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THE BIBLE PORTRAIT OF AN IDEAL PREACHER

The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. (Mal. 2:6).

PEOPLE of the world and even many Christians have a strange conception of the ideal preacher. How often do we hear some minister described as "ideal" simply because he is a "good mixer", "a young people's man" or "broad-minded". These would seem to be the qualities that are all-essential in the minds of some. Yet the Word of God presents a picture that is in sharp contrast to the world's ideal because the Lord's emphasis is upon those characteristics that have eternal consequence.

In the last book of the Old Testament is found this choice gem that appears at the head of this article. It is a brief but weighty description of the true preacher of the gospel of grace. In this verse the prophet is speaking primarily of Aaron and the early priests of Levi and he holds them up as examples to the decadent priests of his own day. It is a noble picture that is here presented and one that may be very legitimately applied to the Christian ministry.

I.

THE LAW OF TRUTH WAS IN HIS MOUTH. We can interpret this sentence in many ways. First of all we may observe that if the law of truth is really in the mouth of the preacher, it must have first found lodging in his heart. This is the great prerequisite for the gospel ministry for "out of the heart are the issues of life". If a minister is to beckon lost souls to the fountain of life, he must himself have stooped and tasted the life-giving waters. No amount of learning, no gifts of oratory and no degree of pleasing personality can ever compensate for the lack of saving faith in the preacher. "Oh," declares someone, "can we not assume that the preacher is a Christian?" "No! neither preacher nor anyone else can afford to assume with regard to this matter; certainty is the order of the day. We wonder how much infidelity would disappear if preachers examined their own relationship to God before uttering statements that were dishonouring to the Lord Jesus Christ and to His Word.

If the Word has found lodging in the heart and has issued forth unto eternal life, then the lips will readily confess the Lord Jesus Christ. The true preacher then will have *one* message upon his lips — the gospel or the law of truth. If this message is missing then he is no servant of the Lord Jesus Christ. His own salvation may be secure but he is put aside as a castaway, unfit for service. Again, we are forced to wonder how many born-again preachers are silent and do not have the law of truth upon their lips simply because of the fear of man. They are not the propagators of pernicious heresy but are the purveyors of sweet nothings. How shall such a servant dare to face the Judge of all the earth?

How can the law of truth be upon the faithful preacher's lips if he has never concerned himself with the study of the Word? He may be saved and he may preach the first principles of the gospel but there is a sad lack if he does not lead the flock into the green pastures of the Word. Pretty essays and sob stories are poor substitutes for the Word of life. If the week has been taken up with reading everything else but the Bible, the preacher will find that he has short rations to offer on the Lord's Day. The voice of the Lord will seem to declare — "Wherefore wilt thou run, my son, seeing thou hast no tidings ready?" (II Sam. 18:22).

Some brethren seem to disparage a study of the Word and a careful preparation of sermons on the ground that the Holy Spirit will give the message at the desired moment. They cite Luke 12:11, 12 in support of their contention — "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say." How precious is that promise! It in no way however encourages that laziness which would seek to excuse one from studying the Word and meditating on messages from the Word. This promise of the Lord is for disciples in the time of emergency for

then the Lord declares that He will give them resources of which they never knew. When we declare that the pastor should "study to shew himself approved unto God", we in no way overlook the work of the Holy Spirit for without Him all our accumulated facts are unrelated and barren. With His presence they pulsate with power and the Word is brought home to prepared hearts.

Great in the eyes of heaven is that pastor of whom it can be truly said, "The law of truth was in his mouth". The world may regard him as old-fashioned and out of date and may laud some modern, shallow orator who prates of "the consensus of modern scholarship" and parades his rags of "learning" but even the world will turn to the true man of God in the hour of crisis.

II.

INIQUITY WAS NOT FOUND IN HIS LIPS. We are told that this can be rendered — "*Perverse judgment was not found in his lips.*" In short his everyday conversation adorns the doctrine of God his Saviour. — His conversation is calculated to edify and so he does not assume a bitter, censorious attitude toward all others. He does not become critical for the love of harming others. He does not speak with the sole intention of bringing others into disrepute.

How easy it would be for a true servant of Christ to become bitter! In our day there is so much of a false tolerance in the air that those who are men are called to play the part of prophets and to speak out against error in high (and religious) places. Such just rebuke is naturally disliked and the servant of Christ will be maligned even by some who should dare to stand for the sake of the gospel. How one is tempted to reply and pay back the criticism in like coin. This word however restrains — "Iniquity was not found in his lips."

The true pastor who wisely refrains from maligning his enemies has a promised blessing in the Word — "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11, 12). We shall fearlessly answer all their error and mercilessly expose their unbelief and false practises but against their persons we refuse to speak "iniquity".

This too could apply to the pastor's utterances to those who have fallen in sin. He speaks not as some clerical Sir Oracle but as one sinner to another. Hence it is with tenderness that he treats those who have been overtaken in sin. Their sin he will and must expose but he does not speak iniquity (or utter perverse judgment) with the intention of harming them. He recalls the words of our Lord — "He that is without sin among you, let him first cast a stone." (John 8:7).

III.

HE WALKED WITH ME IN PEACE AND EQUITY. How important is the preacher's walk and every day life! "Your actions speak so loudly that I cannot hear your words!" This is surely a warning that intellectual orthodoxy without exemplary living is nothing more than as sounding brass and a tinkling cymbal.

The preacher himself must walk *with* God if he would be used to bring others *to* the Lord. Blessed is he upon whose tomb (yea, and over whose life) it could be written — "He walked with God". We rejoice to have the close acquaintance of those who are great or who have

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great names! Some people never cease to talk of seeing from a distance some monarch or statesman. The true servant of the Lord has another ambition — he desires to walk with God.

This deep personal devotion and exemplary walk is what impresses one in reading of the lives of the mighty servants of God. As one reads the Autobiography of C. H. Spurgeon, for instance, he is aware of the fact that Spurgeon's greatness cannot be accounted for apart from a consideration of his own personal devotional life. That prince of preachers could regularly preach with power to five thousand because he was perpetually in tune with the Infinite.

In the hurry of the regular and necessary duties of life and the pastorate, the preacher must ever be careful that he does not lose out by forfeiting this which is essential for that which is optional. There is no substitute for this walk with God and any imitations of such piety are disgusting.

Specifically the Lord declares of the true preacher that he walked *with me*. Hence the walk of personal devotion cannot be a sham for all things are naked and open unto the eyes of Him with whom we have to do. The world may never commend such a walk for it commends those who walk contrary to the gospel. What do we care for the world if we know that we have the approbation of heaven?

IV.

HE DID TURN MANY AWAY FROM INIQUITY. If the preceding three-fold description is true, then the end

result is that such a preacher will be used to turn many away from their sins. Here is our grand desire — to see men truly saved. Any other results, however good, will leave a void within our souls for we know that the gospel preacher is called for this great work.

Some will declare with plausible piety that they are content to labour without such results. There is a sense in which this is true but we fear that often it is an excuse. We long to see souls saved.

Does this not demonstrate that in the eyes of heaven the work of *true evangelism* is of immense importance? Some preachers will stand before the Judge of all the

earth and point to their credit so many hundreds or thousands of sprinkled children or immersed adults, so many thousands of church-additions, so many burials and so many marriages. *The Lord requires souls!* "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3)

Souls are the seal of our ministry and without them we have a holy dissatisfaction. Such a longing will be the portion of the true servant of Jesus Christ.

Lord, send us more such ministers and so bless Thy churches!

TORONTO BAPTIST SEMINARY

"WE BELIEVE IN A TRAINED MINISTRY"

By the President, Dr. H. C. Slade

"We believe in a trained ministry" are the words of one, who through years of careful study and keen observation, has come to cherish a very high ideal for the gospel ministry. They were actually uttered at the moment when the speaker, a devoted Christian lady, was in the act of making one of her many large gifts to the Seminary. While not herself a public woman, she recognizes, with multitudes of others in our day, that unless one is naturally a genius, such as men like C. H. Spurgeon, and our beloved founder, Dr. T. T. Shields, in order to become proficient as a pastor and effective as a preacher, a certain period of preparatory spiritual and mental cultivation is absolutely necessary. Toronto Baptist Seminary exists for the express purpose of providing this essential training. The apostasy of our day waxes worse and worse. There is no church or denomination which has not been affected by the drift away from the historic Christian faith. The answer to this drift, and the key to our situation as evangelical Baptists in our programme of evangelism, is the Seminary.

The stand which Toronto Baptist Seminary takes on the Bible as the infallible, inerrant Word of God, and its meticulously planned curriculum to provide the most thorough theological course possible, have already this summer attracted young men from as far away as Australia, England, Wales and Ireland. All of these are now registered as students, and will begin their training in the fall.

In our Dean, Dr. C. D. Cole and the other members of the faculty, we believe God has sent us the very best.

We hope to hear from other prospective students who feel the call of God into full-time Christian service before the next semester opens on September 19th.

BRIEF HISTORY ON THE SEMINARY

By Dr. O. L. Clark

The Purpose Firm

THE GOSPEL WITNESS of August 27, 1925, thirty years ago, contained a momentous article by the Editor, Dr. T. T. Shields, setting forth the foundation principles of "The Toronto Baptist Pastors' College" which he proposed to establish. Modernism was rampant in many of the theological institutions, and safe evangelical training schools were either situated at a distance or were not committed to teaching our distinctive Baptist doctrines.

McMaser University, hitherto the logical training centre for Baptist ministers, was definitely following the existing trend toward Modernism, in spite of the strong protest of many Evangelicals of Ontario and Quebec, the spokesman for whom was Dr. Shields. Something must be done at once. One brief sentence in THE GOSPEL WITNESS of December 23, 1926, announced the fulfilment of the Founder's purpose and the culmination of this important missionary project:

Toronto Baptist Seminary, the new Baptist College rendered necessary by the inroads of Modernism, will open its classes on January 4th, 1927, in the Seminary Building, 337 Jarvis St., Toronto.

So wisely did the founders of this institution build that in spite of the passing of the years and the changing economic, social and religious conditions, the same principles are still considered to be the most sound, and they still govern the policy of Toronto Baptist Seminary. Without apology we print again in substantially the same form as originally written by Dr. Shields in 1925 the article entitled "Our Educational Ideal".

The Noble Band

Since that opening date, January 4th, 1927, successive classes of students have been trained in the Seminary for the work of the Lord at home and abroad. It is now twenty-six years since the first Graduation Exercises were held. For over a quarter of a century, except for a break of three years during World War II, this teaching ministry has been continuous. Graduates and former students have gone to the ends of the earth, fired with a passion for the souls of men, and at the same time trained intellectually and spiritually according to the standards of the Word of God. In settled pastorates, in pioneer fields, in schools, colleges, training institutes in Canada and other lands they are to be found, spreading the Gospel message. In foreign lands, including France, Switzerland, India, Jamaica and South America, they are engaged in language work, visitation, printing or radio. As nurses, teachers, colporteurs and deaconesses the lady graduates do their part. Others occupy less conspicuous positions, but faithfully bear responsibilities in their home churches.

The Strategic Advance

In this age of world confusion and perplexity there is an ever-increasing need for leaders with a burning zeal for the Lord, a steady hand and sound mind, men with hope for the future, with knowledge of the plan and purpose of God and of His unchanging grace, men who will

uncompromisingly stand for the faith and confidently declare the Lord's answer to individual, ecclesiastical, national and international problems. The call for Baptist ministers of faith and conviction is insistent, and this is the hour for advance, as far as the Seminary is concerned. We have a message for the hour. As the enemy seems to be coming in like a flood, the Spirit of the Lord is lifting up a standard against him. Doors of opportunity are swinging open for fearless and active servants of the Lord.

Wise Investments

Since wisdom has already been shown to be "justified of her children", and since there is every prospect of an increasing field of usefulness for the graduates and students of Toronto Baptist Seminary, we would urge the Lord's stewards who believe the Word of God and who desire that the faith shall be propagated in all its purity to support this worthy cause. Invest now for eternity. Many could give us a "living endowment", sending each month as large a sum as possible, either through the local church or through the Seminary office. We would ask those who are stewards of cash, property, stocks or bonds, to remember us in their wills. To avoid difficulties in the execution of wills, and if you would be assured that your money will be used of the Lord to further His Kingdom through the Seminary, you may commit the investments to our keeping now, and we will give a written undertaking not to touch the principal during the lifetime of the benefactor, but to return the profit on the investment at an agreed rate, and to return some or all of the principal, if this should prove necessary.

Above all, we appeal to all our friends to support Toronto Baptist Seminary by your loving interest and prayers.

SEMINARY FINANCES

Toronto Baptist Seminary is in the full sense of the word a "work of faith". Other larger denominations' colleges have large bequests and so do not have financial problems. The School of the Prophets is however dependent upon the gifts of the Lord's people. A collection will be taken next Sunday in Jarvis Street Baptist Church for the work of the school. If any of our readers has an offering, he may send it to THE GOSPEL WITNESS and it will be passed on to the Seminary treasurer.

EIGHTY YEARS YOUNG!

Dr. Robert Dubarry, beloved pastor of the Baptist Church in Nîmes, France, celebrated his eightieth birthday on September 2. Those who know him will find it hard to believe that he has attained such years for his ready steps, his keen wit and his marvellous memory are those of youth. We know that many of our readers have received profit from his devotional commentary on Revelation and will join with us in sending best wishes to this man of God.

SUNDAY SERVICES IN JARVIS STREET

Notwithstanding the fact that it was the Labour Day Holiday Week-end, large congregations assembled in Jarvis Street Church morning and evening last Sunday, September 4th. Dr. Slade preached with power at both services, taking as his theme in the morning, "The Cure for Discouragement" and in the evening "Repentance". Two young girls professed faith in Christ.

—O.L.C.

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The Jarvis Street Pulpit

"For Jonathan's Sake"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 12th, 1939

(Stenographically Reported)

"And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?"—II Samuel 9:1.

I SHALL assume that David and Jonathan need no introduction to this congregation, but that we meet them this evening as old friends. Like some magnificent, sculptured column, which has outlived its fellows, and, amid the ruins of some old abbey still retains its ancient splendour, unmoved and unmarred by the touch of time, so amid the wrecks of many friendships, and the ruins of many an unrequited love, the story of the mutual and immortal love of David and Jonathan stands out on the page of history as a golden monument, a perpetual reminder of the abiding and ever faithful friendship of our Creator, God Himself.

Saul was the first of Israel's kings. Jonathan was his son, and heir-apparent to the throne. It would appear that on the first occasion of their meeting David and Jonathan conceived an unusual attachment for each other. It is recorded that each loved the other as his own soul. By some strange spiritual intuition, it was given to Jonathan to discern that the purpose of God in respect to the succession did not lie in the direction of human expectation; and that David and not Jonathan was the divinely appointed successor to Saul in the throne of Israel. In anticipation of the accomplishment of the divine purpose, when David should be exalted to the throne and the kingdom should be established under him, Jonathan proposed that they should make a covenant with each other, by the terms of which David was to guarantee his kindness to Jonathan's house for ever: "Thou shalt not cut off thy kindness from my house for ever," said Jonathan. To this David assented, and the covenant was made and sealed between them. In due course, when years had passed, Saul and Jonathan fell together on Gilboa's mount. And David, you will remember, lamented over his friend, saying, "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." And when other years had passed and David had come to the throne, and God had put the fear of him and the dread of him upon all the nations round about, from that seat of authority and privilege David asked the question of the text. He remembered the promise he had made to his friend; he remembered the promise of the covenant into which they mutually had entered; and he asked, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?"

It is not of David and Jonathan primarily that I shall speak; for behold, a greater than Jonathan is here. I shall speak to you this evening of a sovereign's love expressed, a wealth of love exhibited, and a wondrous love explained.

I.

I begin, then, with an examination of THIS EXPRESSION OF A SOVEREIGN'S LOVE. "Is there yet any that is left of the house of Saul, that I may shew him kindness?" David did not ask that his enemies should be brought into his presence that he might be afforded an opportunity to show his displeasure, to exercise his royal authority in anger and in judgment. But, on the contrary, he recognized that he was there as God's representative. It was not his own kindness but "the kindness of God" he was to dispense. This was he who sang: "Thou anointest my head with oil; my cup runneth over." And of the surplus of the lovingkindness, of the love of God, he desired to distribute to those who were in need. And that is my subject this evening: that "the kindness of God" is no fiction but a fact; that it is a truth which you and I need to believe, of which we need to be profoundly convinced. There is such a thing as "the kindness of God." And if men and women here this evening did really believe, there is not one of us who would not find his or her life transformed. For just in the measure in which we believe in the lovingkindness of God, just in the measure in which we learn to rest in His love, shall we grow up into Him in all things.

Now the kindness of God has been expressed in many ways. First of all, it is expressed in the works of His hand. For it is written: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Everywhere God has His witnesses which bear testimony to the truth of the kindness of God. This world is full of evidences of the great fact that He Who made it and arranged it for our habitation is the Lover of our souls. The very minerals of the earth, the tin, the lead, the iron, the copper, the silver, and the gold, these are but bells which call us to worship in His temple Who is pleased to inhabit the praises of Israel. A hundred fathoms deep, where the coal is mined to warm the feet of little children, to cook dinner for a million mouths, to provide power to a million hands, to bridge the oceans and span the continents, and make men ten thousand miles apart the neighbours of each other, — in the cellars of this great house we call the world, by the light of a collier's lamp, the enlightened understanding can read the message of the Bible that "God is love". We are just now learning that all the great forces of nature, the lightnings which make a way for the rain, the Niagaras, the air we breathe — that all these great forces are but our Father's horses, which, though running wild in His world, were designed to be harnessed to our pur-

poses, to carry our messages, to drag our carriages, to do for us that which our fathers thought to be impossible. And, if I may paraphrase the Psalmist's saying, if our ears are trained to catch the music of Love's message, you may hear it thundered by the waters as they break upon the bounds which God has set that they turn not again to cover the earth; it is carolled by the springs of the valley as they run among the hills, and give drink to every beast of the field; you may hear it above you in the trees of God's planting, where the birds make their nests, where they sing among the branches; it is echoed from the high hills where the wild goats find refuge, and from the rocks where the conies dwell; it is borne upon the breeze which plays upon the grass which groweth for the cattle, and upon the herb designed for the service of man; on the great and wide seas where go the ships, where men do business in great waters; on harvest plain, in flowered dale, and on the highest sun-kissed mountain peak, there is left the impress of a loving hand. The lovingkindness of God is everywhere. It sparkles in the dewdrop of the morning; it shines in the shadowless noontide; it is painted on the rainbow or the cloud; and when wrapped with evening shadows you may read it in the crimson of the sunset; while at night "the heavens declare the glory of God," and the stars bear witness to this everlasting truth! — "The kindness of God"! The seasons sing it in their march; the years echo it in their flight; the generations write it as they pass; the centuries engrave it on their monuments to speak when they are gone — everywhere the lovingkindness of God appears, and this earth, once deluged with vengeance, is now flooded with the kindness of God; so as then with wrath so now with mercy, the tops of the highest hills are covered. All nature is lighted by the face of God, all nature is vocal with the message of His love, if but our eyes were opened to see, our ears unstopped to hear.

"For he whose eyes the Lord anoints
His tender love may see,
In radiant hill and woodland dim,
And tinted sunset see;
For not in mockery does He fill
Our earth with light and grace,
He hides no dark and cruel will
Behind His smiling face."

Somebody will say, "Well, sir, I rather like that teaching. I have long believed that there was a testimony in nature, and I myself love to commune with nature." Ah, yes, but strangely enough the testimony of nature is not sufficient. You remember how Byron sang,

"There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society, where none intrudes,
By the deep sea, and music in its roar,"

but poor Byron never found in the "pathless woods" a path that led to God; nor in the "rapture on the lonely shore" was his soul ever caught up in heavenly communion. We read in the Word of God that "the plain of Jordan was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord . . . But the men of Sodom were wicked and sinners before the Lord exceedingly." O no, men are not changed by environment. This race began its course under the most favourable conditions possible. We began in a garden that was vocal with the praise of God. Yet notwithstanding ten thousand voices proclaimed the love of

God, the voice of the tempter was heard above all others, and "sin entered into the world, and death by sin."

And so, my friends, the Lord has given to us not only the testimony of nature, but a *written Word*. I have not time to quote this evening the many passages in the Word of God which declare the lovingkindness of God. I heard one say once that you could not find the love of God in the Old Testament, that not until you come into the New Testament is that great truth revealed. I wonder what part of the Old Testament he had been reading? It is there written: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Is there not love expressed there? "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." I have not time to quote the passages which speak of the love of God in the Old Testament. I simply want to tell you that the whole Bible is a bound volume of our Father's love-letters. There are hard things in the Scripture, there are stern sayings written in this Book, because there are things in your life and mine that need to be sternly dealt with. But in loving-kindness God has spoken to us, and the whole Book from beginning to end is inspired by a Spirit of everlasting, of unchanging love.

Yet men have not heard the written Word any more than they have listened to the testimony of nature. Therefore *God has given us still clearer evidence of His love for men*. I remember years ago hearing a man read the Bible, when I was a lad in the Old Country. You know there are people who do not read the Bible with their eyes; they read it with their fingers. They cannot read your Bible or mine. They must have one especially prepared, because the sense of sight has failed. They must learn the truth through the sense of touch. And I remember a man who used to sit at a certain place on the old Bristol bridge in England. He sat on a campstool with a large Bible on his knees before him. And the third chapter of John seemed to be his favourite chapter. He had a little cup fastened about his neck, into which the passers-by threw their pennies as he read. And I heard him reading again and again with his fingers, that great word, that epitomized Bible, that condensation of all that God ever said to men: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You will remember that on the eighth day after His resurrection, when the disciples were gathered behind shut doors for fear of the Jews, Jesus appeared again in the midst of them. And on this occasion one disciple, who had been absent a week earlier, Thomas, called Didymus, was present. And Jesus said to Thomas — if I may again resort to paraphrase: "Thomas, I have been a long time with you, telling you every morning, every noonday, every evening, always the same old story, that God is love. But though I have been a long time with you, yet thou hast not known me, Thomas. And so at last I have brought to you a blind man's Bible. Come near and read it with your fingers! It is written in my hands and feet and side, that God loves the world." And since Jesus died at the place called Calvary, this sinful world has been left without any excuse for unbelief. God hath spoken His last word in the Word Incarnate, and He has proclaimed this everlasting truth that is wrought into the very foundation, into the very

constitution of the universe, that is proclaimed by every voice that speaks, by every creature He has made, the everlasting truth that God is love.

II.

And now further, here is A WEALTH OF LOVE EXHIBITED: "Is there yet any that is left of the house of Saul, that I may shew the kindness of God unto him?" David did not issue a general, and unrestricted invitation, for all and sundry to come and receive the kindness of God at his hand. *The kindness of God was offered to particular persons and only such might receive it from him.* Who were they? They were to be members of the house of Saul. And what was the house of Saul? The name of Saul was representative to David of the bitterest hostility, the most murderous hatred of which he had ever had any experience. Again and again, Saul had prepared a javelin, and he had said, "I will smite David to the wall." In thought and purpose, he had shed the blood of David repeatedly. He hated him, and was, therefore, his murderer. But now David asks that his enemy be brought before him that he might show the kindness of God unto him. How unlike most men! I have read a story somewhere of Sir Henry Parkes, once prominent in the public life of Australia, and Prime Minister of New South Wales. He was one who rose to an exalted position from the humblest station. He began as a very poor boy and worked his way up until he occupied the first position in the land. And one day as he was sitting in his office, in conversation with a friend, a servant brought in a card. Sir Henry looked at the card and turned to the servant and said, "Tell him to wait." Then the conversation between Sir Henry and his companion continued. But in a few minutes his visitor said "Now, Sir, I know you are busy and others are waiting to see you, I will withdraw." "Oh, no," said he quite leisurely; "sit down. Don't be in a hurry." "But, Sir," said his visitor, "didn't the servant say to you just now that there was some one waiting?" Sir Henry replied, as he picked up the card from his desk. "Oh, yes, I know the gentleman. He is one of the blue-blooded gentlemen with whom I have had association for many years. There was a time when he despised me and all associated with me. He held me in contempt as belonging to a lower order of life. Now," he said, "I am up and he is down. Let him wait." And that was very human. It would have been human for David to have done a thing like that. But, remember, he was a man after God's own heart: and it was because of that he said: "Is there yet any that is left of the house of Saul, that I may shew the kindness of God unto him?" Did I not read to you that same story in the New Testament? "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The message of the Gospel is for sinners. The promise of grace is for sinners. The promise of the wealth of the Father's house, and all the abundance of the heavenly city, is all reserved and prepared exclusively for sinners. Nobody else has any claim upon it, unless he is prepared to acknowledge his relationship to the house of Saul.

But you know there are some people who do not subscribe to that somewhat ancient doctrine; but who are rather ashamed of their family lineage and they have written another especially for their own satisfaction. I remember some years ago a man who had a great deal of trouble, who seemed to have been chosen in the furnace of affliction, who came to see me to tell me a very

wonderful story. He came into the study, and although it was in my own house he seemed fearful lest any one should overhear this confidential tale he had to tell. He had been in hard circumstances. He had had much sickness. He had been out of employment again and again. He had bravely faced all his reverses, and he had found some comfort in the story he then related to me. He said, "You know, Pastor, I like to think sometimes that if everybody had their due I should not be as I am to-day. For," he said, "while I do not say very much about it, I am related to a certain family." And he gave me the name of an historic family, and he told me in little more than a whisper that away back there across the sea, where his family had its origin, there was a great fortune. How many millions it was, I do not know, but it was yonder in Chancery, and if only he could establish the line of connection and prove what to his own satisfaction, at least, was true, he would immediately come into possession of all this vast wealth which had been left by an earlier representative of the family. The family was a titled family — I am not sure whether he would have been an earl or a duke, or what he would have been, if only he could have come into possession of that to which he believed himself to be entitled. And he told me that story as though no other tale like that had ever been told. He did not know that we all have a family story like that. Haven't you? Oh, I have. We are all blue-blooded folk; we are all related to belted earls, or dukes, or princes, or something of the sort. We love to tell the tale until some young man goes to university and studies biology. Then he discovers he belongs to another kind of family altogether. As for the fifth chapter of the Epistle to the Romans, it is not true, it cannot possibly be true. "Well," I say to my evolutionary friends. "If you are proud of your pedigree, you are perfectly welcome to it. I have not very much to boast of; but so far as my family history preserves any account of the past, I am absolutely sure that there were no apes in my family. I have not come of that line." But I have come of a very ancient family, of a very aristocratic family, a family that once had its home amid conditions that were absolutely ideal. I have come of a family that occupied a position of high honour. My great-grandfather, no my great-great-great-great-grandfather — and back farther still — I do not know how many generations, but I do know that I belong to a "first family", and am descended directly from one whose name stands out in all the history of the human race as one of the most conspicuous figures of antiquity. And his name was Adam. Did you ever hear of him? And the thing for which he was chiefly remarkable was that he was a great sinner! That is all.

"Oh, well," but you say, "I do not subscribe to that." I affirm that from the first word of Genesis to the last word of Revelation there is absolutely nothing but promise of judgment, of wrath — wrath to come — for every man who does not acknowledge his sin and plead guilty to the fact that he is related to him who brought death into the world and all our woe. No, my friends, I put it that way because I thought I might get some young man who is carried away with that philosophy of fools, with that "damnable heresy", that doctrine that was hatched in the Pit — that men were evolved from some sort of protoplasm that a somebody was evolved from a nobody. There is not a solitary word of true science or religion that can support that perfectly absurd philosophy. Professor Bateson, one of the outstanding scientists

of the world, once President of the British Association for the Advancement of Science, was the guest of the American Association for the Advancement of Science in this city some years ago, and was the chief speaker. And Professor Bateson gave as his judgment, that while he did not accept the Book, and declared he was agnostic respecting the question of human origin — he did not know where man came from or whither he was going — science, he declared, had absolutely failed to produce one single proof in support of the theory that man was evolved from a lower order. Why is it that teachers and professors, in view of the fact that that doctrine is so utterly discredited — why is it that they will poison the minds of young men and women, and teach a doctrine that is contrary to every demonstrated fact of science, and to every word that is written in the Word of God? My friend, if you are going to accept that philosophy, you may as well throw your Bible in the furnace at once. But if you come back to the principle I am discussing, if there is anybody that is left of the house of Saul, though a rebel and an enemy against God, to him God will shew kindness. If you will come under that classification, and say, "I have sinned, and come short of the glory of God," I want to assure you that all the wealth of the universe is at the command of faith.

There was a time, you remember, when Saul came forth before the people, brought thither by Samuel, who said, "See ye him whom the Lord hath chosen, that there is none like him among all the people." And when the people turned to Saul and saw that "he was higher than any of the people from his shoulders and upward," they said, "God save the king." I suppose he was one of the finest specimens of physical manhood to be found in all the world, a man without blemish, a man who the people felt instinctively was born to command. But now the question is asked, "Is there yet any that is left of the house of Saul?"

Should we not expect to find the house of Saul still reigning in power and great glory? But, alas, alas, sin takes the king from the throne and casts him into the pit; it takes the prince and brings him low. And all that was left of the royal house of Saul was a poor man, lame on both feet: "Jonathan hath a son, which is lame on his feet" — poor, broken, crippled mortal, who was a burden to himself and of no use to anybody else. That was all that was left. Thus sin destroys the handiwork of God, thus sin takes the sceptre from the hand of God's king. For you remember that in the beginning God, Who made all things, last of all made man in His own image and likeness, and He said concerning him, "It is very good." To him also He said, "Have dominion." And it is written in the Word: "Thou madest him to have dominion over the works of thy hands." We were made to be kings not captives; we were made to rule; we were made to tread the world under our feet and to reign under God as kings over His creation. And yet, what is left of the once royal and glorious house? There is not a man here who will dare to stand on his feet and say, "I am left, I am a king." You were defeated to-day, my brother. You were defeated yesterday. You tried to have dominion, and you failed. You tried to walk in the way of His commandments, but were unable to do so. You desired to walk in the paths of righteousness, and you did not because you discovered the truth in this old story — you are lame on both feet. "They are all gone out of the way, they are together become unprofitable; there is

none that doeth good, no not one" — not even that man who thinks he did good down in the City yonder.

"Is there yet any that is left of the house of Saul?" Is there anybody here who says, "I am glad you found me, for that is a true description of my state. Here I am, helpless, morally corrupt, undone, lame on both feet; and I never knew there was a message of comfort, a message of joy and inspiration for a poor sinner like me." That is what the gospel is for. God's programme is to make men over again, and to bring men back into fellowship with Himself.

Then Ziba, a servant of the house of Saul, answers David's call, and he goes away down yonder to Lo-debar. And when Ziba comes into the presence of Mephibosheth and tells him that he has a message from the king, and that the king desires to see him, I fancy Mephibosheth was something like Agag: he may have said, "Surely the bitterness of death is past." "And did you tell him, Ziba, who I was? Does he know that I have the blood of Saul in my veins?" "Oh, yes, he knows that." And I think Mephibosheth would say, "I have been hiding away from him all these years. I did not want him to know that I was alive, and he has found me at last." And you have been like Mephibosheth. You have thought that your salvation was to be found in putting as great a distance between you and the King as possible; whereas, your salvation is to be found in coming into His presence. "Where art thou?" said a Voice in the garden. What was the answer? "I hid myself." And men have been hiding from God from that day until this, running away from Him and from every representative of the religion of Christ. You, my friend, have imagined that every Ziba who comes from the King to summon you into His presence is a messenger of death, a messenger who comes to rob you of joy and of pleasure. But you are mistaken. I want to play the part of Ziba and find some Mephibosheth to tell him that the King wants to see him, and that he does not need to be afraid to come. There is kindness in the heart of the King for you, and nothing but kindness if you will come at His call. Your sins which are many will all be forgiven. He has promised that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But there is another parallel here. Mephibosheth must have said to Ziba, "It is a long way to Jerusalem for a lame man, and I cannot get into the presence of the king." We know it is recorded that Mephibosheth could not go out to meet the king as others. He was lame on both feet; poor, helpless creature. But here is a beautiful word: "Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar."

I was talking to you this morning about Joseph. Somebody said to me afterwards, "Is not that your favourite theme?" I do not know whether it is. I know the Lord Jesus is my favourite theme, and I do not care where I go to find an illustration. But you remember those men of whom I was speaking this morning? Carry that story a little farther. They came back into the presence of the old man with a gospel of resurrection. They said, "Joseph is yet alive, and he is governor over all the land of Egypt." The house rang with the news. "And Jacob's heart fainted, for he believed them not." It was too good to be true. I think he said, "It cannot be true. Joseph would not stay yonder in Egypt and send word to

me in this far-distant country and bid me come to him. If it were Joseph who is governor yonder he would know how old I am, how infirm I am, and how impossible it is for me to make the journey." And one of the boys — I do not know whether it was Reuben or Judah, but one of them I fancy — took the father by the hand, and said: "We have told you all the words of Joseph, but that is only half our gospel. Come out and we will show you something." And the old man came out and he looked at the long train of wagons loaded with all the good things of Egypt, and he said, "What is that?" And they said, "The wagons which Joseph has sent to carry you." "And when Jacob saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, it is enough; Joseph my son is yet alive. It is just like him. He knew what I needed. I will go and see him before I die." And then you see him being tenderly helped at last into one of those wagons surrounded by all the luxuries of Egypt. And Joseph sent and fetched him into his banquetting house.

My message to you, my brother, is that the grace of our Lord Jesus will meet you where you need to be met. Somebody says, "I am glad, sir, I came this evening. I will think that over. There are some things I am going to put right. I am just going to give up this, and I am going to abandon the other thing. And when I have made a little progress, then I think I will go." O no, that is not the gospel. Come just as you are. Jesus will meet you just where you are, in all your weakness, in all your impotence, — but not in Jerusalem. Blessed be His Name! If you and I had to get up to Jerusalem before we could be saved, there would not be much chance for us. But He finds us in Lo-debar, and brings us into His presence. God can save you right where you are this very minute. God, by the power of His regenerating Spirit, can make you a new man and bring you into His own presence.

And then Mephibosheth came, and when he came into the presence of the king, "he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." And Mephibosheth, overcome, said, "What is thy servant that thou shouldst look upon such a dead dog as I am?" That is the publican's prayer in the Old Testament: "God be merciful to me a sinner." And the king said, "Ah, Mephibosheth, if that is what you are, then there is all the more need of the kindness of God. And you shall have it at my hand and in my house." I wish I had an hour to speak about just that one word. I touch it and leave it for you to think about: "Fear not . . . I will restore thee all the land of Saul thy father — Mephibosheth, you have heard the family history, haven't you?" "Yes, my lord, O King." "And you have heard that Saul forfeited his inheritance by transgression?" "Yes." "Well, fear not: I will restore it all to you, and I will make you just as rich as you would have been if Saul had never sinned." What is the gospel for? I gave you just a suggestion in my lecture last Tuesday evening. The gospel is God's way of restoring our souls. He Who made us can make us over again. He Who made us in His own image and likeness in the beginning is not going to be defeated by the Devil: "The Son of God was manifested, that he might destroy

the works of the devil." And, blessed be His Name, He is going to do it. He is going to cleanse this old world until the whole creation is at last delivered into the glorious liberty of the children of God.

John, on one occasion, saw a great multitude which no man could number. And one of the elders, pointing to this great multitude said to him, "What are these which are arrayed in white robes? and whence came they?" And John said, "I don't know." He threw the question back upon his questioner, and said in effect: "I never saw anybody like that. Why, their garments are not soiled as though they had been on a journey. They are not disfigured as those who had been in battle; nor is there any evidence of weariness as those who had borne heavy burdens. This is something new to me. I never saw anything like it before." And the angel answered: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes." — the last trace of sin. And as John looked about in the land of glory, he could see absolutely no evidence of sin anywhere but in one place: "And I beheld, and, lo, in the midst of the throne . . . a Lamb as it had been slain." Oh, men and women, the Lord Jesus has so completely taken upon Himself our sin that the only mark of sin in Heaven is upon Him. And the rest are washed and cleansed and glorified. Sin is done away:

"In Him, the tribes of Adam boast
More blessings than their father lost."

And, my friend, that is possible for you. You can begin life all over again. You may be born again, a new record may be written. You may come at last into the presence of God, by His grace without fault. Don't you think that is a better doctrine than that evolutionary talk? Don't you think that is a real gospel? Is there anybody here who does not need it? Anybody here who has not a black page in the past? Anybody here who does not need the precious blood of Jesus, the righteousness of Jesus, the grace, the recreative power of God? It is available for everybody.

III.

I must not keep you longer than to give you THIS EXPLANATION OF THIS WONDROUS LOVE: "That I may shew him kindness," — it is the vicarious principle of the gospel — "that I may shew him kindness for Jonathan's sake." Why should Mephibosheth receive it? What had he done? Nothing. But Jonathan had done everything, and for Jonathan's sake he was entitled to all the wealth of the king's house. If he had known it, he might have come long before. He might have occupied a place at the king's table as one of the king's sons. And if the king had said, "What have you done? have you served in the army? have you served in the palace?" he would have said, "No, I am lame on both feet." "What have you done?" "Nothing. I have just been a burden to myself and everybody else." "Well, on what ground do you demand admission to the king's house?" And he could have said this: "I come to remind my lord, the king, that

in the long ago he made a covenant with Jonathan, my father, and he swore with an oath that he would never cut off his kindness from Jonathan's house." And the king might have said, "But you are related to Saul, aren't you?" "Yes, and on that side I deserve nothing but wrath. But I am related to Jonathan, too, and on that side I claim nothing but mercy." Related to the first Adam, hell is our portion; but when we can claim relationship to the second Adam, we can claim mercy. That is the gospel. For Jesus' sake: He died for you, He paid the debt; and for His honour, God will receive any poor sinner who will come.

Oh, to feel in our hearts a desire after Jesus, just to want Him, to desire that Christ should be formed in us the hope of glory! Then "all things are yours; and ye are Christ's, and Christ is God's." And you shall be a millionaire forever. May He make us so for His Name's sake.

THE REAL HEART OF THE MATTER

LONG ago a wise man, divinely inspired, admonished, "Keep thy heart with all diligence; for out of it are the issues of life."

That, everyone will instantly recognize, is true of the physical organ. One may break a leg or an arm, and if it is properly set, the bones will knit at the point of fracture, and become as strong as ever; or, if such a member be so badly fractured or diseased as to make repair impossible, it may be amputated, and the man may live with one or more members missing. The same is true of an eye. Delicate and useful as that organ is, one may pluck it out and cast it from him, and, having only one eye, still live.

These are organs of the body which have well-defined and unmistakable functions which may be similarly treated; and if one be removed, the remaining organ will take up the slack and do extra duty.

But nobody has more than one heart. Why it throbs, why it continues to send the blood coursing through our veins, science has never discovered. The original motive power which set it going in the beginning, and which keeps it going, we vaguely call life; but nobody really knows what "life" is. But we do know that "out of it are the issues of life". A man may be as expert a marksman as Nimrod, as strong as Samson, as courageous as David, as fleet of foot as Asahel; but if his heart is impaired in any way, the whole body feels it, and the man's special physical expertness ceases. Therefore one must needs keep the heart with all diligence. One can strain a muscle, weary the back, and even do violence to the stomach, and recover from it; but only a foolish man will trifle with his heart.

But how manifestly true this is of our moral and spiritual natures. It is of the moral centre of our being particularly the wise man speaks — the seat of the conscience, the intelligence, the affections, the will. If "with the heart" we believe unto righteousness, and if thereafter Christ shall dwell in our hearts by faith, the issues of life will inevitably bear a characteristic Christian quality. But where the reverse is true, the issues of life will ultimately reveal the character of the impure fountain from which they spring.

That is true of that body which is composed collectively of regenerated people, and which the New Testament calls the church. The heart of the church is its dis-

tinguishingly spiritual nature, within which the Lord of glory, in His fulness, dwells. That is the seat of the affections, of the intelligence, of the conscience, and of the will. If thus a church has a vigorous heart, its life will issue in Christian service. But when the spiritual quality of a church declines, its serviceableness is, to that extent, impaired; and its capacity for blessing men and glorifying God is diminished.

Our next proposal would perhaps, by many, be denied; but we are sure we are right. Our Lord said, "Ye are the salt of the earth"; "Ye are the light of the world." The church may be a little member, it may be but a little flock; but as a little leaven leavens the whole lump, so a little salt may preserve a great mass; and as a single candle set on a candle-stick may give light to all in the house, so the church's spiritualized standards of intelligence will shine as a light in the world; and a really vital church will make the issues of a nation's life, from which it springs, to partake of the qualities of that righteousness "which exalteth a nation". But if the church be without moral and spiritual authority, if the Word of God be displaced, and the power of the Holy Ghost be withdrawn, that which is called a church becomes but as salt which has lost its savour, and which is "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men".

Only this week a gentleman told us of a conversation he had had with a certain minister who reported that on a recent Sunday he had taken as a subject of discussion, "What does the church stand for?" He enunciated many things which ought to be characteristic of any truly Christian church, with which he said the modern church had nothing to do. He concluded his address by telling his people that if any of them knew what the church really did stand for, he would be obliged to them if they would inform him; that as for himself, it appeared to him to stand for nothing.

That, of course, must be true when Christ and His Word are no longer at the heart of it. So in our day the modern church, in so many instances, has ceased to exercise even a moral influence, to say nothing of its having ceased to be a spiritual power. It makes no contribution to the public conscience. It permits iniquity to abound without opposition. It suffers the Word of God to be rejected, and the authority of the Lord Jesus Christ to be repudiated — and offers no word of protest.

That being true of the nation, it applies to international relationships. The dissemination of doubt in respect to the Word of God, and therefore of God Himself, removes the fear of God from men's eyes; and, having destroyed all confidence in Him, men soon lose confidence in each other, and like individuals and small communities, nations become suspicious of each other — and the fear of man supplants the fear of God, and produces the snare of the present world paralysis.

ANNUAL CONVENTION OF CONSERVATIVE REGULAR BAPTIST ASSOCIATION

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A Devotional Study in Revelation

by Dr. R. Dubarry

CHAPTER TWELVE ECHOES FROM HEAVEN Revelation 8

ALL the senses of the apostle John are tensed with eager expectation as visions and spoken words alternate: sometimes he must use his sense of sight; at other times his hearing only is requested. In the eighth chapter the attention of the ear is demanded more than anywhere else. This peculiarity will help us to stake out our chapter with the following points: 1. Silence. 2. Prayer. 3. Judgments. 4. Warnings. 5. Threats.

I. THE CELESTIAL SILENCE (vv. 1, 2)

"And when the Lamb had opened the seventh seal, there was silence in heaven about the space of half an hour."

Heaven is a resounding place. The Psalms remind us of it in the Old Testament, and the book of Revelation in the New.

The seventh chapter closed with the prophetic spectacle of the redeemed finally glorified. They will have no higher occupation than that of praising the Lord, when the history of the world shall be brought to an end.

But that is only an anticipation of the heavenly things, which will be the main theme of the last chapters of Revelation. In the meanwhile, the heavens are plunged into a silent meditation, so that the solemn dialogue may be heard, between the earthly redeemed whose humble prayers yearn for a sure deliverance, and the heavens whose voices and thunders herald a divine intervention.

This silence, limited to the symbolically short period of an approximate half-hour, is, for a moment, observed by "seven angels which stand before God." Those heavenly beings are no more, as in the preceding chapter (vv. 11, 12), bowing down before the throne, worshipping and praising God with all the angels. As seven trumpets are given to them, they prepare to break their silence by the sounding thereof, in utterly new accents.

We can here conclude that the present delay in the heavenly interventions is calculated to allow a last favourable opportunity for the Saviour's intercessions and for the divine warnings.

II. THE CELESTIAL INTERCESSION (vv. 3, 4)

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the

prayers of the saints, ascended up before God out of the angel's hand."

We can here contemplate the mediatorial work of our great High Priest, whose merits and whose intercessions attend our every request.

To reach the Father, our prayers must as it were rebound toward Him from the pierced hand of our Saviour. These prayers are accepted of God only when intimately associated with the "incense" — that is, with the titles which the Lamb of God earned through His sacrifice. The fusion of men's supplications with the merits of Jesus Christ is symbolically effected under the sanctifying action of the fire burning on the altar of burnt offering, at whose side the Victim slain for us symbolically lies.

Thus, between the songs of praise and the sounding trumpets of judgment, the intercessions of our heavenly Protector are inserted, that we might victoriously fight in His good fight against all the hostile forces and against all the opposing systems.

How this scene brings out the tremendous importance of prayer during the present economy! And how such a vision emphasizes the great present part played by God the Son, who, while being our King on earth, remains our great High Priest in the heavens!

III. THE EARTHLY COMMOTIONS (v. 5)

"And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth; and there were voices, and thunderings, and lightnings, and an earthquake."

Fire is the central element of this vision, as it was, in many respects, in the preceding one. According to Scripture, fire is a symbol for purification and judgment. By it, the prayers of the redeemed are sanctified, and the evil works of rebels punished.

In this vision, the altar of burnt offering provides the fire which makes the prayers of the saints acceptable unto God. And from this same altar, fire is also taken to fill the golden censer cast upon the earth. Thus the burning element has a twofold office: at once a source of blessing and a means of punishment, it symbolically serves Grace and the Law.

To the soft murmur provoked in heaven by the prayers of the earthly saints there corresponds on earth the sounding of "thunderings and voices", accompanied by lightnings and punctuated by an earthquake. Those are the varied figures for the terrible calamities which, as early as the first century, were to afflict rebellious mankind. Such sanctions are applicable to all human conditions: soon after the rejection of the Messiah, Israel

suffered, through the Roman sword, a severe chastisement; but this was only to be a prelude to the future punishment of the Gentiles in their turn found guilty of refusing the Gospel.

Jesus Christ proclaimed a most threatening truth when He declared: "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke 12:49). And that truth was confirmed by the casting down upon the earth of the golden censer.

IV. THE FIRST FOUR TRUMPETS (vv. 6-13)

In Scripture, the trumpets usually symbolize divine proclamations. The fact that seven trumpets are mentioned indicates, as in the case of the seals, a total revelation of what must fill the whole of the Christian history. But whereas the seals depicted the help given to the true Christianity against hostile forces, the trumpets remind us of the fierce Christian conflict with organized systems. The last three riders gave us a picture of the opposition of the natural man, of money and of error against the Gospel. The seven trumpets seem to reveal the action of the anti-Christian enterprises,

By anti-Christian enterprises, we do not merely mean the ancient pagan religions, which have resisted Christianity mainly through their leaders, and which, once vanquished, have never regained their influence. The great and persevering obstacle to true Christianity was to come from religions somehow akin to it by their origin or by certain leading principles. Now, we only know, during the whole course of history, of three systems which, on a large scale, have been continuously at enmity with the Gospel. 1. Judaism. 2. Mohammedanism. 3. Counterfeit Christianity: heresies, Roman Catholicism, Greek orthodoxy, degenerate Protestantism.

As with the seals, the trumpets prelude to a first series of four brief descriptions and to a second series of three more extended revelations. The brevity of the first series is justified by the great number of other Scripture texts dealing with the same question, whereas the length of the second series is explained by the comparative silence of the Bible on the subject they treat. On that principle, we can assert that the concision which characterizes the first four revelations is a sign that they foretell the influence of the Jewish people on the destinies of the gospel — already abundantly predicted in Holy Scripture.

These four trumpets introduce scenes which recall to us the plagues of Egypt. The destructive works which end each scene are in contrast with the constructive works of creation.

However, according to most of the leading commentators, the forces set at work after the sounding of each trumpet and the results achieved by those forces must be taken in a figurative sense. Indeed we cannot see here a literal description of the cataclysms about to affect our physical world, or mere political commotions, which could not be identified in the course of past history. We rather interpret the trumpet series as representing the varied and often simultaneous efforts of the Enemy to compete, by means of false religious systems, with the spiritual ascendancy of our God in the midst of mankind.

A. THE FIRST TRUMPET

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth."

The two contrasted elements of fire and ice are men-

tioned elsewhere in Scripture: they emphasize the importance of such heavenly visitation. The additional element of blood, only found here, seems to indicate the terrible effect of the exceptional action of hail and fire. The fact that a rain of blood would be without danger, as well as without any natural analogy, confirms that there is no reference here to a physical catastrophe, but to a moral upheaval affecting mankind.

As this upheaval is mentioned first in our chapter, we must seek its origin at the threshold of the Christian era. It can therefore only apply to one event: the long and destructive campaign which, in the year 70, led to the total destruction of Jerusalem by the Roman armies. History never knew more cruel, more decisive and more memorable war. As the word rendered "earth" can also be translated "land", it seems natural to apply to Judea the prophecy of the first trumpet.

The forty years' delay divinely granted to the Jewish people between Jesus' crucifixion and their chastisement, aimed at giving to a whole generation of the privileged nation an unique opportunity to pronounce for Jesus Christ, in the light of exceptionally plausible and convincing revelations.

"And the third part of trees was burnt up, and all green grass was burnt up."

In connection with the above interpretation, an extended portion of the elite of the nation (the trees) as well as the entire population (the green grass) were affected by that unprecedented visitation. And we know that the prediction came to pass at the dispersion of the Jews.

The recurrence of the phrase, "the third part", indicates at once the extent and the limitation of the judgments, which would only be partial, in comparison with the ultimate sanctions predicted elsewhere as being more severe still.

B. THE SECOND TRUMPET

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea."

We read in Rev. 17:5: "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Anywhere else in Scripture, the sea also represents the whole of mankind. On the other hand, in Jeremiah 51:25, Zechariah 4:7, Isaiah 13:2, and others, we notice that a mountain symbolizes a single nation.

In Matthew 21:21 Jesus declares: "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." If, according to a universal opinion, the cursed fig tree is the image of Israel, a still more impressive figure of annihilation is suggested in the immediate context by the symbolical Mount of Olives, upon which the unprofitable tree uselessly stood.

When we look through history for a people which would be wholly, constantly and visibly mixed with the other nations, yet without losing its own individuality, we only find the Jewish nation. Its dispersion, followed logically, the destruction of its capital Jerusalem, and historically, the events of the first trumpet.

"And the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

The symbol of a "great mountain burning with fire" most appropriately applies to the tremendous role played

by an unregenerate Israel in the midst of a humanity to which it should have been a blessing — an often baleful role, clearly predicted by many other prophecies, and experienced by many a nation. The mention of "ships", the Bible figure for commerce and international relations, also perfectly applies to the dominating ambition of the Jewish race, and its ascendancy upon mankind. And that, not only in the sphere of business, but also in the realm of ideas (heresies, control over the press and public amusements) and of politics. And all that, in spite of numberless and atrocious persecutions.

Thus, after boasting to be the "light of the Gentiles", the fallen people deprived of its former privileges has now become their "rod".

C. THE THIRD TRUMPET

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood."

It seems that we have here an anticipation of the scene depicted in Revelation 12:7-13, whose closing words are: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: was cast out into the earth, and his angels were cast out with him." Lucifer—that is, the light bearer — was moreover alluded to by our Lord when He exclaimed: "I beheld Satan as lightning fall from heaven" (Luke 10:17). The sign of the third trumpet cannot be more appropriately fitted than to this great event in religious history, when the great Adversary was cast out upon the earth at the time of Christ's ascension. From henceforward, he had to limit his evil activities to our earth.

Everywhere in Scripture, rivers and fountains figure the life-impacting action of the divine Truth (Psalms 36:9; Jeremiah 2:13; John 4:14; Revelation 22:1-7). The proverbial bitterness of the "wormwood" of old would vitiate the best of waters. We can therefore conclude that, through Satan's action, an important portion of the fountains of truth was poisoned.

"And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

The prediction of a deadly epidemic is not meant here; how can a star logically fall only on the third part of the waters and make them poisonous? We rather have here a picture of the spiritual death brought about by error.

The "spirit of disobedience" has, at the threshold of the Christian era, taken hold of the Jewish people. Their doctrinal aberrations were among the worst dangers ever met by Christianity. Through the slanders of their priests, the quibbling of their rabbis, the subtle permeating action of the Judaizing parties, the first poisons were ceaselessly poured into the very sources of the new faith. All the subsequent heresies were only repetitions of the initial effort attempted by Israel to deprive the Son of God of His Messianic titles and to deny the divine authority of His word. The aberrations of history in the moral, social, economical, political, philosophical and religious realms are potentially found here. How many spiritual deaths were and are caused by that diabolical

introduction of falsehood and error, at the beginnings of the Christian testimony!

D. THE FOURTH TRUMPET

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

We have already noted that the heavenly bodies are Scripture symbols for governments. That remark entitles us to believe that a literal interpretation of the above prediction is not here necessary.

The abominable cruelties of the Roman officials led, at the beginning of the Christian dispensation, to a series of desperate Jewish revolts, unequalled in the past as well as in the agitated future of Israel. The dispersion of the nation brought about in every country a leaven of dissolution and anarchy, through the example and action of the not assimilable Jewish elements. On the other hand, the Christians were soon the victims of the prejudices caused by certain similarities with the Jews. Outlawed on account of their principles and because of the hostility of governments, the faithful believers then lost all the guarantees offered by law-abiding nations. As for the carnal Christians, they not only yielded to an understandable desire for liberty, but coveted leading parts in the political sphere, thus greatly contributing to the disorders affecting the empires, as well as to their disruptions.

Besides, the pagan religions, the impostures, and the moral abominations which had hitherto dominated man, had to capitulate. And thus the world, ill-guided by a degenerate Christianity, was plunged into confusion — an easy prey for the wicked shepherds.

As we are confronted with the total inadequacy of human governments, an inadequacy brought to light by the gospel, how comforting for us to read in the closing chapters of Revelation a description of a heavenly beatitude in perfect contrast with the vision of the fourth trumpet: "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And they shall reign for ever and ever!" (21:23; 22:5).

V. THE PROCLAMATION OF THE EAGLE (v. 13)

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

This extraordinary vision is an appropriate transition between the first four and the three last trumpets. It suggests that the later group deal with three distinct happenings (Woe, woe, woe). It confirms the view that the first four revelations are to be considered as a whole. Moreover, that first group pictures the stupendous consequences of the dispersion of Israel, and its four stages are already found in the prophetic words of the Master recorded in Luke 21; the ruin of Jerusalem (v. 20); the dispersion of the Jews (v. 24); the symbolical action of the heavenly bodies on the waters (v. 25); the shaking of the powers of heaven (v. 26).

Let us here note in advance that the three "woes" seem to refer to the last anti-Christian efforts of history, as will be directed by the Mohammedan religion, subsequently represented by the Turkish power, and by all the counterfeits of Christianity.

WHO ESTABLISHED THE PAPACY?

THE PAPACY claims to be a divine institution. The Pope claims to be the Vicar of Christ, the one and only supreme representative of God upon earth. The Roman Catholic Church calls itself "Apostolic" and declares that it is the only true church. It teaches that the Roman Catholic Church was founded by Jesus Christ and appointed the custodian and sole agent of His authority in heaven and on earth. Thus, we have very briefly stated the tremendous claim to sole authority made by the Roman Catholic Church.

We think we have proved to a demonstration in the foregoing pages that the pretensions of Rome are absolutely devoid of scriptural warrant.

If, then, God did not establish the Roman Catholic Church, who did? No one who has any knowledge of Roman Catholic history can doubt that it is a super-human organization. It has continued for so long. It has withstood so many storms that it must be supported by more than human power. If it be not of God, whence came it? Its whole bloody history: the immorality of its laws; the immorality of much of its priesthood, and of many of its institutions; all proclaim that it is not from above but from beneath.

It is this writer's supreme conviction that the Papacy is Satan's earthly headquarters: that the Pope, so far from being the Vicar of Jesus Christ, is the Vicar of the devil. In short, that the perpetual person of the Pope is the Antichrist. While the scripture has nothing to say in support of the blasphemous pretention of the Papacy, it says much that really identifies the Papacy as the Antichrist.

In support of this thesis, we set out the following scriptures:

The Antichrist in Second Thessalonians

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

Remember ye not, that when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way:

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonder.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

—2nd Thessalonians 2:3-12.

The Antichrist in Revelation.

Chapter 17

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of martyrs of Jesus; and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

And there are seven kings: five are fallen, and one is, and the other is, not yet come; and whence he cometh, he must continue a short space.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Chapter 18

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I am a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city of Babylon, that mighty city for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses and chariots, and slaves, and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls.

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven; and ye holy apostles and prophets; for God hath avenged you on her,

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

For Younger Readers

The Swan and the Crane

There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading about seeking snails. For a few moments the crane viewed the swan in stupid wonder and then enquired:

"Where do you come from?"

"I come from heaven!" replied the swan.

"And where is heaven?" replied the crane.

"Heaven!" said the swan, "Heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the Eternal City. She told of the streets of gold, and the gates and walls made of precious stones; of the river of life, pure as crystal, upon whose banks is the tree whose leaves shall be for the healing of the nations. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked: "Are there any snails there?"

"Snails!" repeated the swan; "no! Of course there are not."

"Then," said the crane, as it continued its search along the shmy banks of the pool, "you can have your heaven. I want snails!"

This fable has a deep truth underlying it. How many a young person to whom God has granted the advantages of a Christian home, has turned his back upon it and searched for snails! How many a man will sacrifice his wife, his family, his all, for the snails of sin! How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails!

—D. L. MOODY

BATTLE SCARS FOR CHRIST

Oh Christian man, Oh Christian woman! Have you any scars to show in this conflict? When a war is over the heroes have scars to show. One hero rolls back a sleeve and shows a gun-shot fracture, or he pulls down his collar and shows where he was wounded in the neck. Another man says, "I have never had the use of my limb since I was wounded in that great battle." When the last day comes, will we have any wounds to show for Christ? Will we show marks where we have borne the cross?—TALMAGE

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 12 September 18, 1955

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

THE RESURRECTION OF BELIEVERS

Lesson Text: 1 Corinthians 15:3-8, 50-58.

Golden Text: "But now is Christ risen from the dead, and become the first-fruits of them that slept."

—1 Corinthians 15:20.

I. The Proof of the Resurrection: verses 3-8.

Obedience to the truth is the price of revelation (John 7:17), and disobedience to the truth causes one to lose the power of distinguishing truth from error (2 Thess. 2:10-12). Many of the Corinthians had been living in sin (1 Cor. 5:1; 10:14), and the defects in their conduct issued in defects in their creed (1 Tim. 1:19; 2 Tim. 2:16-18), for sin is the father of doubt. These people now questioned the fact and the manner of the resurrection (verses 12, 35).

When the Scriptures speak of resurrection, the reference is to the body (Matt. 27:52; 2 Cor. 5:6-8). The spirit never dies, but the body is mortal and corruptible (Job 19:26; 1 Pet. 1:24). The bodies of both saints and sinners will some day be raised (John 5:25-29; Rev. 20:4-6, 12, 13).

The Gospel of the grace of God is based upon two indisputable facts: the death of Christ and the resurrection of Christ (verse 4). If either of these facts could be disproved, the Gospel as a means of salvation would be nullified, but since both these facts were verified, the Gospel stands firm. The Apostle offers no evidence as to the reality of the death and burial of Christ, for all were convinced of these facts, but he does put forth proof as to the certainty of His resurrection (2 Tim. 1:10; 2:8).

The validity of the Gospel itself is beyond question. The Corinthians had received its message whole-heartedly; when it had been preached unto them (Acts 18:7-11; 1 Thess. 2:13). They owed their standing in Christ to the Gospel (Rom. 5:2; 1 Pet. 5:12). The Gospel had been the means of their salvation; they had been saved through the Word (Rom. 1:16; 1 Cor. 1:18). To question the authenticity of the Gospel was to reject the salvation of Christ, for Paul had received the message of the Gospel from the Lord (1 Cor. 11:23; Gal. 1:11, 12; Eph. 3:2-5). The Gospel was according to the Scriptures; atonement through the death and resurrection of Christ was taught throughout the Word (John 1:29; Acts 2:25-31; 13:33-37). To disbelieve the Gospel was equivalent to repudiating the authority of the Scriptures. The genuineness of the Gospel proved that the resurrection was an established fact.

Moreover, there were many trustworthy witnesses who could testify to the fact of the resurrection of Christ (Luke 24:26-48; Acts 2:32). Their testimony could not be gainsaid (Acts 4:33). Christ had been seen alive by Cephas, elsewhere called Peter; by the disciples, known collectively as "the twelve" even when all twelve were not present; by James the Apostle; by all the Apostles, since all must be witnesses of the resurrection, in order to qualify as Apostles (Luke 24:50; Acts 1:3, 4, 22); and by Paul himself (Acts 9:3-6; 26:13, 14, 19).

The doctrine of the resurrection of the body of the believer depends upon the fact of the resurrection of Christ (verses 12-19; John 5:21; Rom. 8:11). The resurrection of Christ was the surety, the guarantee of the resurrection of believers, just as the first-fruits of the grain are a sign, a promise, a pledge of the coming harvest (Acts 26:33; Eph. 1:13, 14). Also, just as Adam's death involved the death of the whole human family, so did Christ's resurrection provide assurance that the whole race would experience resurrection (verses 20-23, 45-49; Rom. 5:12-15).

2. The Promise of the Resurrection: verses 50-58.

The Holy Spirit inspired the Apostle Paul to disclose the details of the marvellous changes which would take place in the bodies of the believers at the first sight of their Lord on His return (1 Thess. 4:13-18; 1 John 3:2). The dead in

Christ would be raised first, and their corruptible bodies would be glorified and become incorruptible, no longer subject to decay (John 11:25; Phil. 3:21). The living dead would be transformed, and their mortal bodies would become immortal, no longer subject to death (John 11:26; 2 Cor. 5:1-5).

At the present time Death is an enemy, and although a conquered foe, he still has power (Heb. 2:14, 15; Rev. 1:18). But when Christ returns, He who vanquished death on our behalf, the prophecy "Death is swallowed up in victory" will become an actual reality (Isa. 25:8; Hos. 13:14; Rev. 20:14; 21:4). It is sin which gives death the right to afflict us (Rom. 6:23), and it is the law which gives sin its power (Rom. 4:15). But Christ has conquered sin and vanquished the law, so that through Him victory over sin, death and the grave is now gloriously possible for us (Rom. 6:9, 14; 7:24, 25; 1 John 5:4, 5).

Daily Bible Readings

Sept. 12—The Resurrection of Christ Matt. 28
 Sept. 13—The Witnesses of His Resurrection Luke 24:33-48
 Sept. 14—The Believer and the Resurrection Rom. 6:1-13
 Sept. 15—The Resurrection and Christ the Messiah Acts 2:22-36
 Sept. 16—The Pledge of the Resurrection 1 Cor. 15:9-19
 Sept. 17—The Order of the Resurrection 1 Cor. 15:20-34
 Sept. 18—The Method of the Resurrection 1 Cor. 15:35-49

Suggested Hymns

Christ the Lord is risen to-day.
 Low in the grave He lay.
 Jesus Christ is risen to-day.
 Crown Him with many crowns.
 Thou art coming, O my Saviour!
 The strife is o'er, the battle done.

CHRIST OUR EXAMPLE IN CROSS-BEARING

Christ is our great example in cross-bearing. He had no where to lay his head in life, nor a rag to cover him in death, nor anything but a borrowed grave in burial. What manner of persons ought we to be in all unselfishness when we have such a Lord! He hath not said to us in matters of self-denial, "Take up thy cross and go," but "Come, take up thy cross and follow me." Well may the soldiers endure hardness when the king himself roughs it among us; and suffers more than the meanest private in our ranks. My soul, I charge thee, bear my cross, and look not for ease where Jesus found his death.

—SPURGEON

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