even as others." At such time as the Spirit of God shall sow the good seed in their hearts, they are of Abraham's believing seed, but they are not so while they live in ungodliness and unbelief, or are as yet incapable of faith

or repentance. The answering person in type to the seed of Abraham is, by the confession of everybody, the believers; and the believer ought, seeing he is buried with Christ spiritually, to avow that fact, by his public baptism in water, according to the Saviour's own precept and example. "Thus," said Christ, "it becometh us to fulfil all righteousness," as he went down to the river Jordan. At the Jordan was he sprinkled? Why go down to a river to be sprinkled? Why went he *down into the water* to be sprinkled? "Us." Did he mean babes? Was he a babe? Was not he, when he said "us," speaking of the faithful who are in him? "And thus it becometh us to fulfil all righteousness," that is, all his saints. But how does baptism fulfil all righteousness? Typically thus:—It is the picture of the whole work of Christ. There is his immersion in suffering; his death and burial; his coming up out of the water represents his resurrection; his coming up the banks of Jordan represents his ascension. It is a typical representation of how he fulfilled all righteousness, and how the saints fulfilled it in him. But, brethren, I did not intend to go so far into the outward sign, because my soul's deepest desire is this, that like as Abraham by the outward sign was taught that there was a putting away of the filth of flesh, which must be, or death must follow, so are we taught by baptism that there is an actual death to the world, and a resurrection with Christ, which must be to every believer, however old or however young, or he hath not part or lot in the matter of consecration to God, or, indeed, in salvation itself.

CHARGE CATHOLICS INTERFERE IN WORK OF UNITED CHURCH

Roman Catholic "interference" with the missionary work of the United Church in Saskatchewan Indian Reserve is charged in the current issue of the United Church of Canada Year Book.

Lillian McKillop and Anne Ward, president and general secretary of the Woman's Missionary Society, protest:

"On the Cote Reserve at Kamsack, during the holiday of our missionary, the principal from St. Phillip's Roman Catholic Church School, visited the Protestant homes and secured signed applications for the children to visit the residential school.

"Though our Board of Home Missions we sent a strong protest to Ottawa, but with the re-baptism of the children and the offer of food and clothing from the Roman Catholic Church we have had difficulty in coping with this situation."

The missionary leaders add that if sufficient United Church teachers could be found to serve in their Indian schools "we might save this situation."

—*The Globe and Mail*, August 24th, 1955

DR. SLADE NEW I.C.C.C. OFFICER

At the last Executive Meeting of the International Council of Christian Churches which was held in Sweden, Dr. H. C. Slade, Pastor of Jarvis Street Baptist Church, was elected a vice-president of that evangelical body. He thus succeeds Dr. Shields, who had been a vice-president of the I.C.C.C. since its formation in Amsterdam in 1948. Like his predecessor, Dr. Slade is a fervent supporter of the Twentieth Century Reformation, and looks forward to a vigorous program of advance in Canada.

For Younger Readers

THE BULLFINCH

Andrew Austin lived in Scotland. He was a tailor by trade, a good, honest, Christian man, but very poor. At the time to which the story refers, he was in great trouble. Sickness in his family had used up all his money. The rent of his cottage was due, and he had nothing with which to pay it. "What shall I do?" he said to himself in great distress. He took down his Bible, and opened it at the Book of Psalms. His eye rested on the twelfth verse of the seventy-second Psalm—"For He shall deliver the needy when he crieth." He kneeled down and told God his trouble, and asked Him to fulfil that promise in his present distress. As he rose from his knees his heart was comforted, and he felt sure that God would fulfil His word, and send in some way the help that was needed.

He resolved to go and see his landlord, and ask him to allow him a week's time, in which to pay the rent.

Just as he opened the door to go out, a little bird flew past him, perched upon the mantelshelf and hopped about, chirping merrily. Andrew closed the door and watched the movements of the little fellow with great interest. He saw that it was a piping bullfinch. This is a bird something like a sparrow, with a round head and a short thick bill. Bullfinches are great singers. They can learn tunes and carry them all through nicely. While Andrew was watching the bird, it hopped on to the Bible which he had just been reading, and lifting up its head began to sing the tune "Old Hundred". Of course the bird only had the music without the words. But Andrew joined him and put in the words:

"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

When he had finished singing this verse, the man felt very happy. Leaving the little stranger in his room, he went to see the landlord; and as he walked along he was repeating to himself the words of the twenty-third Psalm—"The Lord is my Shepherd; I shall not want."

He found the landlord very pleasant. He readily gave him the additional time he wanted to make up his rent. As he was going home, feeling very bright and cheerful, he was singing to a simple tune these words, which just suited his circumstances:

"The birds without barn or storehouse are fed;
From them let us learn to trust for our bread;
His saints that are fitting shall ne'er be denied,
So long as 'tis written, 'The Lord will provide'."

As he went on, he was spoken to by a servant in livery, whom he recognized at once as the footman of Lady Armistead, a rich and pious elderly lady, who lived at Basford Hall, about three miles from the village where he resided.

"You seem to be in good spirits, Andrew," said the servant, who was an old acquaintance. "You sing so well, one would think you had swallowed Lady Armistead's bullfinch. It's been missing these two days. I'm going home now, for it's no use seeking any more. Her ladyship takes on dreadfully about the bird, for it was a great favourite, and a regular tiptopper at singing."

Then Andrew asked him to go home with him, and said he would find his bird again. As they walked along toward the cottage, Andrew told his friend the story of his troubles; how he had prayed; what God had said to him out of His Book; and how the bullfinch came and cheered his heart; and how he had been to the landlord's and had got another week to turn round in. "And look you here, John Morris, my rent'll be ready when it's wanted, as sure as my name's Andrew; for that bird was sent from my heavenly Father and brought me His message on its wings; 'For His mercy endureth for ever'."

So John got the bullfinch and took it home to his mistress. When she heard about it, Lady Armistead sent for the tailor. His simple story moved her to tears. She thought more of her bullfinch than ever, since God had made him a messenger of mercy to one of His suffering children. She gave the tailor money enough to pay his rent, and told him that he should have work from Basford Hall as long as he lived. "God bless your ladyship," said Andrew with a grateful heart. Just then the bullfinch struck up its favourite tune, and Andrew joined in the song,

"Praise God, from Whom all blessings flow."

Lady Armistead smiled in sympathy, and Andrew added—"Yes, yes; praise the Lord, for His mercy endureth for ever."

—*The Light of the World*

"WORLD GOVERNMENT" MANIA

SO INTENT are some politicians and clergymen in their desire to have a system of world government established that they will go to all lengths to realize this "pipe dream". *The Globe and Mail* of August 16 carries a story which however surpasses all others in the lunacy displayed. A reverend gentleman in England has declared that "an atomic war would do the world good!" Why?—"It is the only thing which could clear away present evils and bring about world government."

This mania for oneness and for bigness as seen in the religious world in that octopus called The World Council of Churches and in the political realm in this "world government" movement will not stop short of force to realize its grandiose dreams.

Below is the story:

WORLD NEEDS ATOMIC WAR, ANGLICAN MINISTER CONVINCED

Marshall, England, Aug. 15 (Reuters).—Rev. Philip Francis, sincerely believes that what this world needs is an atomic war.

"Yes, it would be the best thing that could happen," the 55-year-old Anglican vicar told reporters who besieged him with questions last night about a provocative article he wrote in his parish magazine.

In the article he said: "We need not bother twopence about the dire warnings of eminent people who hate changing from the gunpowder age to the atomic age." And he went on to assert that "an atomic war would do the world good."

"An atomic war will come," he said. "Nothing can stop it. It is the only thing which could clear away present evils and bring about world government."

Asked about the death and suffering nuclear warfare would wreak upon mankind, the vicar said: "There is no law controlling the place where devastation shall fall. We shall have to trust in God."

—*The Globe and Mail*

PLENTY OF WATER IN HEAVEN

"The Lamb which is in the midst of the throne shall lead them to living fountains of water."—Rev. 7:17.

I am glad to know that while earthly cities may sometimes run short of a supply of water, the New Jerusalem will never lack plenty of water. Have you ever thought minutely of that promise of the Bible that "there will be living fountains in heaven?" Not such as we see in our city parks, sprinkling only a faint baptism on the air, but commensurate with the great city of heaven. On every street before every mansion, around the temple of God and the Lamb, living fountains of water. Flowing through that great city, with trees of life in immortal leafage, on either bank, there will be a river. London has a river running through it, but that is the filthy Thames. Paris has a river running through it, but that is the unclean Seine. Venice has water running through it, but that is disturbed by the filthy gondoliers. Babylon of old had a river running through it, yet that was the beslimed Euphrates. But, blessed be God, no scum or filth shall pour into the river that flows through the Eternal City. God hath made every drop of that water bright, and clear, and beautiful. The righteous, robed in white and garlanded, sit on its banks, and watch its tides, and hear the roll of its waters forever and forever. No unhealthy mist hovers over that river; no malaria rises from its surface; no blaspheming crew put their oars into that water. They who "shine as the stars forever" shall look down into the glassy way, and have their faces reflected. The thrones and temples on either bank of that river will bridge it with their shadows. In it the trees of life will dip their branches. Breezes from off the hills of Amaranth will ripple the waves. I suppose you have seen sheep and lambs go down to the river to drink. Hark! I hear the voice of the sheep and lambs of heaven now coming down from the hills, coming down to the river of heaven to drink, led on by one snow-white Lamb, at whose bleat all the flocks follow. Hear the bleating of that one white Lamb! And as the angel of God, standing on one of the banks of the river, under the tree of life, looks down, and sees that one white Lamb leading all the great flock of the redeemed, he takes his harp from the willows by the water-courses and strikes this beautiful strain, softer than leaves' rustle or humming-bird's trill: "The Lamb which is in the midst of the throne shall lead them to living fountains of water."

—TALMAGE

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Bible School Lesson Outline

Vol. 19—Third Quarter Lesson 10 September 4, 1955

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

THE LORD'S SUPPER

Lesson Text: 1 Corinthians 11:23-34.

Golden Text: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

I. The Ordinance of the Lord's Supper: verses 23-26.

The Apostle Paul praised the church at Corinth because the members faithfully observed the ordinances, as he had commanded them (verse 1).

The Lord's Supper is one of the two ordinances established by Christ for His church (Matt. 26:26-28; Mark 14:22-26; Luke 22: 14-20), baptism being the other (Matt. 3:13-17; 28:18-20; Mark 1:9-11; Luke 3:21, 22). It is a memorial feast, when we remember Christ as absent in body, but present with us through the Spirit. Instituted on the very night on which the Lord was betrayed into the hands of His enemies, it speaks above all of His wondrous love in giving Himself as a sacrifice for us (Rom. 5:6-10).

The bread, broken, distributed and consumed, is a symbol of His precious body, given as a ransom for the sins of all. He was the Bread of Life sent down from Heaven, destined to satisfy the souls of men (John 6:48-58).

The cup and the wine speak to us of His suffering, the grape being crushed to secure the juice (Matt. 20:22); of His death, since the wine was the colour of blood (John 18:11); of His life poured out for us (Lev. 17:11; Isa. 53:12), and of the wrath of Almighty God, which Christ endured in our room and stead (Isa. 53:4-6; Rev. 14:10). The wine represented the blood of Christ as the token that the New Covenant had been established (Heb. 9:15-28). The Old Covenant of law was superseded by the New Covenant of grace (2 Cor. 3:6-14).

Whenever a Christian partakes of the Lord's Supper, he proclaims or makes known by act and ceremonial that he has been identified with Christ in His death. He publicly professes that he looks back to the time when Christ actually died for him, that he looks up to Christ in heaven who intercedes for him and applies the merits of His death to the believer, and that he looks forward to the marriage feast of the Lamb, of which the Supper is a foretaste and a promise (Matt. 26:29; Rev. 19:7-9).

II. Order in the Lord's House: verses 27-34.

Strange as it may seem, believers may gather for evil, not for good; their meeting may be harmful rather than helpful, and bring judgment (verse 34). The mere fact of a group of Christians assembling in one place at a given time is no guarantee of spiritual blessing, for they will not be gathered "in His name" unless they are gathered for His glory (Matt. 18:20). There may be sin in the camp which grieves and hinders the ministry of the Holy Spirit (Josh. 7:11, 12; Eph. 4:30).

Word had reached the Apostle concerning the lack of unity in the church at Corinth (1 Cor. 1:11). Parties and a party spirit, jealousies and rivalries should have no place in the church of God. They are harmful to both workers and work, for they bring reproach upon the name of the Lord, whereas a united testimony advances the cause of the Gospel. Christians must learn to work together in peace and harmony (2 Cor. 6:1; Phil. 2:14).

Lack of unity in heart among the members of the church at Corinth led to lack of unity in outward order (verses 17-21). In Apostolic times it was the custom for the believers to partake of a meal together, the love feast, before the Lord's Supper. Each contributed a share of the provisions, according to his ability. Disorder prevailed at these love feasts in Corinth. Some would not wait till all assembled, and others made gluttons of themselves, while the poor were not given their portion of the food. By their disorderly and unseemly conduct the Corinthians were despising the church of God as a Divine institution. Reverence for the house of God, for

the servants of God and for the people of God is far too rare. Many think lightly of sacred things; we should love the place where the Lord's honour dwelleth (Psa. 26:8; 122:1; Hab. 2:20; Luke 2:46; 4:16).

By their disorderly conduct the believers at Corinth were making the sacred feast of the Lord's Supper a mere travesty (verse 27); they were guilty of profaning, as it were, the body and blood of Christ, as though they had a share in His death (Heb. 6:6; 10:29). They failed to discern and manifest to others the true significance of the holy ordinance. They partook of the elements in an unworthy manner, a manner not befitting the sacred characters of the ordinances.

The Apostle did not tell the people to stay away from the Communion Supper, but he did tell them to examine themselves, and then to come (2 Cor. 13:5). They were to set right that which was wrong.

The Lord in love and mercy sometimes chastises His people in order to bring them to repentance (Prov. 3:11, 12; Heb. 12:5-11; Rev. 3:19). Suffering, sorrow, or sickness even unto death may come to the backsliding Christian (John 5:14; 1 John 5:16), as in the case of some of these erring believers in Corinth, who brought judgment upon themselves (verse 29). It is a serious thing for a Christian to continue in sin (1 Pet. 4:17). He will not lose his salvation, but he will lose his joy, power, testimony, and perhaps his reward (1 Cor. 3:12-15). The Lord deals with him in order that he should not be condemned with the world.

To avoid the necessity of the Father laying His hand upon us in chastisement, we are to judge ourselves. Whenever we fall into sin the Lord would have us go to Him in contrition and confession, judging ourselves by facing the fact of our sin, refusing to condone it, and by placing it beneath the

blood of the Lord Jesus (1 John 1:9; 2:1). His grace can cleanse, reclaim and restore the sinning saint.

Daily Bible Readings

August 29—Instituted by Christ Matthew 26:20-30
August 30—Speaks of Oneness in Christ 1 Corinthians 10:12-21

August 31—Observance Commanded Luke 22:15-20
September 1—Memorial of Christ our Passover 1 Corinthians 5:6-13

September 2—Memorial of Christ our Sin-Offering Hebrews 10:1-14

September 3—Token of the New Covenant Hebrews 9:11-23

September 4—Until He Come Hebrews 9:24-28

Suggested Hymns

Alas! and did my Saviour bleed?

Till He come!

Jesus, Thou joy of loving hearts.

When I survey the wondrous cross.

There is a fountain filled with blood.

Amidst us our Beloved stands.

SUNDAY IN JARVIS STREET

The preacher on the past Lord's Day was Rev. P. B. Loney of Atlanta, Georgia. In the morning his subject was: "Christ, The Crisis". In the evening he spoke on "God's Quest". At the conclusion of the evening message one man came forward to signify his faith in the Lord Jesus Christ. The messages of Sunday and of the previous Thursday were received with profit by the people of God.

A Devastating Exposure of the World Council of Churches . . .

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