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LESSONS FROM THE REFORMATION

INDECISION AND COMPROMISE

AS WE look back to the sixteenth century and the Reformation in Europe, we see one figure who towers above all others. He is Martin Luther. Because this is the case we are apt to conclude that Luther was the only person who seemed to present the necessary qualifications to be *the* Reformer. This is not the case for at least one contemporary of his appeared at the time to have the necessary ability to lead the assault upon Rome. This man was Erasmus of Rotterdam. The story of his attitude toward the Reformation is a sad one but it clearly portrays the need for decision in anyone who would do work for God. Furthermore we see in the history of Erasmus certain lessons for evangelicals.

Erasmus was as much opposed to the practices of the Roman Church as was Luther. He attacked the Church by two methods — popular writings for all the people and a scholarly attack. His "Praise of Folly" was a brilliant, witty satire directed against the monks, the theologians, the bishops and the excesses of Rome. This biting, sarcastic humour appealed to the populace of Europe who rejoiced to see someone who would give expression to their own feelings.

Erasmus did not stop at sarcasm for he also proceeded to do a constructive work in publishing the Greek New Testament so that men's thoughts were directed away from the Church Fathers, the mediaeval theologians and the Latin Vulgate and attention was turned to the Word of God in the original language. This was a great service to the Reformation for it put the Word into the hands of the educated. It remained for Luther to place the Bible in German into the hands of all the people.

Furthermore this man had a love for the Word of God. Once he declared — "I am firmly resolved to die studying the Scriptures; it is my joy and my peace." Then, too, by word of lip he expressed his dislike for the petty rules of the Church of Rome.

Why then did this man die, disappointed and distrusted by both Rome and the Reformers? The answer is to be found in two words — *indecision* and *compromise*. Luther

declared of him — "Erasmus knows very well how to expose error but he knows not how to teach the truth." He carefully sought to preserve his own reputation and loved to be well spoken of by everyone.

"Erasmus and Luther are the representatives of two great ideas on the subject of reform, and of two great parties of their own age, and of all ages. The one is composed of men, whose leading characteristics is a prudential timidity; the other of men of courage and resolution. These two parties were, at this period, personified in these two distinguished heads. The men of prudence thought that the cultivation of theological science might lead gradually, and without disruption, to the reformation of the Church. The men of action thought that the diffusion of more correct ideas among the learned would not put a stop to the superstitions of the people, and that the correction of particular abuses was of little avail, unless the whole life of the Church were renewed." (D'Aubigné, History of the Reformation).

Evangelicals! read again the above summary of the leading characteristics of these two men as seen by the greatest historian of the Reformation. He truly declares that these are the two great parties of that age and of any age. Is this not the same issue that confronts us today? The churches of this generation need a reformation as much as papal Rome ever did and both parties like Erasmus and Luther would confess this. How is it to be accomplished? Let us learn from the Protestant Reformation of the sixteenth century.

"Oh," says the timid Erasmus and his modern counterparts, "Let us have a gradual change from within. Do not sever yourself from the organized denominations but rather seek by peaceable means to bring about a change." "No!" says Luther and those who have understood the Word and history, "when any group reaches that place where it is beyond recall and is at enmity with the Word of God and the gospel of the Lord Jesus Christ, then it is time to sever your connection and be truly separated unto the gospel."

If Erasmus' school of thought had won, Europe and the world might yet be under the terrible darkness of the Middle Ages. If the modern temporizers prevail we are apt to find ourselves swallowed up in that World Church which is but Rome writ large! Those evangelicals who have any part or connection with present day modernism are apt to find that their connection does not improve the organization; rather the rotten organization affects their testimony.

Erasmus reminds us of his modern evangelical disciples in another regard. He hated controversy for the truth. Once he declared — "A disadvantageous peace is far better than the justest war." On another occasion he said, "Let disturbances be by all means avoided." D'Aubigné correctly observes that "history had clearly enough demonstrated that a frank exposition of the truth, and a mortal victory with falsehood could alone secure the victory. Had temporizing and politic artifices been resorted to, the wiles of the papal court would have extinguished the light in its first glimmerings."

Erasmus argued as do his modern evangelical devotees — "Give light and the darkness will disappear of itself." Luther too acted upon this truth "but when the enemies of the light strive to extinguish it, or to force the flambeau out of the hand which carries it, is it necessary from a love of peace, to let them do so — ought not the wicked to be resisted?" We have long since concluded that those who hold the truth so cheaply that they will stand by and behold it trampled upon are not its true friends regardless of their pious testimonies.

How sad is the end of Erasmus and those of his school? He was mistrusted by Rome for he had attacked her with his pen. He deserted the gospel and refused to stand to be counted and so he lost the fellowship and esteem of the great men of the century. We make bold to say that he forfeited too the divine approval in this matter and lost eternal joy that could have been his if he had stood for the truth.

"He that hath ears to hear, let him hear."

THE TRUE RELIGION

In matters of religion, the true point of the question is this: Does the religion that is proposed change the heart, unite it to God, and prepare it for heaven?

If Christianity produces these effects, we shall not worry if the enemies of Christianity revolt against its mysteries and accuse it of being absurd. The Gospel, we shall say to them, you have discovered to be an absurdity. But this is indeed a new kind of absurdity which attaches man to all his duties, which governs human life better than all the doctrines of the sages, which gives balance, order, and peace to the inward life of man, which makes him fulfil with joy all the offices of civil life, and which makes him more fit to live and better disposed to die, and which, generally received, would be the safeguard and support of society. Name for us, among human absurdities, a single one which produces such effects.

If this *folly* that we preach produces such effects, is it not natural to conclude that it is the truth itself and that if these things have not entered the heart of man, it is not because they are absurd, but because they are *divine*?

—ALEXANDRE VINET

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PASSING OF SEMINARY FRIEND

Mr. William Reucassel, a long time friend of Toronto Baptist Seminary, passed on to be with Christ on Friday, October 21. He had gone to Europe on a business trip and while there became ill. Changing his plans, he returned to Canada and was taken to the hospital in Sydney, Nova Scotia. There he was joined by his wife and son, Ross, of Toronto, who were present when he passed away.

The funeral was held on Tuesday, October 25, in Jarvis Street Church auditorium. A large number of friends were in attendance and the Seminary faculty and students attended in a body. Dr. Slade brought the message from John 14, turning the thoughts of all to Mr. Reucassel's Saviour.

SUNDAY IN JARVIS STREET

The pastor, Dr. Slade, preached at both services on the past Lord's Day. In the morning his subject was "Conversion"; in the evening he spoke on "Confession". The work of the Sunday School is proving to be especially encouraging and many new contacts have been made through visitation.

FRENCH SERVICE — SUNDAY, OCTOBER 30

The regular monthly French services will be resumed on Sunday, October 30, in Greenway Hall. Those who understand the French language are urged to attend and to bring your friends. In charge of the service will be M. Samuel Pourret of Nîmes, France.

The Jarvis Street Pulpit

The Divine Method in Revival

A Sermon by Dr. T. T. Shields

(SIXTH IN A SERIES ON REVIVALS OF THE BIBLE)

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, December 5th, 1929

(Stenographically Reported)

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians; upon their chariots, and upon their horsemen.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

"But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

"And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses."—Exodus 14:26-31.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;

"Of sin, because they believe not on me;

"Of righteousness, because I go to my Father, and ye see me no more;

"Of judgment, because the prince of this world is judged."—John 16:7-11.

WE HAVE been thinking for some time of God's method of procedure in revivals, in great spiritual awakenings; and the outstanding, supreme, example of the manifestation of divine power in the entire Old Testament is the work which God wrought in bringing His people out of the house of bondage, out of the land of Egypt. The principles underlying that great miracle are the principles which operate in all great spiritual movements. God works in the lives of individuals, and in the collective life of His people, to-day in precisely the same way as He wrought in the life of His people, Israel, in ancient times.

There were two or three preliminary considerations to which I would direct your attention before we come to the consideration of this great miracle.

First of all, we must ever bear in mind that the purpose of God in the salvation of the individual, or of any company of men and women, is that they may be delivered from sin. Sin is the great tragedy; it is the thing that mars the handiwork of God, and that destroys fellowship with God. There can be no revival of any sort, anywhere, that does not deal with the fact of sin. A revival is not to be measured merely by increased attendance at church; a new devotion to Bible-reading, and a new delight in singing the praises of God. These may all be accompaniments of a revival, or they may be but symptoms of the great spiritual work that underlies it all; but we must ever remember that when the coming of our Lord was predicted it was said, "Thou shalt call his name JESUS: for he shall save his people from their sins"; "Unto you first God, having raised up his Son Jesus, sent him to

bless you, in turning away every one of you from his iniquities." That is always the purpose of God in dealing with men, to separate us from sin, to separate sin from us, and to restore in us the lost image of Himself.

The further consideration I would have you keep in mind is that God always works from one motive. He always has one supreme end in view. "The Lord hath made all things for Himself: yea even the wicked for the day of evil." You will remember how frequently in Ezekiel's prophecy the principle is enunciated that when God can find no reason whatever in His people for the operation of His grace, when they have altogether turned aside from Him, and have no concern for His honour—He says, "I had pity for mine holy name." When nobody else cared He took care of His own name; and when at last He announced His intention of delivering His people, and working a work of grace in their hearts, He says, "I do not this for your sakes, O house of Israel, but for mine holy name's sake."

If you keep those two principles always in view you will find that they are never absent from the operation of the Spirit of God. Wherever God touches men, He does it that He may save them from sin; and wherever He works in a human life, or in a body of His people collectively, it is always that He may be glorified. We are not to bring God down to human standards, we are not to measure His actions by the standards we set up for the guidance of our own judgment. Whittier wrote:

"Not mine to look where cherubim and seraphs may not see,
But nothing can be good in Him which evil is in me."

That sounds very pretty, but it is not true. For you or for me to make our own glory the end of our action, to permit a desire for our own honour to actuate us, would be entirely wrong, for the reason that we are men. But for God to make His glory the supreme end of all, for Him to work from such a motive, making His glory the alpha and the omega, the beginning and the end, is pre-eminently right; for the simple and sufficient reason that God is God, and beside Him there is none else. With those two principles in view, that God will save His people from sin, and that in the doing of it He will glorify Himself; we shall see that we have in this great deliverance an exemplification of the principle that *the creature's good consists always in the Creator's glory*; there is no contradiction between them. And when God is supremely glorified, God's people are always supremely blessed. We have a hymn which says, —

"The glory shall be all Thine own,
The blessing, Lord, be ours."

That is always the rule: the glory is His, the blessing ours.

What, then, lies at the basis of this great miracle? It is a great mistake to suppose that the divine method, fundamentally, in the New Testament is different from that of the Old. I read to you a passage from the New Testament where the Lord promises that when the Holy Spirit shall come He will do three things: He will convince the world of sin, and righteousness, and judgment." That is what the Holy Spirit always did do. That three-fold ministry was always His. There is no blessing for anybody apart from the exercise of that power. Sin and righteousness and judgment all enter into this great miracle.

I.

WHEN GOD PURPOSED TO REDEEM HIS PEOPLE FROM EGYPT THERE WAS A RECOGNITION, BY THE SACRIFICE AND IN THE SACRIFICE PROVIDED, OF THE GREAT FACT OF SIN. There was to be a difference between Israel and the Egyptians. God was to deal differently with the Egyptians than with His own people. He would visit His enemies with wrath, and His people with mercy. But the fundamental thing is that His people are saved, not because of their superiority, but wholly as an act of divine grace. Provision is made in the great act of salvation for their sin. And whenever revival takes place in the individual life, or anywhere, there is always a new consciousness of sin, a new sensitiveness toward evil.

Let us imagine the case of a boy who has been well brought up, and who spends his life in his father's house, who regularly sits at his father's table; and in the presence of his father and mother he behaves circumspectly. He is taught that he must come to the table with clean hands; that his dress must be appropriate. He is not allowed to be slovenly and slothful in the presence of father and mother. It becomes at last instinctive with him, if his hands are soiled, immediately to wash them; if his clothes are in disorder, he will immediately restore them to order. It is the rule of the house, that no one ever come where his father and mother are without feeling that — and he feels it. But the boy gets away from home. He rebels, and, like the prodigal, goes into the far country, and gets into bad company. He is careless of his person, and of his personal appearance. He goes into the presence of others in all his rags and his shabbiness unabashed; he is not disturbed by it at all. But the moment he sets his face toward home he says, "How can

I appear like this? Why, the very first thing I shall have to do when I get home, before I can appear before my father, is to be washed and cleansed. It would be impossible for me to sit in his presence like this."

Whenever there is a separation between the soul and God, there is a corresponding carelessness of walk and of life. But the moment the soul turns back to God, like the tide of the mighty deep when it turns again home, and the Spirit says, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee", the first thing that comes to the wanderer is a deeper consciousness of personal unworthiness, a deeper sense of sin.

Do not let anyone persuade you at any time that you can ever make such advancement in the Christian life as to get away from that principle, for

"They who fair would serve Thee best,
Are conscious most of sin within."

The nearer we get to the Father's house, the nearer we get to the Father's presence, as we come into the white light of His truth, when we see the King, high and lifted up, and His train filling the temple, instinctively there leaps to our lips the cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Always in the heart of the believer, as in the heart of the sinner, a new movement of grace, a genuine revival, begins with a deeper consciousness of sin, and we cry, "Against thee, thee only, have I sinned, and done this evil in thy sight." When conscience becomes increasingly tender and sensitive, and when there comes into our hearts a new or a deeper, stronger, repugnance toward everything that is contrary to the divine holiness, we may thank God that the Spirit is really doing something for us. And let no one suppose that that experience belongs at the beginning of the Christian life, for the farther we go, the nearer we get to God, and the higher we climb, the more sensitive we shall be toward evil, and the more horrible sin will become to us.

II.

Then there is another principle: convincing the world of sin — AND OF RIGHTEOUSNESS. There is a new view, a new appreciation, a new appraisal, of the righteousness of God. We can measure ourselves with each other, and find some degree of comfort possibly. He must be a very bad man who can find no one worse than himself. And he must be altogether an idler who cannot find someone who appears at least to be a little more indolent. If we are going to look for a comfort, and measure our progress by comparison with men, we shall not get very far. We shall be like the little boy who came home boasting to his mother that he was top but two in his class. His mother said, "That is very fine. How many are there in your class?" And he said, "Just three!"

It is easy to be "top but two" when we bring ourselves to such measurements as that! But when the Holy Ghost comes He brings God nearer, and He convinces us that there is a far higher life than that to which we have yet attained. He gives us a new view of the mountains, a new passion to scale the heights, a new sense of the glory of the divine righteousness; and hence a new dependence upon the righteousness of Jesus Christ our Lord.

There are people who judge of such passages as the record of Israel's deliverance from Egypt by human standards. How can a just God thus inflict judgment upon a nation! I have an extract in this week's GOSPEL

WITNESS from a sermon that was preached last week in a certain place, in which the preacher reads what Elisha said when he made a promise of what God would do to the enemies of Israel, and how completely he would triumph over them. When the preacher read it he said, "There is my difficulty. If you can conceive of God's doing that, then I differ from you." But the Bible says God did it! God did it! But this man says, "I cannot conceive of God's doing that."

You cannot conceive of God's ordering the extermination of the Canaanites? Someone holds up his hands in horror and says, "It is such a terrible thing!" Is it? If you were to go into an operating room in this city, and were permitted to see a surgeon perform a critical operation, you would say, "That man is a butcher; he is the most terrible man I ever saw." And probably it would be necessary for someone to restrain you by force from interfering with him. God is the great Surgeon. God measures evil, not by the lapse of seventy years, but over long periods of time. The deluge, the destruction of Sodom and Gomorrah, the judgment upon Egypt, and upon the Canaanites, these were all acts of moral sanitation. It was necessary to destroy evil in order that righteousness might prevail.

III.

MY FRIENDS WHEN YOU AND I SEE OUR SIN IN CONTRAST WITH THE RIGHTEOUSNESS OF GOD WE SHALL THEN HAVE NO DIFFICULTY IN UNDERSTANDING THE JUDGMENT OF GOD. The marvel will be that anybody could ever be saved. But sin, and righteousness, and judgment, all three, always come together. Hence the passover lamb. The stroke that falls upon Egypt must fall upon Israel or upon another, must fall upon Israel or upon something in Israel's behalf. There you have the whole scheme of redemption typified, pointing to that day when Christ our Passover should be sacrificed for us. Our sin is laid upon Him, and God's righteousness is vindicated in His death as our sins are judged at the place called Calvary.

There can be no revival anywhere, no salvation from sin, but by recognizing sin, and dealing with sin, and delivering the sinner up to death. And so, my friends, as you and I go on with God we discover that while the cross has an objective value in the sense that our sins were laid upon Christ, and that He bore our sins and endured our penalty, we shall discover that there is a subjective aspect to that truth; and that while Christ was crucified for me, I must be crucified with Christ. Hence the old life and the old nature are given up to death.

What have you here? I do not think I should be straining the story unduly in saying that Israel is typical of the new man, and Egypt of the old man; and just as the Egyptians were given up to judgment and to death, so the old man and the old nature are to be given up to judgment; we are crucified with Christ. We are to mortify therefore the deeds of the body. We are to crucify the flesh with the affections and lusts; the old nature, like the Egyptians, is to be given over to judgment. As that great truth is made ever more clear to us by the ministry of the Divine Spirit through the Word, we will yield the old nature unto death, we will deny ourselves, putting off the old man, mortifying the flesh; and, on the other hand, reckoning ourselves dead unto sin and alive unto God, through Jesus Christ our Lord, yielding up ourselves to Him as those who are alive from the dead. That is always present in any real revival, for the Lord would work out

in you and me His gracious purposes so that we may not be conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God.

Then, in the measure in which sin is thus judged, and judgment is executed, and righteousness is vindicated, the power of God, if I may so say, is released in grace for our advantage. After the passover lamb had been slain, after the sprinkling of blood, God's people went out from under the hand of Pharaoh, and came to the Red Sea. Paul finds in that an illustration of baptism. They "were all baptized unto Moses in the cloud and in the sea." When sin had been dealt with, and it was possible for God to be just and yet the Justifier of those who deserve nothing in themselves but condemnation, He opened the path through the sea into a new and larger life. The waters of the sea stood up on either side as a wall of protection, and when the Egyptians assayed to follow them, the waters returned to their strength; when the morning appeared the Israelites saw the Egyptians dead upon the sea shore. The old life and their old masters were buried in the sea, and they rose to walk in newness of life.

In the measure in which you and I are thus yielded to God, appropriating His cross for our own spiritual discipline, the power of the Holy Ghost is given to us that the shackles of sin may be broken. We are delivered from our Egyptian masters, and the promise is fulfilled in our experience: "Sin shall not have dominion over you: for ye are not under the law, but under grace"; "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Whereas formerly the Israelites, as we saw last week, served Pharaoh, served the Egyptians to the exclusion of God, now their old masters are taken away, and they are liberated in order that they may be altogether the people of God Himself. So shall it be with us.

How true is that, I wonder, of any of us in our personal experience? Have we passed through the sea? Do we see the Egyptians dead upon the seashore? Are we making any real progress in the divine life? "Well," somebody says, "after last Thursday night I felt in my own spirit that there were some things from which I should cut loose, and I endeavoured to do so. As I went out of Egypt, Pharaoh and all his chariots followed after me — and I have had the worst time I ever had." That is often so. The devil does not worry about people who are content to remain in Egypt; but the moment we set our faces toward liberty, that moment we find the bondage increased, and Pharaoh and his horsemen are in hot pursuit after us. But they never overtook them! Israel was completely delivered from them; and although we may hear the neighing of the horses, the clash of arms, and the shout of Pharaoh's men of war, we shall be delivered by divine grace, and sin shall not have dominion over us. May the Lord lead us all into the full and glorious liberty of the children of God!

A.C.C.C. CONVENTION

The American Council of Christian Churches will hold its annual Convention in Grand Rapids, Michigan, on November 2 and 3. The sessions will be held in Wealthy Street Baptist Church where Dr. David Otis Fuller is pastor. Friends within driving distance of Grand Rapids would be well-advised to attend.

AN IMAGINARY TOUR

DURING the past week we were once again transported over the centuries and seemed to find ourselves in the apostolic era. We heard of the exploits of modern young apostles who were being used of God to establish strong New Testament churches in large centres of population. Thrilling accounts of opposition, hardships and open persecution made us more keenly aware of the fact that the natural man's attitude to the gospel has not changed and further that the gospel has still its ancient power.

Some other church gatherings assemble to pass judgment upon social, economic and political questions or to engage in schemes for social betterment. The Conservative Regular Baptist Association of Canada, which last week held its annual convention had greater concerns than these. Those who assembled were interested in things spiritual and eternal rather than those that are material and transient.

The positive, scriptural advance program of the Association is already bearing fruit. Other so-called "wider ministries" may sound more attractive and gain more fan-fare and newspaper publicity but the solid work of establishing gospel-preaching, New Testament (Baptist) churches is being blessed and will leave a lasting impression upon the communities reached. The Association intends to establish such testimonies in the larger centres of population and the growing new developments. As strong testimonies are established in such centres these will in turn reach out to surrounding communities so that the end result will be the multiplication of gospel churches.

The Association helps in the support of five new causes in larger centres—Roseland, Kingston, Owen Sound, Valleyfield and Milliken. In addition new churches are being established in Lively and Don Mills. From all of these centres came news of blessing upon the faithful labours of consecrated servants. Let us proceed upon our imaginary trip and see something of the work in these seven churches.

VALLEYFIELD

Let us commence our mythical journey at the eastern extremity of our constituency. In Valleyfield, Quebec, we shall visit Rev. Yvon Hurtubise and there learn something of the blessing of the Lord upon this bilingual (English and French) work.

Mr. Hurtubise went to this populous centre eleven months ago so that the work has not yet celebrated its first birthday. During this short time, however, much has been accomplished and the people of Valleyfield have become aware of the fact that there is an evangelical work in their midst.

Shortly after his arrival, Brother Hurtubise rented a corner store in which to hold services. Six meetings are held each week—some in French and others in English. The faithful visitation of homes resulted in contact with a number of English and French families. Those who have never worked in the province of Quebec can hardly appreciate the difficulties under which evangelicals must labour. The Church of Rome is a determined foe and will not relinquish one of her devotees without a struggle. More disappointing still is the fact that modern Protestantism (so-called) is decadent and opposed to the work

of French evangelization. The missionary thus faces the bitter antagonism of the natural man and the bigotry of the religious twins—modernism and Romanism.

Despite these handicaps, there has been blessing. The pastors tell us—"One English woman and two French Canadians have been led to a definite knowledge of sins forgiven and assurance of salvation." He adds—"An elderly French Canadian couple followed the Lord in the waters of baptism recently and we expect that others will soon obey Him in this way."

Within the past month a new trial faced the young work. The store in which the believers had been holding meetings was burned. The origin of the fire has not been determined although the pastor reports that during the meetings immediately prior to the blaze, the meetings were interrupted by the noise and antics of some young men who created a disturbance at the door. As the fire progressed, the priest and others gathered to watch it and the priest was heard to say—"Spirits set fire to this place and it is all going to burn." As a result of this latest development, the people have had to hold the meetings in homes. Brother Hurtubise told of one endeavour to rent a suitable house for meetings. The homeowner told him the pertinent facts about the rent and then asked who he was. On hearing that he was the Baptist pastor, the man declared—"I want good people in my home. I have heard of you and your work!"

The intolerance exhibited in Valleyfield is typical of the general attitude in Quebec. Brother Hurtubise noticed that various Roman Catholic organizations were using the parks for games, picnics and meetings so he approached the proper authorities in order to receive permission to use these public places for gospel meetings. He was told that he could have use of them for bingo games but not for gospel meetings!

As we take leave of this populous centre of 25,000 we thank God for His faithful servant here and take courage. Let our readers who have accompanied us thus far on our journey join with us in prayer that the Lord will establish a strong gospel testimony here in the midst of papal darkness.

KINGSTON

Now we proceed up the St. Lawrence to the historic city of Kingston. This centre with a population of 50,000 is rapidly growing and will expand even more with the advent of the St. Lawrence Seaway project. The city has many new and large industries and extensive new housing developments. Queens University is located here. For slightly over one year Rev. Samuel Dempster has laboured in gospel work in this conservative centre. During that time the Lord has blessed in an unusual way.

The meetings are held each Sunday in the Orange Hall on the main street of the city. In one year's time a Sunday School enrolment of one hundred and seventy-five has been built up. By the end of 1955 the pastor confidently hopes to have an attendance of two hundred or more. A Sunday School bus, which was recently purchased, transports the children from outlying points to the downtown location. A fleet of cars further assists in this work. A band of fifteen consecrated Sunday School teachers bears the heavy responsibility of teaching the children.

During this first year a number of people have been

saved so that the seal of divine approval has been placed upon these labours apostolic. The radio ministry has been blessed and has been responsible for contacting new friends for the work. Already the pastor and people are speaking in terms of building and to that end are searching for a suitable lot on which to erect a gospel-preaching church. Again, as we leave this centre, let us pray for the blessing of the Lord upon the work.

MILLIKEN

Near the outskirts of Toronto is a growing new community, Milliken. Just two years ago the church there was organized and recognized as a regular Baptist Church. A fine basement church has been erected and a band of Christians has gathered around the pastor, Rev. A. Acheson.

As we visit Pastor Acheson we are impressed with his contagious enthusiasm and his determination in the work of the Lord. When we learn of his visitation program we are not surprised to hear that during the past twelve months thirteen adults have professed salvation and twenty-three persons have been baptized.

The church building here is well located and will be even more strategically located as the whole area around builds up. Brother Acheson declares — "As the community builds up, we are looking forward with great anticipation to a harvest of souls."

DON MILLS

The most talked about housing development in Canada is the Don Mills development in the northern part of Toronto. Let us visit this unique area and inspect the work there under Pastor R. Reed.

We are told that eventually Don Mills will have a population of 30,000. Already it has a population of nearly 10,000. For one year, services have been carried on in Don Mills. These have been held in the basement of a private home in the development, although the Pastor informs us that commencing next Sunday the services will be held in a local school.

Brother Reed is obviously in earnest as he tells us of the pressing need for a building in this suburban centre. Like all of our pioneer workers, he has come to see that it is nearly imperative to have a building if the work is to experience a solid growth. In Don Mills there is an unusual opportunity for the development company will offer a large free lot if the church can show that it will take up the challenge. What an opportunity! *If this offer is forfeited, Don Mills may have no evangelical work of any kind!* One does not wonder then that the Pastor is seeking to "redeem the time" in order that the gospel may be sounded forth from a true New Testament church.

As we leave Don Mills we cannot help but hope that the next twelve months will see the erection of a suitable building and above all that the Lord will build up a spiritual house to the praise of His name.

ROSELAND

From Toronto we proceed two hundred miles west to a suburb of Windsor. The Building at Roseland is less than one year old. Pastor Russell Cherry who has faithfully laboured there reports that the hand of the Lord has been upon the work. During the past year thirteen persons have professed faith in the Lord Jesus Christ. The Sunday School too shows evidence of steady growth. One is amazed to learn that the lovely church building

was erected largely by volunteer labour. This twenty-five thousand dollar structure contains an auditorium addition which will seat two hundred, a large Sunday School hall and living quarters of five rooms. Brother Cherry testifies that the erection of the building has helped the work for he feels that it convinced the local people that the work was permanent.

As we leave this growing suburb and proceed north to Owen Sound, we cannot help but reflect upon the sacrificial labour of Mr. Cherry and our other pioneer workers. For example, after graduation two years ago Mr. Cherry proceeded to Roseland and there obtained secular employment to support himself and his family as he worked to establish a gospel testimony. Such devotion on the part of our workers is our greatest asset in the present address.

OWEN SOUND

Located on Georgian Bay is the beautiful city of Owen Sound. This centre of 18,000 population is the scene of the labours of Pastor Reg. Brown who went there eighteen months ago. In that short time he has seen the blessing of the Lord in a marvelous way. Only one year ago a fine building was erected on the east hill of Owen Sound and there the Evangelical Baptist congregation meets each Sunday.

Pastor Brown rejoices even more in the fact that souls have been saved and during the past year twelve have been baptized. A growing Sunday School brings with it other problems for the new building may have to be enlarged to take care of the adults and children who gather to study the Word of God.

The Evangelical Baptist Broadcast over radio station CFOS has provided new contacts for the Pastor and has introduced the gospel to hundreds of homes. As we look at this growing and influential city we would need to be no prophet to predict a rapid growth for this aggressive New Testament church.

LIVELY

Across Georgian Bay and Lake Huron from Owen Sound is the city of Sudbury. Adjacent to this mining centre is the new development of Lively. Here Pastor Kenneth Kimbley has worked in the gospel ministry for the past year. Souls have been saved and a fine new building has been erected.

Pastor Kimbley has a true missionary vision and to that end has reached beyond the borders of Lively to a neighbouring community where a service is held. It is in this way that gospel churches will be established and one church becomes the mother of another.

As we finish our imaginary journey and return from our visit to "the seven churches of Asia", we are the more persuaded of the crying need for the establishment of New Testament churches in every large centre of this land. We are further convicted of the real need for a church edifice fund to assist these men in erecting suitable buildings. The Dollar-a-Month Club admirably answers this need. The sum of twenty-five cents per week from many individuals could mean that a large fund would be realized. This money could be loaned to deserving churches to erect gospel-preaching churches. As the Lord prospered the church so assisted, it would return the money to be loaned again. Let all our readers pray for these works and for the establishment of many such churches from one end of this land to the other.

THE CHRISTIAN'S NEED

Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4:10.

THE WORD OF GOD is very emphatic in its teaching on the necessity for humility in the believer in the Lord Jesus Christ. The Saviour Himself in speaking to the multitude and to His disciples referred to the Pharisees and their inordinate pride. Then to His followers He declared, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted." (Matt. 23:11, 12).

This standard is revolutionary in the truest sense of that word. The world naturally hears much from an aggressive, noisy, vain and assertive individual and such an one is apt to be the centre of much attention and the object of much publicity. How different is God's standard! He describes the *good* man as follows — "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God."

Let us emphasize that this humble walk is required of one who is saved. The Bible nowhere declares that the natural man can attain such a degree of humility that he can achieve acceptance with God. Once saved through faith in a divine Substitute, however, we are to humble ourselves in the sight of the Lord.

Not a False Humility

The Word of God requires a true humility. Detestable in the sight of God must be that assumed humility which some would parade before Him. True humility is a heart possession that manifests itself naturally in the believer's whole walk and conversation. It does not need the advertising of its possessor. Whenever anyone goes to considerable pains to show his own humility, we very frankly wonder if he possesses the commodity at all. It seems strange that some men are so possessed with pride that they take great pains to be noticed not by displaying their pride by that name, but rather by posing as humble persons and by telling everyone else that they are humble. Lord, from such deceit deliver us!

In his epistle, James declares that we are to humble ourselves *in the sight of the Lord*. This eliminates any possibility of false humility for some may *pose* as humble before men but no one can ever deceive Him of whom it is written — "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13). *He knows!* What a fearful thought! We may forever fool some men into thinking that we are humble but not for one moment do we deceive the living God.

Yea, we cannot fool all men forever for there comes the day when the real nature must assert itself and what appeared to be humility is seen to be a pride of the worst sort. From beneath the soft, pleasing and attractive exterior there flashes the ugly head of that serpent called pride.

None Free From Pride

How carefully we must write and speak on this theme for none of us is free from this same pride which we must condemn. Continually we feel the need of this humbling *before the Lord* with the perpetual intercession that He will deliver us from both pride and false humility which are really a pair of black twins.

If one is not thus humble before the Lord, he is a ready prey for Satan, the winds of adversity or momentary successes. Any of these is apt to sweep him away. If the roots of humility do not go down deep into the soil, spreading out with the advance of years, then the passage of time will mean that whole growth must topple. Augustine expressed this thought as follows: "As a tree must strike root deep downwards that it may grow upwards, so a man's spirit must be rooted in humility, or he is only lifted up to his own hurt."

Perhaps this explains why the Lord cannot entrust many of us with too much success. Since our roots of humility do not extend deep into the soil, any weight would mean our spiritual downfall. A merciful Lord thus withholds from us all that He has in store for us if only we would humble ourselves before Him.

Lifted Up!

In this verse in James' epistle there seems to be a contradiction for he says first of all that we are to humble ourselves before the Lord. This speaks of a falling down. What is the result of this abasement? — "He shall lift you up!" Fall down that you might be lifted up! What a blessed recompense!

What believer does not desire spiritual success in the Lord's work? Surely everyone does. How shall this be obtained? By God's way, answers someone. True! Listen then to the divinely-prescribed recipe — "Humble yourselves in the sight of the Lord, and he shall lift you up." In short, we must know abasement before God ere we know real exaltation before men and God.

We recall once hearing an impressive story concerning a young preacher. He had come to preach before a Scottish congregation. Before the service he strode proudly and confidently to the pulpit and began to preach. Quite obviously, however, he was having a difficult time with his message and as time passed he became more and more dejected. Finally when the service was over he left the pulpit with his head down and his heart heavy. A venerable elder approached the young preacher and offered him this fine advice — "Young man, if you had entered the pulpit as you left it, you might have left it as you entered it!"

The Lord, as it were, reverses the scales in our experience. If we are determined to begin with our own exaltation we shall be surely humbled. If we begin with true humility before Him we shall be finally exalted. The incarnation and resurrection experience of the Lord Jesus is mirrored in the humble believer. We are told that although he was in the form of God, "He humbled himself and became obedient unto death, even the death of the cross." What was the consequence? "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:5-11).

Finally we need to humble ourselves before Him because we really have nothing about which to boast in His presence. There is much need for real humility on our part and we can only marvel that He should ever condescend to lift us up.

CONFERENCE RESOLUTIONS

WHEREAS this Convention regards the gospel work in French Canada as an integral part of its programme;

AND WHEREAS the Association has a faithful servant, Rev. Ivon Hurtubisé, labouring in Valleyfield, Quebec;

AND WHEREAS this Convention has learned of the burning of the building in which services were held;

BE IT RESOLVED that this Convention expresses its prayerful concern at this development and urges upon our churches the need of interceding the Lord that Brother Hurtubise acquire a suitable meeting place;

AND FURTHER that we express our thanksgiving to God for the courage of His faithful servant in this time of trouble.

* * *

WHEREAS the work of the churches of Jesus Christ is clearly outlined in the pages of the New Testament;

AND WHEREAS there is a crying need today both in this land and overseas for such true gospel testimonies;

AND WHEREAS we are persuaded that evangelical regular Baptist churches are the true New Testament churches;

AND WHEREAS we have already on the field a band of consecrated workers who are being mightily used of the Lord to establish such testimonies;

THEREFORE BE IT RESOLVED that this Fourth Annual Convention of The Conservative Regular Baptist Association of Canada places itself on record as highly recommending the work of our own constituency;

AND FURTHER that we urge our churches to become more acquainted with our programme of advance that they may be able to pray for the work and give of their substance to the grand end that souls may be saved and gospel churches established.

AND FINALLY BE IT RESOLVED that this Convention, following the Executive's recommendation, heartily endorses the Dollar-a-Month Club which has as its aim the raising of a church edifice loan fund and that the Secretary be instructed to write the Convention pastors explaining the purpose of the Club.

BRIEF CONFERENCE NOTES

—Elected President of The Conservative Regular Baptist Association was Rev. Duncan Macgregor of Sault Ste. Marie. Mr. Macgregor succeeds the late Dr. T. T. Shields.

—Rev. B. R. Oatley-Willis was elected secretary of the Board. Now the Association has a full-time secretary who will be able to visit the churches more regularly and assist in opening pioneer works.

—Expressions of thanks were tendered by the Board to Dr. H. C. Slade who has acted as secretary for the past three years.

—At Convocation, Rev. John Dempster of Montreal received the degree of L.Th.

—The Board of The Conservative Regular Baptist Association of Canada was elected on Thursday, October 20. Elected were —

Rev. G. A. Adams, Rev. W. P. Bauman, Rev. K. C. Burton, Rev. A. N. Day, Rev. J. D. Greenleaf, Mr. R. E. Kinsinger, Mr. D. Markle, Mr. H. B. Maw, Mr. R. R.

McNeil, Rev. B. R. Oatley-Willis, Rev. C. J. Rogers, Rev. B. Rowlandson, Dr. H. C. Slade, Mr. L. K. Tarr.

The Convention was especially fortunate in the speakers of this year. Dr. G. B. Vick and Dr. K. P. Kinney brought messages that were the means of blessing to all.

THE FOREIGN FIELD

THE Conservative Regular Baptist Association of Canada is grateful to God for the opportunity to support faithful men who labour in fields beyond our own shores. We designate these works as "foreign missions" only for the lack of a better phrase for we are persuaded that the work of the Lord is one whether "home" or "foreign". His followers are clearly commanded to carry on the work of preaching the gospel, baptizing believers and establishing local churches. This is *His work* whether it be in Canada or elsewhere.

The Association does not endeavour to spend its means merely for the sake of announcing the support of so many missionaries. The work that we desire to assist is the kind of work that will bring permanent results and will issue in the establishment of churches.

JAMAICA

Labouring on the island of Jamaica is Rev. John Knight. There he oversees the work of several churches and seeks to establish other gospel-preaching stations. Those who have met Brother Knight will never forget his humility and sacrificial spirit. As we read of his work, we were constrained to thank God for this faithful servant who has been singularly used.

During the past year forty-three persons who professed Christ were baptized and eight backsliders were restored. The missionary further reports encouraging growth in the main Sunday School at Clarksonville. The Association heard this report with thanksgiving and would urge our readers to pray for Brother Knight.

FRANCE

Many will find it difficult to conceive of France as a mission field. Yet it truly is for there are few countries in the world that have as few Protestant causes as this European land. In France, Belgium and Switzerland the French Bible Mission carries on an extensive work. This group of evangelical Baptist churches seeks to establish new works in the larger centres of population. *All money that is sent to France from outside is used solely for this extension work.* In the truest sense of the word then, this is missionary work.

The beloved president of the French Bible Mission reports blessing during the past year. He declares—"When we consider that we practically started at zero, and that we never wasted our money, time and influence in noisy and finally sterile and superficial enterprises, and when we compare our progress with the practical decay of such efforts, we feel sure to be on the right road." This patient, steady work is being richly rewarded of the Lord.

"This is the true solitude, wherein the soul reposes, in a sweet and inward serenity, in the arms of the Highest Good."—MOLINOS.

QUEBEC'S AIM FRUSTRATED

OVER three years ago the city of Montreal passed a bylaw which required all stores to remain closed on six Roman Catholic "holy days". This arbitrary and high-handed measure was opposed by the largest stores in the city which rightly maintained that it was illegal for the city to enforce observance of a sectarian holiday. Now after months of legal discussion and court cases, the Supreme Court of Canada has ruled that the provincial statute upon which the bylaw was based is invalid.

This is an important decision for it curbs somewhat the dictatorial policy of papal Quebec. All Christians should rejoice that the enabling provincial statute is invalid for that statute contained some dangerous potentialities. Let us pray that Rome may be frustrated in her efforts to regiment all the citizens of that province and more important let us pray that the gospel may run and have free course among the citizens of that province.

The *Toronto Telegram* tells of this historic decision as follows:

SUPREME COURT BANS QUE. HOLY DAY LAW

Ottawa, Oct. 19—(CP-BUP)—Quebec's statute governing municipal observance of six Roman Catholic holy days today was ruled invalid in a unanimous judgment by the Supreme Court of Canada.

The ruling thus threw out a Montreal city bylaw, based on the statute, requiring all stores to remain closed on the six days.

The court, in a judgment read by Chief Justice Patrick Kerwin, a Roman Catholic, granted the appeal of seven large Montreal retail stores which had fought the regulations since it was passed four years ago and had defied it by remaining open on the days in question.

The ruling upset the decision of the Quebec Appeal Court which in a three-to-two vote had ruled the bylaw and the provincial statute constitutional.

The nine members of the Supreme Court, three Roman Catholics and the other Protestants, issued three statements giving reasons for their judgment. All were to the same effect: that provincial statute enters the realm of criminal law, which Canada's constitution entrusts to the Dominion Parliament.

Messrs. Justices Roy L. Kellock, C. H. Locke and Ivan Rand — also stated that the provincial statute relates to religion, another matter under Dominion jurisdiction.

Today's judgment is final and cannot be appealed.

The Montreal stores were Eaton's, Holt Renfrew, Birks, Mappin's, Ogilvy's, Simpson's and Morgan's, among the largest retail outlets in the city.

Their counsel argued that the by-law was a mask to enforce religious observance of the Roman Catholic church feasts.

Armand Primeau, Montreal municipal clerk, said about 2,500 cases pending against stores which remained open will be dropped.

—*The Telegram*, Wednesday, October 19, 1955.

COPIES OF ANNUAL REPORT

The annual report of The Conservative Regular Baptist Association of Canada is available for distribution. Those desiring free copies of this 24-page, printed booklet may procure one by writing The Secretary, 337 Jarvis Street, Toronto 2. In it are thrilling accounts of the work in various home, mission fields and also reports of the work in Jamaica and France. Send for your copy today!

SPIRITUAL HUNTERS

"He was a mighty hunter before the Lord."

—Genesis 10:9.

If you want to be skilful in spiritual archery, you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or over Raquette Lake into the wilds of the Adirondacks? It is the only way to do. The deer are shy, and one "bang" of the gun clears the forest. From the California stage you see, as you go over the plains, here and there, a coyote trotting along, almost within the range of the gun — sometimes quite within range of it. No one cares for that; it is worthless. The good game is hidden and secluded. Every hunter knows that. So many of the souls that will be of most worth for Christ and of most value to the Church are secluded. They do not come in your way. You will have to go where they are. Yonder they are, down in that cellar; yonder they are, up in that garret — far away from the door of any church; the Gospel arrow has not been pointed at them. The tract distributor and the city missionary sometimes just catch a glimpse of them, as a hunter through the trees gets a momentary sight of a partridge or roebuck. The trouble is, we are waiting for the game to come to us. We are not good hunters. We are standing on Montague Street and Schermerhorn Street, expecting that the timid antelope will come up and eat out of our hand. We are expecting that the prairie-fowl will light on our church-steeple. It is not their habit. If the Church should wait ten millions of years for the world to come in and be saved, it will wait in vain. The world will not come. What the Church wants now is to lift its feet from damask ottomans, and put them in the stirrups. The Church wants not so much cushions as it wants saddle-bags and arrows. We have got to put aside the gown and the kid-gloves, and put on the hunting-shirt. We want a pulpit on wheels.

—TALMAGE

SOUL WINNING

I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to the feet of Jesus than I would be made Archbishop of Canterbury. I would sooner pluck one single brand from the burning than explain all mysteries. To win a soul from going down into the pit, is a more glorious achievement than to be crowned in the arena of theological controversy as *Dr. Sufficienssimus*; to have faithfully unveiled the glory of God in the face of Jesus Christ will be, in the final judgment, accounted worthier service than to have solved the problems of the religious Sphinx, or to have cut the Gordian knot of Apocalyptic difficulty. One of my happiest thoughts is that, when I die, it shall be my privilege to enter into rest in the bosom of Christ, and I know that I shall not enjoy my Heaven alone. Thousands have already entered there, who have been drawn to Christ under my ministry. Oh! what bliss it will be to fly to Heaven, and to have a multitude of converts before and behind, and, on entering the glory, to be able to say, "Here am I, Father, and the children Thou hast given me."

—C. H. SPURGEON

"Love Him, and keep Him for thy Friend, who, when all go away, will not fail thee, nor suffer thee to perish in the end."—A. KEMPIS.

A Devotional Study in Revelation

by Dr. R. Dabarry

CHAPTER NINETEEN

THE POURING OUT OF THE LAST PLAGUES ON THE EARTH

Revelation 16

AS WE come to this new study, we shall again recall that one of the purposes of the book of Revelation is to give us a bird's eye view, not of the general history of mankind, but of *the last stages of the great conflict which pits the Lord against His Adversary*. Those different stages cover the period which separates the Ascension and the Return of Christ. Their scene is on the earth where Satan has been cast down since the Redeemer regained His heavenly throne.

Four series of visions introduce us to the different aspects of the conflict. The first, that of the Asian churches, is a type of the constant struggle which, throughout the centuries, has taken, and will take place between, the spirit of good and the spirit of evil, within the local gatherings of the people of God. The second series, that of the seals, gives us a picture of the conflict between Truth and false teachings, and systems. The third, that of the trumpets, discloses to us the war waged against the holy people by the human organizations whose author is Satan. The fourth, that of the vials, only depicts one of those adversaries on the battlefield: the glorified people do not play any more part in the conflict, for now God alone pits Himself against the forces of the Enemy.

Each of those series of visions brings us in turn to the close of history, which — let us again repeat — explains why the textual order in the book does not follow a strictly continuous chronology. The different groups overlap or even superimpose one another. However, the vial-series offers this peculiarity that it only coincides with the various endings of the preceding series. The vision we are about to study is that of the "seven last plagues; for in them is filled up the wrath of God." (15:1).

This final manifestation of the divine justice no longer, like those that precede, aims at restoring sinners. Those who have finally rejected grace are now to face a judgment without any appeal. The wrath which did not spare the Holy Victim will now be exercised against the hardened rebels.

Three voices proclaim that act of justice: those of God, of a heavenly creature, and of the redeemed.

1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." (16:1) "And there

came a great voice out of the temple of heaven, from the throne, saying, It is done." (16:17).

The voice which had sounded forth before the work of creation, which made Moses to tremble at Sinai, which inspired the "Thus saith the Lord," which proclaimed the "This is my beloved Son" — that same divine voice makes itself heard once more at the end of human history. It comes out of the temple, expressing the supreme holiness of God, and from the throne, symbol of sovereignty. In other words, it proclaims the sovereign character of the celestial justice.

2. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." (16:5).

Be it here an angel especially in charge of the nations, frequently represented by the "waters", or the third angel commissioned to pour out his vial "upon the rivers and fountains of waters", we have an echo of the testimony which all creatures bear to the holiness of the divine justice.

3. "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." (16:7).

In that voice coming out of the altar, we perceive the solemn assent to the rights of justice of all those who have been slain for their Master's sake.

The figure of the "golden vials" links the varied aspects of the seven plagues by two common features. Symbolizing abundance, these vessels are capable of pouring out with the utmost rapidity the plagues which they contain. Further, they are golden vials, which emphasizes the sacred nature of the judgments which the vials for one moment symbolically contain.

While these seven plagues recall the tenfold punishment which struck Egypt, they do not seem to be a material and physical repetition of them. The images which are here depicted cannot be interpreted as representing historical events, because those cannot but be arbitrarily chosen out: they rather apply to moral and spiritual manifestations.

Before coming to a detailed study, let us note that the vials are not successively poured out in chronological order: "And they blasphemed the God of heaven because of their pains (fifth vial) and their sores (first vial)" (v. 11). Although it appears that the plagues follow one another, we must acknowledge that the narrative makes it necessary. We can most plausibly imagine a simultaneous action of several of them — e.g., of the first five at least.

I. THE FIRST PLAGUE (16:2)

"And the first *angel* went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

According to the biblical symbolism, to which we have previously referred, the "earth" seems to here represent, as in the case of the first trumpet, the organized and relatively stable nations, that is, the "Christianized" peoples.

A wound can only be inflicted by external means, whereas a "sore", or an ulcer, is produced by internal causes. Moreover, to the internal action is added that of the outside elements as soon as a fissure of the epiderm opens the way to external agents.

In the same way, any one who has received the mark of the beast and worships its image cannot but come to an inward moral degradation brought about by the conjugated action of man's depraved heart and of Satan: "And even as men did not like to retain God in their knowledge, God gave them over to a reprobate mind (the internal cause), to do those things which are not convenient (the external disease)". (Rom. 1:28).

That grievous state is similar to that of Pharaoh after he had refused to learn the lessons of the first six plagues. For we are told that men "blasphemed the God of heaven because of their sores, and repented not of their deeds." (v. 11). Sin, and the sufferings which result from it, is therefore without remedy. The most terrible punishment of sin is that it becomes a *chronic* "state": "And the Lord hardened the heart of Pharaoh." (Exodus 9:12).

II. THE SECOND PLAGUE (16:3)

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea."

If, in conformity with the scriptural analogies, the sea stands for the unruly people living upon the fringes of Christianity, this second plague is well adapted to the condition of those who suffer by it. Naturally driven to violence by their brutal inclinations, they inflict upon themselves their own punishment both through exterminating wars and through their spiritual annihilation.

III. THE THIRD PLAGUE (16:4-6)

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The vision now takes us back to the "earth" or rather to the exchanges between the earth and the sea. The rivers come from the ocean, and in its turn the ocean is enriched by the contributions of the rivers. In the same way, the base passions of the barbaric peoples (the sea) come back to them (the rivers flowing into the seas), subtly aggravated through their contacts with the more civilized nations (the seas being at the origin of the springs and sources). In like manner also, the warlike dispositions of the retarded peoples remain in those who become civilized and who, through their terrible inventions, finally arm the rest of the world. Thus evil will prove universal and the avenging plague will strike Chris-

tianity as well as barbarism. The awful cause of such a calamity will be the ferocious attitude of the world towards the saints. Thus deprived of the salt of the earth, that is, deprived of the Christian principles of peace which are in Christ Jesus, rebellious men will instinctively turn against one another.

IV. THE FOURTH PLAGUE (16:8-9)

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

Once again, the "sun" must be interpreted as symbolizing the supreme governmental authority among men. Whereas it usually is a source of blessings, it now becomes a curse to mankind. Men, who had formerly received from its beneficent heat, joy, food, and help, are now "scorched with fire".

Likewise, the advantages brought by governments will ultimately give room to the tyranny of despotic powers, a tyranny which will be favoured by an extreme centralization.

In those days, even the most convinced atheists and most hardened rebels will blaspheme Him who "hath power over these plagues". In other words, they will acknowledge a divine origin to their torments, but they will refuse to take the only adequate attitude, that of humiliation. Their refusal to repent will therefore logically result in blasphemy.

V. THE FIFTH PLAGUE (16:10-11)

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Have we not here a counterpart of the sufferings inflicted to the tyrannized men during the pouring of the preceding vial? Nearly eight hundred years before, Joel, one of the most ancient prophets, had thus prophesied: "The sun shall be turned into darkness . . . before the great and the terrible day of the Lord come." Anarchy now succeeds to the despotism of the centralized powers. No sun in the world, that is, no order, no justice, no joy, no food: "Men loved darkness rather than light!" But the day of revenge is close at hand: the beast is crushed down, and its abasement is a greater curse than its triumph. Men then try to overcome their dreadful pain by inflicting upon themselves a pain more excruciating still: they "gnaw their tongues for pain". They punish as it were the tongue which they had trained to blaspheme the God of heaven. It is a prediction of a time when all sincerity will have disappeared and when the truth will be banished from men's minds. A world-wide moral insanity will prevail.

VI. THE SIXTH PLAGUE (16:12-16)

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . ."

The river Euphrates has always served the Western civilization as a protective barrier against the barbaric hordes of the East. At the time of the end, that sym-

bolical line of demarcation must disappear, as though the great river were dried up. Then the various factions of mankind will form one unit. There will be one accord among the different human interests, while a perfect communion of thought will unite the anti-Christian enterprises. A giant effort will be attempted, aiming at building another Babel tower.

Just as the repulsive frogs come out of the mire, there proceeds, out of the putrid mouths of the trinity of evil, the last arguments in favour of the human revolt. Those arguments will work miracles, persuading the "kings of the earth and of the whole world" — that is, the most divers factions of mankind — to unite to false Christianity and to the barbaric "kings of the East". The anti-divine coalition will have then reached its climax: all will be ready for "the battle of that great day of God Almighty". Only the *gathering* of the army is described here, for the vision will only be continued two chapters further (19:11-12). By mentioning the Hebrew name of the battle field (Armageddon), John seems to emphasize its meaning of "The Hill of Slaughter" rather than its geographical identification with the most memorable battle field of Palestine, that of Megiddo, at the foot of Mount Carmel. Armageddon would therefore only have a figurative meaning, referring by analogy to the dreadful nature of the defeat celebrated by Deborah. (Judges 5:19).

The proclamation: "Behold, I come as a thief" evidently proceeds from the lips of the Son of God, author of a similar message addressed to the church in Sardis (3:3-4). Let the thought of the coming of the Lord be always present in our memories that we might always be watchful both in our inward spiritual life and in our outward testimony.

VII. THE SEVENTH PLAGUE (16:17-21)

More than the preceding visions, this one lays stress on the *world wide* nature of the last judgments, for the "air" (v. 17) is the only element to envelop both the continents and the seas. Besides, the vision emphasizes the *finality* of the plague by the "It is done!" which is the terrible counterpart of the "It is finished" of Jesus Christ. Besides, both of those proclamations are expressed by one Greek word.

The signs which generally attend the divine judgments appear here, but with unprecedented impressiveness. The dividing up of the great city into three parts is usually interpreted as being a picture of the anarchy which will result from the carnal efforts of the tyrannical world system to ensure a despotic dominion. The punishment of Babylon, which "came in remembrance before God", is dealt with in the eighteenth chapter. We only learn here how the punishment will be dreadful: "the wine of the fierceness of his wrath." The disappearing of every island, symbolizing the lesser powers, and of the mountains, representing the main powers, as well as the destruction of the "cities of the nations", — all those sanctions teach us a salutary, beneficent, awe-inspiring lesson. The tremendous size of the hailstones indicates a terrible world-wide visitation. Whether it is symbolical or represents some kind of atomic explosions, the figure used here serves as a prelude to the irremediable downfall of those who continued to "blaspheme God".

May these visions of desolation urge the Christian to further watchfulness and to more active service! May all the threatened sinners be prompted to seek shelter under the blood of Jesus Christ!

BISHOP WANTS SPACE FICTION BIBLE FOR KIDS

Bristol, England, Oct. 24—(AP)—An Anglican bishop suggested here the Bible be rewritten in space fiction style to get children interested.

The Bishop of Bristol, Dr. F. A. Cockin, told a Sunday school teachers' conference: "Many parents care very little about what happens to their children when they go to Sunday school — and children themselves are no longer interested in old things like the Bible.

If we were to rewrite the testaments in terms of space fiction the church might achieve much."

—The Telegram

"Gospel Witness" suggestion: Perhaps the Bishop could also wear a space suit!

PSYCHOLOGY AND THE WELL-AIMED MISS

By Lloyd Button

Unbelieving clergymen have always had a problem of how to keep talking about the Bible without making it too evident that they didn't believe the main theme of the Bible: redemption of sinful humanity through the blood of Christ.

Half a century ago the rising chorus among the "modernism" of that day was the social gospel. It was popular to speak about "slum clearance", "economic security", "co-operatives" and "building the Kingdom". Now that it is evident that people have tired of that theme, and since it had got dangerously close to socialism and communism in many cases, a new subject must be chosen that can be akin to Biblical texts and yet not be old-fashioned or "fundamental".

The answer is psychology — preach about people's fears, frustrations and fancies and how to be rid of them. Pulpit psychiatry is proving popular. It has a religious slant, can not be charged with materialism, uses Bible texts with condescending approval — and is successful, for the Bible when applied to mental ills as well as economic ills always proves to be completely correct, being a Book of Truth on any subject about which it speaks. Yet these present-day popular pulpit psychiatrists utterly avoid mentioning (in most cases) the blood of Jesus Christ which is the basis for all blessings from God and which alone brings peace of mind and soul.

It is good psychology, but not gospel preaching. It makes people believe that they have been touched in the heart by the message of Christianity when actually they have only tickled their nerve endings and soothed their conscience. It will have emphasized another of the *results* of Christianity and have completely ignored its *cause*.

Like the devil's method always, it is a well-aimed miss.

It looks like it hits the mark, but it doesn't. ON PURPOSE.

—BAPTIST BULLETIN

THE BRIGHTEST HONORS OF HEAVEN

Others may have filled the world with the breath of their name; he has helped to fill Heaven; others may have won an earthly renown; but he who, a Christian himself, has sought to make others Christians — who, reaching the rock himself, draws another, a perishing child, friend, brother, neighbour, up-plucked from the flood himself, pulls another out — who has leaped into the depths that he might rise with a pearl, and set it lustrous in Jesus' crown — he is the man who shall wear Heaven's brightest honors, and to whom, before all else, the Lord will say: "Well-done, good and faithful servant, enter thou into the joy of the Lord." —GUTHRIE.

"A Brand Plucked From the Burning"

The Story of Jose — Saved From a Life of Sin

José belonged to a Roman Catholic family. When, in his late teens, he lost his father, he was offered a post in the offices of the Electric Light Company, where his father had worked before him, and this enabled him to maintain his mother and sister, two years younger. As he was the bread-winner and handled the money he felt he was entitled to do what he liked with it, and up to a certain point his mother and sister gave in to him. When, however, he began to squander his money in pleasure and sin his mother tried to check him, but all to no purpose, and his wild life brought her much sorrow. Then when he was about twenty his mother died, leaving him and his sister orphans to live on their own. One would have thought that the death of his mother and the responsibility of looking after his sister would have made him halt in his wild career, but he continued as had as ever, a drinker, a heavy smoker and a victim of sexual vice.

He tried to find a remedy for his sins in the confessional, for, in spite of his degradation, he had not lost all religious feeling. He attended the Roman Catholic Church, made his confessions from time to time, but found no salvation. He was fortunate to live in a town where, in spite of fierce opposition, there is a virile Gospel witness, under the auspices of the Glynn Vivian Miners' Mission. He had heard of the Protestants, but had been taught to despise and hate them.

One day, coming out of Mass, he went with some friends to some public gardens, and stopped at a sweet stall kept by the son of a woman who regularly attended the Evangelical meetings. There he overheard a Christian talking about his faith. When he realized that he was one of the despised Protestants he got angry, and began to argue with him. They separated without the Christian being able to make much apparent impression on him. But what he had heard remained in his mind, and he sought out the Christian again, not so much to dispute with him, as to find out if what he said were true. He was invited to the services, but he shrank from this step as it would involve, up to a point, identifying himself with those who are the object of persecution and scorn. At last he overcame his fears and entered the hall. What he heard so greatly impressed him that after that until he took ill, he scarcely missed a meeting, though in the early days he was very nervous about being seen coming out, lest any of his relatives or friends should pass by. At last one day his sister saw him when she was coming from Mass. She was so horrified and shocked that she took refuge in the house of a friend in order to avoid meeting him. When later he got home for his dinner she received him with tears, saying: "As if it isn't bad enough to have a brother a profligate, you must now sink even lower and go with the Protestants!" He began to explain what he had heard at the services he had attended, and as she soon noticed a change in his life she never complained in this way again.

The crisis of his life came soon after, in October, 1953, while the evangelist was preaching one Sunday evening on John 9, 35: "Dost thou believe on the Son of God?" He

suddenly sprang to his feet and cried out "Yes, I do believe," and from that moment he was a new creature in Christ Jesus. He was then twenty-six years old. The shackles of vice that had so long bound him were now broken, he gave up his sins to serve the Lord. One day, when the evangelist's old mother went to visit him, he showed her his cigarette case: "See here, Grandma," he said, "here goes the last vice of the old man," and he threw it from him as if it had been poisoned. He never smoked again, although he saw other Christians doing it. He bore a brave witness to his faith, and tried to win his sister and friends to the Lord. He bought a Bible and other books, and began to read with avidity. Later he bought a Roman Catholic Bible and confuted the Romanists with their own Scriptures, forcing them to take refuge behind the "authority of the Church", which they held to be above all reason or discussion. He got two of his old friends to attend the meetings and one was converted.

He was saved from the condemnation and power of his old sins, but not from their after-effects, and it is still true that "Whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption." He had sinned away the strength of his youth, and in April, 1954, he was taken ill. He was visited by Christians and non-Christians, and to all he was ready to speak of his Saviour. When there were Christians in his sick room he always asked them to pray, no matter who was there, and his sister was so impressed by these prayers that her attitude of mute hostility changed to one of friendliness. One night three priests came to see him, saying that they had been summoned by telephone to come and hear his confession, but both he and his sister insisted that they had never sent for them, and they left the house very angry.

He gradually got worse. The parish priest visited him some four or five times, but he never spoke to him of the Lord or of Heaven or any religious subject. José put up with these visits as the priest threatened that if he did not he would make it impossible for his Christian friends to visit him, probably by putting pressure on the sister. The end came in October. His mind remained clear and he maintained his witness for Christ right till the last. A few hours before he died he was visited by the Evangelist through whom he had come to know the Lord. He said to him: "The Lord is with me, my trust is in Him, I know I am very near the Lord." After a time the Evangelist said he was going to rest as it was very late. "Yes," said he, "go, for I know you have a lot of work to do." The evangelist left, but his two sisters remained so that the sister of the patient could get a little rest. In the early hours of the morning he asked them to pray, and just as one of them concluded her prayer he rested his head on her shoulder and passed to the presence of his Saviour. He was twenty-seven years of age, a trophy of saving grace!

—*Tidings*, from Spain

For Younger Readers

THE STUBBORN DONKEY

Donkeys are interesting animals and can be very useful. They are strong, and although small, will often carry a comparatively heavy load on their backs. They are also sure-footed, so that travellers, especially in the Eastern countries, mount donkeys when they wish to ride along narrow, uneven, rough and steep roads or paths. They have one grave fault, however. They are apt to become stubborn, refusing to move when told to do so, and thus they may hinder the master instead of help him. Alas! some boys and girls may sometimes be like that, and even grown people at times! We should be ready always to do what our Master commands, to go where He wants us to go, and to be what He desires us to be.

Dr. George Mackay, a Canadian Presbyterian missionary of former days, in his book, "From Far Formosa", thus describes an experience he had with a donkey:

"I am sometimes asked why we do not use a pony or donkey in traveling. I tried the donkey once, and am not enthusiastic over the experiment. There were no stables at the inns or chapels, and no provision for caring for the animal. And in the matter of time nothing was gained, as a coolie (native servant) had to be employed to carry necessary food and clothing, and the time made by the donkey was lost by the coolie. The donkey was a present from the commissioner of customs, who was retiring from the island. We called him "Lu-a", and the students (of the Mission School) had considerable sport with him at Tamsui. One day we planned a trip to a chapel five miles away. Lu-a was brought to the door for my use, and as it was a great occasion I mounted and led the way. The students followed, greatly enjoying the sight of a foreign missionary astride a donkey.

All went well, however, until we came to a narrow plank bridge crossing a ravine twelve or fifteen feet deep. The bridge was not more than three feet wide, and when Lu-a came to it he halted suddenly, planted his fore feet well forward, and set his ears back in a settled sort of way. Coaxing and urging both failed. I then dismounted and began to pull. The students took in the situation and thought to assist by pushing, one of them taking hold of Lu-a's rat-tail. But it was all in vain. Lu-a was "established". A consultation was then held and various plans discussed. Thinking that the donkey might have changed his opinion, I made another effort, and seizing the halter, began to pull with all my might. But he braced himself all the more firmly with his fore feet, and then began to kick. This had the effect of scattering the students in the rear, but I kept pulling in front. Lu-a then opened his mouth and brayed, making sounds such as the students had never heard before, and as only a sulky donkey can make. The whole performance was so novel, and the donkey's heels went with such rapidity, that the students, shouting "Cheng-bi, cheng-bi!" ("He's pounding rice, he's pounding rice!"), lay down on the ground and laughed themselves nearly sick. But Lu-a conquered; and what made our defeat all the more humiliating was that one of us could almost have carried him across, he was so small, and that we lost an hour and a half in the contest. Since then I have not experimented in this kind of locomotion."

Bible School Lesson Outline

Vol. 19 Fourth Quarter Lesson 6 November 6, 1955

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

THE FLESH AND THE SPIRIT

Lesson Text: Galatians 5:13-26.

Golden Text: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Galatians 5:16.

I. Walking in the Spirit: verses 13-21.

The Galatians, after heartily receiving the Gospel message from the lips of the Apostle Paul, were yielding to the Judaizing teachers and turning back to the forms and ceremonies of the law. This procedure was a backward step, contrary to the law of progress (Gal. 3:1; 4:8-10), but above all, contrary to the revealed purpose of God (Acts 15:19-29; Rom. 10:1-13). Those whom the Lord had delivered from the shackles of heathenism were being carried away again into bondage, forgetting that those whom the Lord makes free are free indeed (John 8:36; Rom. 8:14, 15; Gal. 5:1).

Unbridled liberty, however, becomes mere license. There should be a holy restraint on the part of the children of God, who are free to serve God and help others, but not to please themselves (1 Cor. 8:9-13; 13:4; 1 Pet. 2:16). If the Galatians desired to keep the law, let them keep the royal law, the second great commandment, which was like the first, that men should love their neighbours as themselves (Matt. 22:34-40). They must not harm and hurt one another, as though they were wild animals (Jas. 3:13-16). If we walk in the Spirit, we shall walk in love, not in selfishness.

We dare not trust in the flesh or in self for salvation (Gal. 2:16), or for sanctification (Rom. 7:24). The Holy Spirit, the agent of the new birth (John 3:3-8), is also the agent of the new life (Rom. 8:2-4). If we walk in the Spirit, we shall not give the fleshly nature the opportunity to dominate our lives; its evil tendencies will be frustrated.

The word "flesh" is used in various ways in Scripture, e.g. (1) human kind (Isa. 40:6); (2) the physical body (2 Kings 4:34; Job 19:26); (3) the unregenerate nature (Rom. 3:20); (4) carnality (Gal. 6:8; 2 Pet. 2:10). The desires of the flesh may be in themselves legitimate, but they must be kept in their proper place (Rom. 6:14; 1 Cor. 6:12; 9:25-27; 10:23). Victory is not found by struggling against the lusts of the flesh, but by walking in the Spirit. Old leaves or fruits on the trees, which the winter winds cannot dislodge, fall quickly when the new sap starts to flow through the branches in the spring. Shallow waters may fret around the rocks, but when the tide flows in and covers the rocks, all is quiet. Let us cultivate the spiritual life, and then other things will cease to attract.

The two principles of the flesh and the spirit are contrary to one another, arrayed against each other, causing inner conflict for the child of God, whose chief enemies are the world, the flesh and the Devil (Rom. 8:5-13; 2 Cor. 10:3-5; Jas. 4:1-5; 1 Pet. 2:11; 1 John 2:15-17). The longings of the flesh prevent us from doing good and fulfilling the will of God (Rom. 7:15-25). If, however, we obey the Holy Spirit, we shall not be under the control of the flesh, nor of the law (Gal. 3:2-6), which was made weak through the flesh (Rom. 8:3, 14; 1 Cor. 15:56-58; 1 Pet. 4:1, 2). Men were unable to keep the law because of this weakness.

The Holy Spirit will save us from the sins which spring from the flesh: (1) from sensual sins (verse 19); (2) from idolatry, placing something in the supreme place in life where God alone should reign, and from witchcraft, unlawful tampering with the powers of evil (verse 20a; Deut. 18:9-14; 1 Cor. 10:14; 1 John 5:21); (3) from sins against our brethren — hatred, envy, jealousy, wrath, strife, factions, divisions and enmity (verse 20b; 1 Cor. 3:3; Eph. 4:31); (4) from intemperate excesses (verse 21; 1 Pet. 4:3, 4). The habitual practice of such sins is evidence that the doer has no part in the kingdom of God (1 Cor. 6:9, 10), the citizens of which are characterized by purity, faith, love, mercy, kindness, humility and such like (Matt. 5:3-12).

II. Living in the Spirit: verses 22-26.

As distinct from the evil actions performed by the one who yields to the fleshly lusts, certain graces are wrought in the life of the one who obeys the promptings of the Holy Spirit.

and trusts the Lord (John 7:37-39). The fruits of the Spirit are the inevitable manifestations of the Spirit's presence within; they are the sure results of abiding in Christ (John 15:5; 8; Rom. 6:21-23; Gal. 6:8).

Notice, it is "the fruit" of the Spirit, not "the fruits" (verse 22). It has been suggested that we punctuate the sentence thus: "But the fruit of the Spirit is love — joy, peace, longsuffering, . . . temperance." The chief fruit of the Spirit is heavenly love (Rom. 5:5), which may be said to include all the other precious fruits in the cluster.

The fruit of the Spirit is three-fold: (1) good habits of the individual mind — love, joy, peace; (2) good dispositions toward one's brother — longsuffering, gentleness, beneficence (3) good principles of conduct — faith or faithfulness, meekness, self-control. No constraint is needed against these high qualities of mind and heart.

The carnal nature is not to be pampered, but it is to be crucified (Rom. 6:1-13; Gal. 2:20; Col. 2:11, 12, 20). When we became Christians, members of His body, we identify ourselves with Him. He died for our sins, as our Representative, and when He died, it is as though we died in Him and with Him. This truth is set forth when believers obey the Lord in baptism, which symbolizes our death to the old life of sin and our resurrection in newness of life with Christ. God reckons that we have died in Christ, and asks that we count it so. As He died not merely for sin, but to sin, we are to reckon ourselves dead to sin and to the flesh with their impulses, and to be under no obligation to respond to their appeals and their longings, just as a corpse is insensible to the appeals of the outside world.

Since we have been born of the Holy Spirit, deriving our spiritual life from Him (Rom. 8:9), we are to walk in the realm of the Spirit, guided and energized by His might. Walking denotes progress, purposeful activity and destination. We no longer live in the country controlled by the Evil One; we have been transported to the kingdom of God's dear Son (Col. 1:13). The laws of the country from which one emigrates no longer bind the traveller who takes out citizen-

ship papers in a foreign land. Similarly, Christians are not bound to obey the lusts of the flesh, but they are under solemn obligation to separate themselves from sin in every form.

The one who lives for self will be desirous of enhancing his own name, rather than the glory of God; he will provoke his neighbour, instead of helping him, and will envy, rather than praise the one who succeeds.

Daily Bible Readings

Oct. 31—Victory Through Testimony	Acts 2:37-47
Nov. 1—Victory through Self-Denial	Rom. 13
Nov. 2—Victory through Meditation	1 Tim. 4:1-16
Nov. 3—Victory through Yieldedness	Rom. 6:5-13
Nov. 4—Victory through Christ Crucified	John 6:47-59
Nov. 5—Victory through Full Surrender	1 Pet. 4:12-19
Nov. 6—Victory through the Spirit's Guidance	John 16:7-15

PRAYER OMNIPOTENT

The direct power of prayer is, in a sense, omnipotent. Prayer moves the hand that moves the world. It secures for the believer the resources of divinity. What battles has it not fought! What victories has it not won! What burdens has it not carried! What wounds has it not healed! What griefs has it not assuaged! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It is the oratory that gives power to the pulpit, it is the hand that strikes down Satan, and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesmen, or the weight of scepters; it has arrested the wings of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings.—GUTHRIE.

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