

# The Gospel Witness and Protestant Advocate

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"FOLLOWERS OF THE PRINCE OF PEACE"!

## Communist Clergy to Visit Canada As Guests of the United Church!

**T**HE *Ecumenical Press Service* bulletin of October 26 carries an item that should be of interest and concern to all Canadians. It tells of the coming visit to our country of two Russian Orthodox churchmen from the Soviet.

Canada:—Orthodox Metropolitan Nikolai of Krutitsy and Kolomma in the U.S.S.R. will come to Canada in November at the invitation of the United Church of Canada.

Dr. Ernest E. Long, secretary of the United Church's General Council, said the Metropolitan will be accompanied by Archbishop Paladius and two secretaries. The trip, he added, will mark the first visit of high-ranking Russian Orthodox officials to Canada in more than 25 years. "They are coming primarily as churchmen representing one of the largest and historic Christian bodies in the world," Dr. Long said. "We in the Church of Canada believe in the spirit of the unity and we are sure that this visit will strengthen understanding and the ties of friendship between us. While here, they will also discuss with us what we, as fellow Christians, can do to promote international understanding and goodwill as followers of the Prince of Peace."

This visit is bound to raise some questions for not all Canadians will share the enthusiasm of the General Secretary of the United Church's Council. While we do not have much sympathy for those who continually ride an anti-Communist bandwagon and find Reds in every corner, at the same time, we cannot help but wonder if these Russian churchmen can be anything else but the pawns of the Soviet government? We doubt if they could ever have achieved their present positions if they

differed from the Red masters. If such is the case, we are sorry to learn that Canadian churchmen are so devoid of a social conscience as to receive those who are the partners, wittingly or unwittingly, of murderers. Dr. Mutchmore, who is convenor of the United Church's committee on evangelism and social action is very vociferous in protesting the faults of our Canadian society; let us hear him exercise himself in viewing this visit in the light of Russia's record of religious persecution.

Some will object because these men are even allowed to visit our country. For ourselves, we do not object to trade delegations, religious delegations and other governmental parties visiting this great land *provided they come by their own request*. Nor would we seek to forbid any Canadian group from inviting them. The point at issue here, however, is that the United Church of Canada has invited these servants of the state to visit Canada. Any criticism should be levelled not at the Russians, not at our Canadian government but at the United Church. That Church surely is doing no positive service to the gospel of Jesus Christ by extending an invitation to the enemies of the gospel to come as guests to speak to the Canadian churches.

Of even more importance is the fact that these men who represent a semi-Romanist church that is chiefly noted for its decadence and spiritual bankruptcy are to be embraced as brothers by Protestants, so called. In short, their present dead state and Romish practices are to be condoned. Let others act and speak as they may—for us we do not welcome them nor do we have any spiritual affinity with their Church.

### "YOUR DOLLAR ERECTS CHURCHES!"

THE newly-formed Dollar-A-Month Club seems to have captured the imaginations of Christians for each day's mail brings news of new members and enthusiastic comments from nearly every province of the Dominion and even from the United States. It is our firm conviction that the Dollar-A-Month Club will provide the answer to a real need.

#### The Problem

Anyone who is at all conversant with the religious situation in Canada will readily grant that there is a crying need for sound gospel churches in every city, town and village of this land. Modernism, Romanism and indifference have made such inroads that we face a generation which has been denied the gospel of Jesus Christ. If permanent gains are to be made and a lasting work begun, churches must be established. Toronto Baptist Seminary is fortunate in having a group of zealous young men who are dedicated to the Lord. The Conservative Regular Baptist Association of Canada is prepared to support these men as they go out to preach Christ. Furthermore, the Association is committed to a program of establishing vigorous New Testament churches in the growing centres of this country. Those who are acquainted with building costs are aware of the fact that prices for labour, material and suitable lots are nearly prohibitive. Where are these consecrated young men to turn for financial help in the work of erecting buildings?

#### The Answer

The Dollar-A-Month Club is the answer! Many people giving only a small sum will create a church edifice loan fund of considerable proportions. *Our aim is 1,000 members.* Think what that would mean! One thousand people giving a dollar per month would contribute *twelve thousand dollars* in one year. No one will miss such a small sum (less than four cents per day!). Yet, in a real sense—*"Your dollar erects churches!"*

#### Money To Be Loaned

The new churches which apply for money from this fund will receive it as a loan rather than a gift. When their churches are established, they will repay the loan. In this way each single dollar will be used over and over again and will be the means of blessing to scores of souls.

#### How To Join

Already numbers of GOSPEL WITNESS readers have joined the Dollar-A-Month Club. We feel certain that many more will want to join. Simply fill out the form at the bottom and mail to The Dollar-a-Month Club, 130 Gerrard St. E., Toronto 2, Ontario. You will receive regular monthly envelopes in which to forward your contribution.

### MY COVENANT DOLLAR-A-MONTH CLUB

Desiring to have a vital part in the work of the furtherance of the Gospel, I hereby pledge One Dollar per month, to be applied to the Church Extension Loan Fund of The Conservative Regular Baptist Association of Canada. This money will be loaned out to deserving causes to assist in the erection of suitable places of worship. (Matt. 28:19, 20).

Name .....

Address .....

## The Gospel Witness and Protestant Advocate

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

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### SUNDAY IN JARVIS STREET

Dr. Slade returned on Saturday evening from the Fourteenth Annual Convention of the American Council of Christian Churches which was held in Grand Rapids, Michigan. On Sunday morning he preached on the subject, "Christian Growth". At the conclusion of the message one lady responded to the invitation.

In the evening Dr. Cole preached on the subject, God's Competitors. During the service a lady was baptized. At the conclusion of the evening service the ordinance of the Lord's Supper was observed. Two persons united with the church at this time.

Rejoice! for Heaven awaits us, and all the Lord's family! The mansion is ready; the crown is made; the harp is strung; there are no willows there. May we be enabled to go on, brave as lions, and valiant for the truth and cause of King Jesus, and by the help of the Spirit, vow eternal warfare with every sin, and rest not until the sword of the Spirit has destroyed all the enemies in our hearts! May we be enabled to trust the Lord, for He will help us; we must conquer; we cannot be lost. Lost! Impossible! For who is able to snatch us out of our Father's hand?

—CHARLES H. SPURGEON

I feel persuaded that I shall never fathom the depths of my own natural depravity, nor climb to the tops of the mountains of God's eternal love.

—CHARLES H. SPURGEON

# The Jarvis Street Pulpit

## Revival of Dormant Talents

A Sermon by Dr. T. T. Shields

(EIGHTH IN A SERIES ON REVIVALS OF THE BIBLE)

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, December 26th, 1929

(Stenographically Reported)

Matthew 25:14-30

I SHOULD like to direct your attention chiefly to these words, "Enter thou into the joy of thy lord"; but in order to have some understanding of their significance we must at least glance at the parable as a whole. We are most of us, naturally, extremists, and are disposed to view things out of their proper relation and due proportion. When one doctrine of the Scripture has been magnified at the expense of another, there is invariably a tendency to react from the aspect of truth which has been distorted, and perhaps almost entirely to neglect it; and because some other aspect of truth has been neglected we are in danger sometimes of laying a disproportionate emphasis upon that to the neglect of something else. When one views truth thus out of relation there is danger of falling into very serious error.

### I.

It is possible for one to see the great doctrines of grace, to be so enamoured of the principles of grace, and to be so emphatic in their presentation, as utterly to neglect that which is equally revealed in the Word of God, that WE ARE EACH RESPONSIBLE FOR OUR OWN ACTIONS, AND THAT WE MUST GIVE ACCOUNT FOR THE DEEDS DONE IN THE BODY. We cannot be too firmly established in the great fundamentals of the gospel of evangelical Christianity, that salvation, in the sense of forgiveness of sins and deliverance from the consequence of our wrong-doing, is wholly, exclusively — to use the strongest of all words, absolutely — of grace. In other words, it is an act of God from beginning to end.

Grace has prepared our salvation for us by the coming of Christ into the world, and by the atonement which He has effected in our behalf. It is grace which has given us the Book itself containing the message of life. It is by the operation of divine grace the Spirit has quickened us, bringing us to repentance and faith. We are indeed begotten by the Holy Ghost, we are born again, we are made new creatures in Christ; and it is entirely the work of God, so that there is left no room whatever for us to boast. But we must remember that the Christian life is one of progress, of development, of unceasing growth; that conversion, the reception of Christ by faith, the quickening of the soul that by nature was dead in trespasses and sins into a state where it responds to the divine call and holds commerce with God — all that is, but the beginning of God's purpose of grace in us. We thus are made, by divine power, babes in Christ, and thenceforward we are to grow up into Him Who is our Head, in all things, year by year, month by month, week by week, and even day by day. We ought to make unceasing pro-

gress in the divine life, putting off the old man, and putting on the new. As it was in the case of the houses of Saul and David, the old man should be waxing weaker and weaker, and the new man stronger and stronger. There ought to be observable in us an increasing conformity to the likeness of Jesus Christ. We ought to be getting more and more like our Lord, with each passing year.

That aspect of truth is very clearly set forth in the Scriptures. A very large place is given to that teaching. Because salvation is the free gift of grace, we are in danger of forgetting the great principle embedded in this parable, that we have been called into this relationship, and made servants of God, in order that, by the exercise of the gifts He has given us, we should develop an ever-enlarging capacity to receive that which He desires to bestow upon us. If we had no other motive than grace itself, that is a most powerful incentive to holy living, and to faithful service. The fact that we are saved by grace, that we are what we are by an act of God, and have been brought into this living and loving and everlasting relationship by His sovereign will, puts us under a debt which we can never pay; and simple gratitude itself ought to move us to endeavour to do His holy will, and to make that the supreme end of life.

God has given us something else to help us in our Christian life. He has taught us in His word that while our introduction into the divine family and our place in the household of faith are wholly of grace, being there, we become not only sons, but servants. We are given a task to do; and for the faithful performance of that duty God will at last pay us good wages. He will at last reward His servants as they deserve.

Let it be perfectly clear in our minds that, being in the family of God, if we are really His, we can never be out of it. I have often said to the young Christian, "You do not remember when, physically, you learned to walk; but I expect you were like any other little child: in the process you had a good many tumbles. But you always tumbled *in* the family; you never tumbled *out* of it, for you were just as much the son of your father and mother when you were prone upon the ground, and perhaps even in the mud, as you were when standing upright on your feet." We have our troubles, but we are in the family, and we are His servants and His sons; and, if such, we can never be otherwise than that, by His eternal decree.

But "the kingdom of heaven is as a man travelling into a far country." How far was it? I think the text is suggestive, at least, of the idea that it would take him

some time to go and return. He "called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability". Then he went away leaving them to make the best possible use of their endowment.

I know this is a commonplace; and yet commonplaces, if reduced to practice, issue in the most uncommon experiences very often. It certainly means, so far as we who are Christians here this evening are concerned, that we all of us have some divine endowment, some trust committed to our care, some particular piece of service which we are commissioned to render, some duty we are required to do as Christians. We are none of us called to inactivity, to mere idleness, to a life of ease and stagnation; but we are called every one to a life of strenuous endeavour. The grace of God puts no premium upon human inactivity, and certainly not upon human indolence. We are required to be active, and to be about our Master's business.

## II.

LET US RECOGNISE THE FACT, TOO, THAT ALL MEN ARE NOT SIMILARLY ENDOWED. There is a statement in the American Declaration of Independence to the effect that all men are born equal. The only trouble with that is that it is absolutely untrue! It never was true; it never will be true. Men are equal in the sense, of course, that all have certain inalienable human rights, but all men are not equally endowed.

You have but to study the members of one family, and you will find that there is a wide difference between their abilities. We are not equally endowed. Some have five talents, some have two, and some have one; but, all have something. That is the important thing. I know we should all like to have five talents, we should all like to occupy positions of importance, and to have set for us a task that would require real ability for its accomplishment — and sometimes we may be in danger of over-estimating our abilities.

I knew a man once whose great strength consisted in a very accurate knowledge of his limitations. There were certain things he knew he could do, and if he were asked to do one of those things he had no hesitation in assuming the task because he believed he had power to accomplish it. But if one asked him to do something else he would say, "Please do not ask me to do that. I have a little ability, I know I can do some things; but there are some things that are entirely beyond me. Please do not think I am shrinking, but I know that that particular task is beyond my competence; and it would be useless for me to attempt it." It is an element of strength in any man if he knows that he has one or two talents, and not five. Only let us be sure we have something, and that we make proper use of what we have.

How foolish it is for anyone to envy another! This master gave to his servants according to "their several ability". Each had a natural capacity, a natural aptitude, for certain things, and this wise master knew just what each could be trusted with. He did not give the man of but small capacity the five talents: he gave him only one. But the man who was equal to the task was given five talents to invest in his master's interest. It is folly for the eye to say to the ear, "I have no need of thee"; or for the foot to say to the hand, "I have no need of you". There is no schism in the body, for God has tem-

pered the body together so that there should be given the more abundant honour to that part which lacketh.

The evolutionists tell us that we have certain "vestigial remains", vestiges of that early animal existence! There was a time when some surgeons were very busy looking for vestigial remains, and cutting them out — and sending us a bill for relieving us a little more speedily of these encumbrances! I do not believe it for a minute. I believe when God made our bodies He put into them just enough, and not too much. I would rather lose an arm than my head, but I would rather not lose either, remaining just as God made me, with all my members.

It is so among God's people. There are no superfluous members in the body of Christ. We all have some task to perform, but it is of no use for us to imagine that we have large capacities for doing certain things if we have not. I remember going on the train one day with a young man of whom I had lost sight for a number of years. After these years of separation, not knowing what he was doing or where he was, I was riding on the train when I saw him get on the car. He came almost running down the train, and he said, "Did you hear? I have got my B.A.!" He did get it — but he has got nothing since! Nor did he get much when he got that! He got it; it never got him. It was something tacked on from without: it was never a part of him at all. I was on the train later, and I ran into him the second time. He came over to me again and said, "Don't you think many of the men who are occupying prominent pulpits get their positions through influence?" Poor fellow! he had no friends, and he was quite sure that anyone who seemed to be, in his little thought, somewhat in advance of him, must have been put there by influence! I said, "I dare say they do. It may be that 'influence' will put a man into a position, but there is no influence in the world, without the power of the Spirit of God that can keep him there. I do not know how they get there, but nobody can keep them there but God Himself." This poor man has never been wanted anywhere because he thought he had five talents. I am sure he had not more than one — and I rather think it was half of one he had. But he was disgruntled, and out-of-joint with life generally, because he was such a big man and nobody had recognized him. The fact was, the public mind was more discerning than he supposed — hence the fact that he was passed by.

We are to invest our capital in the Lord's interest, for some day the Lord is coming back again. I have a quarrel with some of my friends who talk much about the Lord's coming because they fold their arms in a pious way and say, "Will it not be lovely?" It is "the blessed hope". But I have known many church members who talk much about the coming of the Lord, yet I cannot conceive of it being a very happy experience for them if He should come. The Lord is coming. Let us praise the Lord for that. It is "the blessed hope" of the believer. And, my brethren, He is coming to reward His servants. It will be a happy day if you and I have been faithful. But when the lord of the parable came back he called his servants to account. And every one of us shall give an account. Some day we must give account to our Master for the way we have spent our time and our talents.

It does not mean that our eternal salvation is in jeopardy. If it were, it could not be eternal. "Other foundation can no man lay than that is laid, which is Jesus Christ . . . But let every man take heed how he buildeth thereupon." Much depends upon whether we

built wood, hay, and stubble; or gold, silver, and precious stones. This master came back and took account of his servants. My friends, are we as Christians, living in right relation to that truth? Just as the man who goes day by day to his task with the confidence that when pay day comes, one week, two weeks, or whatever it may be, he will receive his reward, so I believe it is legitimate for the Christian to work for a reward, when that reward comes from the hands of God. It is not legitimate for us to work that men may praise us, and that the world, the flesh, and the devil may receive us. We may have to "go without the camp", and get nothing in this life; but it is a high and holy ambition for every Christian to set his mind upon the great day of reckoning when the Lord shall come. It was that which stimulated Paul when he said, "With me it is a very small thing that I should be judged of you, or of man's judgment — (of man's day). Say what you like about me, I do not care. I am not serving you: I am serving my heavenly Master, He is writing it all down in a book; and if I am faithful to Him I will get my reward."

I wonder if some people would anticipate with equal joy the coming of the Lord if they would pause to remember that His coming for the believer is a time of reckoning, when He will take account of His servants, when we shall have to come and tell Him what we have done with our five talents, or one, as the case may be?

Let us turn it over in our minds. Let us go before God. Let us seek the power of His Spirit so that every hour we may live for that day of rewards, that we may receive from His hand that which is our due. Do not pity the man who gets no reward in this life. Do not waste your sympathy upon the martyrs who went home to God in chariots of fire. God is not unmindful of their work of faith and labour of love, and it is written in the book that nobody did ever give a cup of cold water in the name of a disciple who will not be rewarded for that act of service. Everything we have ever done out of love for Christ, every word we have ever spoken, every gift we have ever bestowed, every little act of service we have ever rendered in the Master's name, is written down. Some day He will take account of it, and will reward us according to our works.

I am almost tempted to postpone a further discussion of the subject. Perhaps I will come back to it again. But there is a world of suggestion in that pregnant phrase, "Enter thou into the joy of thy lord." What is joy? What sort of reward shall we get? A medal to hang on our coat? A crown to put upon our head? Something that may be put on, that is not a part of us; that is superimposed, that is conferred? Oh no! The rewards which the Lord gives are not objective to ourselves. There is a celestial city, there are streets of gold, there are conditions and circumstances which are all a part of the divine plan — and they will be ready for us when we are ready for them; but the rewards referred to here are not rewards of that sort at all. "Enter thou into the joy of thy lord."

### III.

I AM CONFIDENT THAT WHILE OUR LORD JESUS CAME TO WORK OUT OUR REDEMPTION, HE CAME, AT THE SAME TIME, TO SET US AN EXAMPLE. He came to show us how life should be lived; He came to show us how to get the best out of life. I dare to say that Jesus Christ was the most successful Man who ever lived. He accomplished more

than anyone who ever trod this earth. He had greater achievements to His credit than any author, than any statesman, than any warrior. He is the only Man who ever lived who could say as the sun was going down, "I have finished the work which thou gavest me to do." Nobody else ever said that. No matter how old he was, he looked back with sorrow on the wasted hours and wasted weeks, and said, "Oh, that I had my life to live over again so that I might give every flying minute something to keep in store!" But when Jesus Christ was about to bow His head and give up the ghost, He said, reviewing the task, "It is all done, not a word has been left unspoken; not a duty undone; not an act of service withheld. The programme is completed. I have finished my work." Was that not an achievement?

Did you ever do that? Have you not said again and again, when you confessed to being tired, "It is not the work I have done that tired me so much as the thought of the work that needed to be done. The day is past, yet I have not done half what I wanted to do?" We have not learned how, any of us, to get to the wells that spring up with joy, so as to get out of life the joy of the Lord. Though He was "a man of sorrows and acquainted with grief", He was the happiest Man who ever lived. He said to His disciples when He was delivering that searching address, when He talked about the pruning and the abiding, and all that, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

"My joy"! What was His joy? It was not something apart from Himself: it was something within Himself. Surely it was the joy of accomplishment, of achievement, of fulfilling the divine will to the letter, and feeling at the end of the day, "I have been to-day exactly what God wanted me to be; I have done this day every single thing He wanted me to do."

We could not say that. But, my friends, our reward is "the joy of the Lord"; "Enter thou into the joy of thy lord." You and I cannot enter into the joy of the Lord without entering into the Lord's experience; and in the measure in which we walk in the footsteps of Jesus Christ, and enter into the depth and height of His experience, in that measure we shall be prepared to enter His presence; we shall be gaining, if I may say so, a capacity for the joy of the Lord.

You remember the significant words Jesus Christ uttered to the sons of Zebedee, when their mother came to Him and said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." He said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Will you go with me now? You want the next place to mine on the right, and on the left, and I am moving toward that place now. Can you go with me? Will you drink my cup? Will you be baptized with my baptism?" And they said, "We are able." "Very well," He said, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

What did He mean but that just as surely as that heavenly reward awaits some faithful recipient, so somebody must here and now be prepared so as to have sufficient capacity to enjoy it. I spoke about the young man who said, "I have got my B.A." That is the curse of

modern education. Sometimes I have wondered whether — I know it is educational heresy to say so, — but sometimes I have wondered whether the whole degree business is not wrong, because you can put a label on a man, you can give him a certificate, you can give him a degree, and can certify that he has spent so many hours in study, that he has learned certain things — and he may not have accomplished anything. The question for that young man is not, Have you got your B.A. on parchment, in a frame on the wall? But, Have you got your B.A. in your head? Is your mind enlarged? Are you, in any true sense, an educated man? I wonder do I make my meaning clear? If the man has mental capacity commensurate with that objective standard, it does not make very much difference whether he has a standard or not. If the mind is enlarged, if his whole personality is developed, so that when he arrives everyone feels a master is come. Who cares what you call him? How does he get such an education? By accident? No; by faithful application in the development of the powers week after week, month after month, year after year, until by and by he becomes a veritable giant; and the things of which mere pigmies are afraid he eats up, as though they were desert for breakfast — or the thing you eat before breakfast, whatever you call it.

It is so in the spiritual life. When Jesus Christ comes to reward His servants it is not something He is going to put on us; the reward of the future will grow out of the duty of the present: "Whatsoever a man soweth, that shall he also reap." A man got up in a prayer meeting conducted by Dr. Gordon, and prayed, as I have heard some people pray, "O Lord, grant that when the end of the day is come we may hear Thy words, 'Well done, good and faithful servant.'" Dr. Gordon said, "Sit down, brother. Do not pray that prayer any more. No one needs to pray that prayer. You may ask for grace to do God's will, and to be faithful to your task. That is your business. But if you have not been faithful, if you are not now faithful, if you do not continue to be faithful, all the praying in the world will never be answered by the sentence, 'Well done, good and faithful servant,' for no man will ever hear Jesus Christ say, 'Well done,' who has done only ill."

What anyone is in that day will be determined by what he is becoming from day to day. If you and I are going to get the best out of the future we have got to put the best into the present, we have got to be faithful now. If we are, then our very faithfulness will develop a capacity. Have you not found it so? Have you not found that when you set yourself to do a bit of Christian duty, perhaps make a call, teach a lesson, or do some other difficult task, and you said, "God helping me, I will do that work", as you set yourself to it, you acquired a certain capacity for the doing of it; and you said, "That was not as difficult as it used to be"; and by and by the irksome thing has become a positive delight.

Some musicians illustrate that principle. They see a piano somewhere, and they want to get at it; and you hear the touch of the masterhand. Yet there was a time when some faithful mother had almost to drive that child to the irksome and laborious task of learning the scales and of practicing, practicing, practicing. It was so hard, but "practice made perfect", and by and by it became the very joy of his or her life to express the soul that was developed within him or her because of the discipline of these early years.

These are our school days. They are days of discipline, days of doing duty, days for walking the rough road, for climbing the steep hill, carrying the heavy burden, learning the hard lesson, — and learning it over and over and over until by and by it ceases to be hard, and the parchment is taken from the wall. It is the old story of the law being taken from the tables of stone, and written in the heart. That is education. The multiplication table is studied from the book until it becomes part of the man; the alphabet is learned from the book until by and by it is at the end of the tongue. Presently it is in the eye; quite unconsciously the words are framed, and we read with delight instead of having to spell out c-a-t and d-o-g as we used to do. Why? It is because the capacity is enlarged. When at last the day's work is done, and the Lord comes to reward His servants, He will reward us according to our developed capacity.

Some of you have been greatly troubled within the last few weeks. I know you have, and I will tell you why you were troubled. You had a friend yonder to whom you wanted to send some Christmas remembrance. Then there was a niece or a nephew, a little boy or girl of four or five years of age, and you wanted to send some little love-token to that child. You bought him an expensive set of the Encyclopaedia Britannica! Now, did you? Would you have done it if you had had all Rockefeller's millions? You would have said, "No. He would not know what it was. It would be of no use to him." When at last this life is carried forward, when that which is begun here is perfected yonder, and He Who never makes a mistake confers upon you an appropriate reward, it will be in some measure related to your capacity.

Our reward yonder will have some relation to duty done here: If we work hard, and grow up as Christians, and get to know more and more of the Lord Jesus, our capacity for heaven will be enlarged.

The man who used his five talents very modestly, and without boasting, brought them and said, "I invested thy money." A talent is about nine hundred and fifty dollars, and he had five of them. "I have invested thy money, and doubled it." And the master said, "Well done." That was the voice of truth. He had done well, and because he had done well his master said, "Well done; thou hast been faithful over a few things, I will make thee ruler over many things." What did he do? He did not hand him back the ten talents, the original five and the five he had gained. He said, "You have shown a capacity to handle five talents in such a way as to make them ten, therefore I will make thee ruler over many things." Obedience is potential lordship, and service ultimately issues in sovereignty. Every instrument of spiritual service rendered in the Lord's name is like Moses' rod; it is an instrument of miracles. It divides the sea; it accomplishes wonders; it is a key that unlocks all doors. Five talents! "I made them ten." "Be thou ruler over many things."

The man with two talents came and said, "I too have a hundred per cent increase. I have only four talents — not ten, but I was given but two." And his master said, "Well done; you too have done well. You shall be ruler over many things."

Then came the one-talent man. You remember his excuse, that he had hidden it in the earth? He said he knew his master was a hard man, and that he was unjust. His master said, "If that be so, you ought to have been the more diligent. If you knew that I reap where I sowed

not, and gather where I have not straved: thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Do you not see, dear friends, that the future life is to be one of constant addition and enlargement and unending progress; there shall always be something more coming to the one who has been faithful. The temptation to most of us, because we are one-talent people is to say, "What is the use?" It is wonderful how some people make fortunes. What would you like to sell, if you were a salesman? Something that would cost ten thousand dollars, and upon which you would get a commission of two or three thousand dollars — "get rich quick"? Who would ever think of making a fortune out of one cent pieces? I am not commending the commodity itself, but one of the richest men of America has made his fortune out of one cent pieces. In what is now the tallest building — there are going to be taller ones — but in what is now the tallest building in New York there is nothing sold at a price of over fifteen cents. Dr. Pettingill asked me while here, "Have you ever been in St. Louis"? I said, "No". "Well, did you ever hear of a man making a fortune on the principle of going slow?" Some people go slow, but they do not make a fortune out of it! But he said, "There is a laundry in St. Louis, and they call for your laundry in little trucks that cannot exceed a speed of ten miles an hour. They promise to return your laundry in three days. They do not do anything in a hurry. If you are in a hurry then you must go somewhere else. "Well will not do it in a hurry," they say, "but we will do it well." Thus they have capitalized on their slowness, and the president has become a multi-millionaire. Why? You can capitalize one talent no matter what it is. Everyone can do some one thing well.

I knew of a man in the world of business. He was a hotel clerk who was paid six or seven thousand dollars a year for standing at the desk and handing out a pen for people to write their names. He had just one talent: he had a good memory. There is Brother Burton. He travels, so I will use him as an illustration. Brother Burton goes into a certain hotel and meets the clerk. He signs his name, and the clerk says, "Glad to see you, Mr. Burton. What sort of room do you want?" When all arrangements have been made he calls a boy and says, "Show Mr. Burton up to his room." He never fails to name him, and all the time the clerk is talking he is just packing his information inside—and it never comes out again! Brother Burton goes away, and goes throughout the country. After three years perhaps he walks into that hotel again, and is met by the clerk who says, "How are you, Mr. Burton? I am so glad to see you. Where have you been this long time?"

If you were met like that you would have an idea that you were rather an important man. You would say, "I have not been here for three years, yet the moment you see me you call me by name!" Probably the clerk would say, "How is Toronto?" He could not run a big hotel, he could not run a big business. But he had one thing, a good memory, and he developed it, and disciplined it, and capitalized it, until he was the highest paid hotel

clerk in America. He made use of the one talent that he had.

That is how it can be done in business. But in the Lord's work, when you have no talent at all, He gives you one; He touches something by His Spirit and wakens something within you, and you discover a capacity that was latent, that you did not know anything about, and you discover a capacity that was latent, that you did not know anything about. Since you came to know the Lord you say, "I have learned to love people. I cannot speak much, I can only love them." Well, just keep on loving them; love everybody for Christ's sake, and see how it will enlarge your capacity until by and by you feel as though you can love the whole world.

I do not know what particular talent you have, but I adjure you, do not dig in the earth and bury it, and say, "Because I cannot do the big thing, I will not do anything." The temptation is there, but let us find out what our divine endowment is, and then register before God a vow that it shall be put out at interest this very night, so that when the Lord shall come He will receive His own with usury.

## Is Quebec Changing?

IN RECENT months suggestions have been raised that the province of Quebec is undergoing a change and that the Roman Church does not enjoy the same hold over the minds of the people that once it did. *The Toronto Star*, Ontario's dutiful Liberal mouthpiece, has even ventured to run a series of articles on the editorial page dealing with this very subject. The writer of these articles seeks to show that the rising generation in Quebec, which has had contact with the citizens and customs of the other provinces, is restive and is demanding less restraint on the part of the Church of Rome. This is an interesting thought and one that we trust is true. A columnist in another Toronto paper has sagely observed that while *The Star* was willing to print such a series in its daily which is for Ontario consumption, it did not venture to run the series in *The Star Weekly*, which would reach the people of the other provinces, including Quebec. Hence *The Star* too is quite aware of the fact that the free expression of opinion in Quebec at the moment could have repercussions on circulation!

One must not be misled into thinking that suddenly Rome has become the bastion of democracy and tolerance. Quite the contrary. If there is any change of heart in Quebec, it proceeds not from the Church as such but rather from the discontented subjects of that Church who have tired of the iron hand of Rome.

If the Roman Church should ever give lip service to tolerance, we may be sure that she does so only from the standpoint of expediency and policy. We must confess that we see no indications whatsoever of any change of policy on the part of the Church or the provincial government. Both continue in their autocratic ways and appear to be paying no heed to this popular change which *The Star's* editorial writer sees.

Someone will point to the recent defeats suffered by Quebec at the hands of the Supreme Court. Within the past year the Jehovah Witnesses and the large retail stores of Montreal successfully combatted intolerant laws

and the Court decision was a distinct setback to the Duplessis government. This is no indication of a voluntary change on the part of Quebec. Contrariwise it indicates that the Quebec government's attitude is the same as ever and that its intolerance would know no bounds

if the restraint of the federal court did not exist.

Seeing is believing! Let us see the fruits of this change of heart and we may believe that it has taken place. Rome's record in the past forbids us to give her the benefit of the doubt.

## Gambling for the Lord's Work?

**T**HIS is an age in which men desire to obtain something for nothing. Radio and television quiz programs, newspaper contests, racing lotteries, bingo games and numerous other devices have been invented to satisfy this desire. One does not marvel on seeing worldly men and institutions engaged in such activities nor are we amazed to learn that the Roman church employs "bingo" to bolster her finances. We know of one Roman Catholic Church in the city that, for a long time, had no sign in front of it save one that carried notice of weekly bingo matches.

Never did we expect to see evangelicals engaged in such dubious enterprises. However, seeing is believing! On page 31 of the October 29 issue of *Weekend Magazine*, a supplement to the Saturday edition of many Canadian dailies, there appeared a full page multi-coloured advertisement headed with these words — "\$23,000.00 For Puzzle Contestants — 235 Chances To Win In This Exciting Contest!" Who is the sponsor of this contest, which strikes us as a thinly-veiled form of gambling? *The Western Bible Institute* of Denver, Colorado which claims to be "an Interdenominational School dedicated to the training of young men and woman for full time Christian work."

On the page appears a "Bible-Words Puzzle Game". Readers are to endeavour to solve this puzzle, enclose the completed form *together with a two dollar donation* and mail to the President of the Institute.

The whole scheme is a revolting one and smacks of carnality. By no conceivable stretch of the imagination can such fund-raising schemes be justified in the work **of the Lord**. We sincerely trust that no Christian will have any part in this scheme. **Has the work of God come upon such days that it must appeal to the world and the worldly-desires of men?**

After reading the ad, we felt that it could be condensed and expressed in one sentence — "Here is your opportunity to gamble and to assist the Lord's work at the same time." Lest some accuse us of misinterpretation we reprint this one paragraph as it appeared in the ad:—

"The Western Bible Institute was founded by Faith, and its upkeep and expansion can be met only by the gifts of God's people. In joining in this Great Undertaking for the development and enlargement of the Institute, you will have the happiness of knowing that you are doing the Master's Work, for which God may shower you with his richest blessings, which may even include a reward for as much as \$8,000.00." (!!!)

This paragraph calls for some observations. First we ask — If the work was founded by Faith why does it not continue on that same basis? Surely no one would describe this carnal contest as an exercise of faith!

The addition of pious language does not impress us. In fact, it is nauseating. Listen again to that sentence — "In joining in this Great Undertaking for the development and enlargement of the Institute, you will have the happiness of knowing that you are doing the Master's Work, for which God may shower you with his richest blessings, which may even include a reward for as much as \$8,000.00." We know nothing of the college under discussion but we do know that this carnal device is no part of "the Master's Work". We know further that if we really engage in God's work the blessing is certain and there is no need of saying that "God *may* shower you with his richest blessings." Finally we are persuaded that the description of the \$8,000.00 prize as a blessing **from God is a libel upon the Most High**. If this Institute insists upon such fund-raising schemes, let it embark upon them without dragging the name of the Lord into their publicity.

### A Carnal Appeal

This carnal appeal is evidenced throughout the advertisement. Another paragraph reads in part as follows:

"Wouldn't you be thrilled to have \$8,000.00 as your very own, to do with as you want? 235 prizes must be won, so send your \$2 donation, together with your solution to this entertaining puzzle and get started on the road to fame and fortune. In this twofold opportunity you can win financial security while you help the "Western Bible Institute" in its high purpose."

### A Sheer Waste of Money!

Unbelievers spend their money carelessly but Christians are answerable before God in this matter. Those who enter such a contest are, in our judgment, guilty of wasting money. Think of the sum required to pay contest expenses *before one penny is devoted to the Bible Institute's work* — \$23,000 in prizes; the cost of designing the ad; clerical help in sorting returns and the immense cost of inserting the ad in various magazines. A conservative estimate would place these costs at over \$40,000. In other words, the donations of 20,000 people will be used not in the Lord's work but in paying bills incurred through this hazardous system of fund-raising. We would again emphasize that our estimate is a conservative one.

### God's Work in God's Way!

Away with all this rubbish — bazaars, teas, rummage sales, bingo and such contests. No improvement has been made upon the Lord's method. The gifts of His people who give with no prospect of earthly reward will do His work. Prayer raises workers and funds. Let us determine to lean more upon God and to throw away the crutches of carnality.



# A Devotional Study in Revelation

by Dr. R. D. Barry

## CHAPTER 21

### VISION OF THE END OF BABYLON

#### Revelation 18

**T**HE chapter which we are about to study has its counterpart and, we can almost say its preface, in the story of the Tower of Babel (Genesis 11).

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

Among the numerous lessons of this narrative, the following will throw appropriate light upon our present study.

1. In their fallen and cursed condition, men aim at replacing God with idols which are the expressions of their own lusts and the products of their highest thoughts.

2. They think that, by banding together, they will better attain their ends.

3. Seeing what "they begin to do," the Lord scatters them, so that He will be able to meet individually with them on another ground, that of grace.

4. The confusion of languages is at once an instrument and a type of the providential obstacles which, until the last days, will hinder any human attempt at organized unity directed against God. However men will instinctively strive to realize that unity.

5. Continuously thwarted in his unifying schemes, the Enemy will endeavour to realize them indirectly, by seizing the opportunity offered by the appearance of Christianity. He brings in among men a leaven of good will and harmony calculated to make them see the advantages

of co-operation over competition. By a devilish perversion of the use of this world's goods, the first beast will gradually bring all men together into a condition of constant dependence with regard to money. By a devilish perversion of the use of religion, the second beast will bring them together into a kind of general submission to various religious organizations. Thus the first beast will become embodied in the temporal Babylon of Mammon, whereas, at the same time, the second beast will become incarnate in the religious Babylon of the harlot. So then; intimately associated in their blameworthy scheme, the two Babylons will only be one in many respects.

For that reason the features of the two cities are in some ways so intermingled as to make it difficult to set limits to that which applies to one or the other. However, despite that uncertainty, none of the spiritual lessons we are looking for will be lost.

The main point is that the apostasy of humanity will be symbolized by Babylon, the great metropolis of heathen civilization in the East. Not only is that city a type of Rome, so-called Christian capital of the Western civilization, but it also represents all the other counterfeits of Christianity which have arisen everywhere down through the centuries.

While the preceding chapter pictures Babylon under the features of a woman of ill fame, we now see this woman assuming the outward appearance of a queen (v. 7). She typifies the Devil's frauds at their worst, of which humanity will finally fall a victim.

The unfolding of this chapter is so perfectly logical that the order of its paragraphs will be that of our analysis: 1. The moral fall of Babylon (1-3); 2. Her isolation from the people of God (4-5); 3. Her destruction (6-8); 4. The repercussions on her accomplices (9-19); 5. The repercussions on her victims (20-24).

#### I. THE MORAL DOWNFALL OF BABYLON (18:1-3)

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen."

We have here an intensified echo of the similar proclamation already heard by John (14:8). In chapter 18, the mighty angel who shouts with a loud voice seems to be the glorified Son of God Himself, an identification which would agree with the importance of what we shall now read.

The verses which follow do not describe punitive acts, but they do refer to a punishment. For the moral

degradation of Babylon is in itself a punishment: for hell is contained in germ in a sinful state.

Babylon has been the Devil's answer to the evil instincts of the "kings", the "merchants of the earth", and those who "trade on the sea". "All nations" have been seduced, and Mammon, whose sceptre is invisible but always present, will do his utmost to hold every one of his slaves. The attraction exercised by money is so strong that it is desired by all, so that there is no human being who has not been at least tempted to forsake the demands of morals and religion in order to possess that talisman.

The imagery used by the heavenly messenger: "habitation of devils", "hold of every foul spirit", and "cage of every unclean and hateful bird", lays strong emphasis on the perils which attend the pursuit after those advantages procured by Mammon. For this world's goods are the best instrument at the disposal of the Seducer, by which he is able to upset the divine purpose concerning man.

## II. BABYLON FORSAKEN (18:4-5)

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

What lays stress on the hopeless nature of the rebels' downfall is that all links are severed between them and the people of God. By leaving to the world the monopoly in the perilous pursuit of earthly riches, the true Christians thereby take their rightful revenge on their persecutors.

The greatest mistake and the guiltiest sin of the Christian is to remain in his old nature and yield to the lusts thereof. His thoughts and ambitions must not be directed toward the things mundane, but he must be prompted by a spirit of poverty. That spirit was not only that of Jesus Christ but of the apostle Paul, and of all the faithful servants of God.

To "come out" of Babylon does not mean to look for a material exile, which would be practically impossible since Mammon is the universal sovereign. To come out of Babylon is merely to understand and apply this statement of Jesus Christ: "You cannot serve God and Mammon." It is to consider oneself as a "stranger and pilgrim on the earth". It is to "look for another country". It is to heed the appeal of the Seer of Patmos: "Love not the world." It is to leave Sodom, even as Lot did. It is to give up the ambition of gaining the whole world. It is to be satisfied with the lowest place.

## III. BABYLON DESTROYED

(18:6-8)

"Reward her even as she rewarded you!"

Obviously the command is addressed, not to the elect, invited to come out of Babylon, but to the usual executors of the divine judgments.

In this paragraph, the "works" of Babylon are mentioned after her "sins" and her "iniquities". All the evil Mammon has wrought through the cursed city must fall back on her with double effect. All her iniquities and her pride will also be rewarded by "torment and sorrow". For in her self conceit, Babylon says in her heart: "I sit as a queen, and am no widow, and shall see no sorrow."

It seems that here a supreme challenge is insolently hurled at the true Bride, as she suffers in her solitude and humiliation.

"In one day" will plagues and destruction swoop down upon Babylon. The earthquake which was to affect the great city (16:18) kindles as it is generally the case with such tragedies, the fire which will "utterly burn her".

The recent happenings in the West and the economical world crises lend full support to the truths predicted in this paragraph, as to the insecurity of Mammon. We can easily foresee what will happen the day when perhaps after a war, or a baleful invention, or after some sort of moral degeneracy, all the different currencies will lose their purchasing power. The debts will then be "frozen", the credits "cut", and the facilities of exchange brought to naught. The wealthiest will be the most to be pitied, and "death, mourning, and famine" will be the necessary outcome of the end of the monopoly of money.

## IV. REPERCUSSIONS OF THE END OF BABYLON ON HER ACCOMPLICES (18:9-19)

Three categories of men benefit from the world-wide dominion of Mammon: "the kings of the earth", who protect the regime of money; "the merchants of the earth", who profit by it; those who "trade by sea". The sight of the sudden destruction of Babylon simultaneously provoke, among those three categories, common reactions and distinct emotions.

*The common reactions have four characteristics. They are:*

1. A testimony to the past glory of Babylon: "That great city, that mighty city", proclaim the kings; "that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls", cry the merchants; "that great city, wherein were made rich all that had ships in the sea by reason of her costliness," declare the sailors.

2. A testimony to the suddenness and completeness of her ruin: "In one hour is thy judgment come"; "in one hour so great riches is come to nought"; "in one hour is she made desolate." In one hour! In one hour! In one hour!

3. An expression of grief: "The kings of the earth . . . shall bewail her, and lament for her"; the merchants of the earth are also "weeping and wailing"; and "as many as trade by sea . . . cast dust on their heads; and cried, weeping and wailing."

4. A selfish impulse: "For the fear of her torments", the kings, the merchants and the traders take the same attitude: "Standing afar off" looking for other means of prosperity.

*The emotions peculiar to each of the classes of men concerned with the fate of Babylon are as follows:*

1. The kings of the earth lament for her because they had "lived deliciously with her". The merchants of the earth are more sorrowful still, because they "were made rich by her". Those who traded by sea, and whose wealth was obtained through perilous efforts, express a still more bitter grief. Thus, the greater the dangers and difficulties will be in acquiring the goods of Mammon, the more grievous their loss will be.

2. At first sight, the end of the world-system of Mammon unevenly strikes the three classes of victims. The kings keep their sovereign power; the merchants remain in possession of their riches, but the source of their

profit is destroyed; those who traded by sea seem to lose everything. But those differences do not last. The ruin of Babylon is "the beginning of the end" for all her accomplices. Let us point out here that such a striking picture can only be the product of divine inspiration. Just as the death of Jezebel is the most dramatic masterpiece in the whole Scripture, with regard to the individual sanctions of evil, the end of the second Babylon surpasses in emotion all that Isaiah and Jeremiah have written concerning the end of the first Babylon.

#### V. RÉPERCUSSIONS OF THE END OF BABYLON ON HER VICTIMS (18:20-24)

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

The preceding descriptions seem to have been a lively narrative rather than a vision. It would therefore be the same voice as was heard in the fourth verse which, after depicting the dreadful fate of Babylon, is now proclaiming a message of comfort to the oppressed Christians.

The victims of the spirit of this world are finally asked to rejoice over the victory of heaven: a piety which would remain indifferent to the demands of the divine justice and holiness would not be a "sound" piety.

A symbolic action, already mentioned in connection with the destruction of the literal Babylon (Jeremiah 51), confirms to the faithful servants that the deliverance will be real and final: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Have

we not also here an enlarged application of Matthew 18:6: "But whoso shall offend one of these little ones . . . which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In all such cases, all the demands of divine justice are strict and irresistible.

Then, there rings like a death-knell the words "no more", six times repeated. No more pleasures: "the voice of harpers, and musicians, and of pipers" are for ever silent. No more trumpet sound to warn men. No more work to be enjoyed: "no craftsmen, of whatsoever craft he be, shall be found any more in thee." No more human inventions: "the sound of a millstone shall be heard no more at all in thee." No more help nor enlightenment amidst the darkness of ignorance, the darkness of trials: "the light of a candle shall shine no more at all in thee." No more earthly love: "the voice of the bridegroom and of the bride shall be heard no more at all in thee." **NO MORE OF ANYTHING!**

As we behold the sudden downfall of those who had preferred the enjoyment of this world's good to the riches to come, a verse forces itself upon our mind. Its words fell from the lips of Him who became poor that we might be shown our vain pride, and who was obedient unto the death of the Cross, in order to reveal our guilt. That verse, which can be a means of spiritual restoration and the starting-point for the reconstruction of a sinner's life is read in Luke 9:25:

**"FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?"**

## ATTEND TO READING!

**G**IVE ATTENDANCE TO READING!" This was part of the advice which the aging Paul gave to his young pastor friend, Timothy. Such an exhortation is valid not only for Timothy and his fellow pastors of all ages but for the people of God as a whole.

The apostle here refers primarily to the reading of the Word of God for no pastor and no Christian will experience a growth in grace if the oracles of the Most High are neglected or given only careless and spasmodic attention. How important is this in the life and work of the true preacher of the gospel! In this day in which there is so much good reading material for Christians, there is apt to be the temptation to make the reading of that which is good the substitute for the reading of that which is best. This can be done only at the expense of the spiritual growth of the servant of the Lord. Further it will lead to the impoverishment of the people of God who are entrusted to his care and ministry.

Paul stressed the necessity of reading the Word because of the benefit that would accrue to the soul of the reader. In that great biography "Goforth of China", Mrs. Goforth tells us something that helps account for the spiritual power of her Spirit-filled husband — "Jonathan Goforth LOVED the Word. To him the simple reading of it was a delight. It was sacred, divine. How often have I seen him, when taking up his Bible to read, first uncover his head and in an attitude of deepest reverence

remain so a few moments before beginning his reading. In this simple act we see the secret of his life. Before he crossed the Borderland he stated that he had read the Bible seventy-three times from cover to cover!" Need we wonder then that men instinctively felt that they were in the presence of a spiritual giant when they met this man of God?

Then, too, the pastor will find that to be effective in the Lord's service, this attendance to reading the Word is imperative.

Only as the pastor or Christian worker becomes immersed in the Word of God will he be able to view sinners and saints through the eyes of God. The reading of the Bible inevitably transfers to the prayerful reader the pulsating passion of the Saviour and enables him to view mankind in the blazing light of eternity.

This applies equally to all Christians whether they be full time workers in the Lord's vineyard or whether they have secular occupations. The reading of the Word will have the effect of sanctifying the daily experiences of life so that even the commonest occurrence is seen to have eternal repercussions. We grant that other spiritual reading may produce such an effect but only the constant reading of the Word of God makes this to be an abiding experience. Therefore, Christian, give attendance to reading the Word of the Lord!

In what we are about to say, we shall perhaps be mis-

understood by some good people. At the risk of such misunderstanding, however, we proceed to say that the Christian should also give attendance to other good reading, both spiritual and secular. This must never replace the reading of the Bible but must supplement it and be viewed in the light of the Scriptures. We think that this is especially important in our day in which we are offered so many substitutes for real, intensive reading.

When we consider the number of good, spiritual books that are at the disposal of the believer, it is appalling to think that some Christians never read one from one year's end to the other. The newspaper, the current secular magazines and best-selling novels (good and bad) have a place in their homes but scores of spiritual classics have never been seen nor read. Such persons are robbing themselves of a rich inheritance just as surely as if they were neglecting to receive the money willed to them by a rich relative.

Those who rob their children of such reading are doing a grave injustice to the rising generation. We do not here refer only to the great writings of the Puritans and other heavy reading of that sort but as well we think of the biographies of the men of God of past generations, the thrilling stories of the missionary labours of the soldiers of the cross and the devotional books by some of God's choicest servants. Let us forever rid ourselves of that false notion that good, spiritual reading is dull. Just make an experiment and you will find that there is nothing in all the realm of secular literature to compare to this sacred treasury.

There is a tendency today among even evangelicals that could lead to less reading among believers. We refer to religious movies and, in so doing, expect a howl of protest from some quarters. Be that as it may, we know whereof we speak and will not be intimidated by our critics. Once we heard a professor of English who, although he was not a professing Christian, had a violent dislike for movies. He based his dislike upon the fact that movies developed a lazy mentality in those who constantly attended them. Such persons would spend an evening in the theatre and simply sit and watch the excitement of some story. He maintained that the habit would engender a lazy mentality which discouraged any real thought.

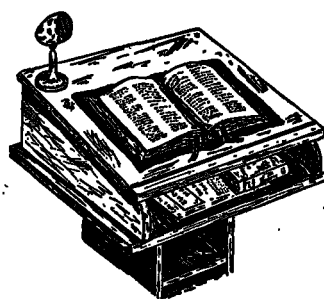
The current trend to religious movies can have the same effect although it is even more dangerous for it can rob Christians of the joy found in reading the Word and other spiritual literature. It can further stunt the growth of the mind so that lazy Christians will expect a celluloid diet with only a sprinkling of light reading. "Give attendance to reading!"

Let nothing detract the Christian from this necessary duty and he will soon discover that it is an inestimable joy and privilege. How thankful we should be to the Lord that He has given us eyes with which to read, minds with which to grasp truth and souls which can overflow at the contemplation of the divine dealings.

#### PRAYER — A BELL-ROPE

Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope. But he who wins with Heaven is the man who grasps the rope boldly and pulls continuously, with all his might.

—SPURGEON



## English Bible Course

SIXTH LECTURE

in the

ENGLISH BIBLE COURSE

TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole

November 3rd, 1955

THE CHRISTIAN RACE

Hebrews 12:1-13

THE writer of this epistle to the Hebrews sticks to his subject and perseveres at his task. His subject is the Lord Jesus Christ and his task is to so set Christ forth and give warnings and make such exhortations as will stop the Hebrews cold in threatened defection from the Christian faith. His one object of faith is the Lord Jesus Christ. He makes the Old Testament references to the coming Messiah focus on Jesus Christ. He makes the Lord Jesus the substance and reality to which all the types and shadows of the Old Testament point. And all of his exhortations are exhortations to persevere in faith that is in Jesus Christ.

#### Exhortation and Warning

The section before us begins with exhortation. Exhortation and warning have been prominent and timely throughout the epistle. In chapter two there is an exhortation to give earnest attention to the gospel which they had heard preached lest they should forget it. This exhortation is grounded on the superiority of Jesus Christ to prophets and angels. In chapter three there is a warning against hardening the heart in unbelief as did Israel under Moses in the day of the provocation. In chapter four there are three exhortations. We are urged to labour to enter into that rest that Christ provided for us in His work of redemption. We are urged to hold fast our profession on the ground that Christ has entered heaven as our great High Priest. We are exhorted to come boldly to the throne of grace for mercy and help on the ground that Christ is a High Priest that can be touched with the feelings of our infirmities.

In chapter six the exhortation is to make progress in Christian knowledge and experience. Writing as a teacher the apostle says he is going to leave the elementary things and proceed to advanced truths concerning Christ and the Christian faith. His purpose to do this is based upon his feeling that he cannot help those who have certain knowledge and experiences and then fall away to the old religion of Judaism. This is one of the most controverted passages in all the Bible. Some think it is a description of born again people who have lost their salvation. Some who hold this view think that the salvation may be reclaimed and that a person may be saved and lost again and again, over and over. Dr. Wilks was a great Methodist preacher of the South and he thought

this sixth chapter of Hebrews taught that a regenerated person could lose his salvation but that in losing it, it was lost forever and there was no hope of his conversion again. Dr. B. H. Carroll once attended a Methodist revival. He saw a man weeping and asked him what was his trouble. The man said, "I have been converted several times, but I lose it every time." And the Doctor said, "You must be mistaken on one of two points. Either you were not genuinely converted, or you have not lost it. For both could not be true." But the man said, "I know I was converted, and I know I lost it." Then Dr. Carroll said, "Why are you wasting your time here? Why are you shedding needless tears?" And then the Doctor read these verses from the sixth of Hebrews. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance." Quoting that, the Doctor said, "I must leave you, and go to someone else." But the man said, "Please don't leave me! Maybe I am mistaken on one of these two points!" Dr. Carroll thought that the passage is hypothetical — a supposed case but something that never happens and could not happen. According to this view the passage describes a saved person, a born again person, and teaches that if a born again person should lose his salvation it would be lost forever. Now this was the position Dr. Shields took as perhaps all of you know. Much as I admire Dr. B. H. Carroll and Dr. T. T. Shields I do not hold to this view. John Bunyan, and John Brown understood the passage to be a description of religious people who had certain knowledge and had experienced certain feelings of religion but did not have the root of the matter in them; somewhat like the stony ground hearer who receives the word with joy but when tribulation and persecution ariseth because of the word, he is offended and loses interest in what he had professed. John Bunyan thought the description falls short of a born again person. Now it is possible for a person to know considerable about the Christian religion and to have religious feelings without being born from above. Moreover the little word *if* is not in the Greek text and the passage reads, "and then fell away", so that the falling away is as much a part of the description as what goes before it. You will notice in reading this passage that it does not say that the persons had been born again or that they had believed. Now it seems to me that it describes a possible, if not a probable case, and therefore it could not be the description of a born again person. No born again person can fall away so as to be finally lost. I take it to be religious persons without the new birth and so far as the apostle was concerned he could do nothing to help them. He was not speaking of what God could or might do. Now if there is any comfort in being in good company then both sides on this issue can find comfort for great names are lined up on both sides. But we can be positive, as all Baptist scholars have taught, that the passage does not teach that regeneration can be lost or that a born again person can lose his salvation.

In chapter ten verses twenty-two to twenty-five we have an exhortation of a threefold nature. We are exhorted to draw near with a true heart in full assurance of faith on the ground that Christ by His blood has opened a way for us into the presence of God. We are exhorted to hold the confession of our hope on the

ground that we have a great Priest over the house of God. We are urged to provoke one another unto love and good works as we see the day approaching. To the Jews it must have been the day of the destruction of Jerusalem. But for practical purposes to us it is the day of His second coming. Another exhortation is found in chapter ten verse thirty-five. "Cast not away therefore your confidence, which hath great recompence of reward." The Hebrews are reminded of the former days when they were willing to be made a gazing stock and suffer the loss of goods in the confidence that they had a better and enduring substance in heaven. He wants them to persevere under trial in the same confidence.

## I.

### The Race (1, 2)

Now this brings us to chapter twelve and to the ninth exhortation. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The imagery here is drawn from the Corinthian games and the language is highly rhetorical and figurative. The writer calls for his readers to keep on running the Christian race as if they were surrounded by a multitude of spectators. I do not think we should make this passage teach that the departed saints are watching us from their places in heaven. The apostle is still thinking about the examples of faith he has been giving. They represent a great crowd of witnesses who testify to the value of persevering faith in the face of trial and difficulty. The Christian life is represented here as a race and the believer is likened to an athlete.

Breaking the metaphor down we have first, the duty enjoined: "Let us run with patience the race that is set before us"; second, the means by which the duty is to be performed: "Lay aside every weight, and the sin which doth so easily beset us"; third, the manner in which it is to be done: "Looking unto Jesus the author and finisher of our faith."

The duty enjoined is set forth under the figure of a race. It is not a call to enter the race but to keep on running. It is to be run with patience or with endurance. Using the same metaphor Paul said to the Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" It is not how we start in the Christian profession, but how we do when the going gets rough. The figure of a race suggests that the Christian life is active, laborious, regulated, progressive and persevering. The figure of a race will not allow of idleness and laziness. The life of faith is not an easy-chair life. The life of faith is not made up of enthusiastic feelings, specious talk and mystical speculations. Running is hard work. The Christian life is laborious. That is what the writer wants us to see. To live a life that pleases God in a world that hates God is not an easy thing to do. To represent the Christian life as a sort of pleasure trip through this world is to violate the figure of a race. The Christian life is so difficult that there is danger of becoming wearied and faint in our minds. It is not easy to take up the cross and deny one's self. It is not easy to cut off

a right hand or to pluck out a right eye. It is not easy to put to death our members which are on earth. It is not easy to crucify the flesh with the affections and lusts. And for that reason we need to look to Jesus for strength for without Him we can do nothing. The life of faith is a regulated life. A man may run up and down or in a circle but that is not running a race. The life of faith must be regulated by the Word of God. It is not merely doing something but doing what God has commanded in the way He has prescribed that is important. There is progress in running a race. You don't stay in the same place. You get somewhere. To change the figure it is growth in grace and in the knowledge of the truth. The Christian life is a persevering exertion. No race is run until the goal is reached. We are to run with endurance; keep on running is the thought. No time limit to the Christian life except the limit of our earthly days. No holiday from the Christian life. In running the Christian race we must lay aside every weight and the sin which doth so easily beset us. There are two kinds of weights that impede the life of faith. There are things lawful in themselves which may become too absorbing. Every Christian man should ask himself if his business is hurting or helping his business of being a Christian. Then there are fleshly lusts that war against the soul, various kinds of worldly amusement, which to say the least of it will serve as a drag on our spirituality and hurt us in running the Christian race. "And if thy right hand offend thee, cut it off." But many want to put it in a sling! "And if thy right eye offend thee, pluck it out." But most of us want a new pair of specs! And the besetting sin is to be laid aside. It means literally, "the sin that surrounds us." The figure is that of a long flowing robe which must be put off in running a race. What does this stand for? What is the besetting sin? Some think that the besetting sin is any sin to which any individual Christian may be particularly prone, that it may be one sin for one person and another sin for somebody else. But my judgment is that the besetting sin is the sin that is common to all of us, the sin of unbelief, the tendency to apostasy, the proneness to wander away from God.

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love."

#### Looking Unto Jesus

Now in running the Christian race we must look unto Jesus. Christ is set before us as the supreme exemplar of faith. He is the perfect example of enduring faith. He never wavered as the captain of our salvation. His was a life of faith from beginning to end. He never wavered in His confidence that what God had promised Him would be forthcoming. He believed that His own exaltation and the salvation of His people would be the result of His doing and suffering the will of God. Therefore He endured the cross, and despised the shame. The shame of the cross views it manward. But there was something about the cross that our Lord did not despise. The shame before men. He could despise, and did despise, but there was something in the cross that drew tears and strong cryings when He was in terrible agony of soul. He did not regard being made sin a light thing but He endured it. He was not crushed by its weight. Joy was set before Him in the promise of God. God had promised Him resurrection glory for Himself and for His people. And by faith in this promise He went to Calvary thinking

lightly of its shame which was but for a moment as compared to the eternity of glory and honour. "Looking unto Jesus"; notice, not unto the Lord. Here we have our Saviour in His humanity, as the Man of faith. In Jesus we have the Man of perfect faith. Even His enemies testified to His faith when they said, "He trusted in God; let him deliver him now, if he will have him." "Looking unto Jesus", the supreme example of a life of faith. The apostle exhorts his readers to "consider him that endured such contradiction of sinners against himself, lest they be wearied and faint in their minds." Our blessed Lord was constantly exposed to persecution from wicked men. He was ridiculed as lowbred. He was branded as a glutton and winebibber. He was sneeringly referred to as the friend of publicans and sinners. He was called an imposter. He was charged with sedition. He was accused of being in league with demons. And He endured it all. He stayed in the race until He reached the goal, the goal of our salvation. He did not turn back but set His face like a flint to go to Jerusalem where He died to put away our sin. If we will let the experiences our blessed Saviour went through daily be a matter of constant contemplation it will show us how light are our sufferings as compared to His. Contemplation of Christ in His sufferings is the true antidote for weariness. If any one of us should think his cup of trouble is large, let him compare it with the cup Christ drank. We ought to let what Christ endured excite in us a willingness to suffer for Him.

#### II.

##### The Contest (3, 4)

A second consideration is drawn from the fact that their sufferings were not as great as they might have been. "Ye have not yet resisted unto blood, striving against sin." Sin is here personified. Sin is fighting these Hebrews with various afflictions to subdue them and cause them to give up the fight of faith and turn from their Christian profession. The words here seem to intimate that the fight might get worse and that they might shed blood in the contest. The metaphor changes slightly from the race-course to the arena where they might have to fight with wild beasts. The apostle did not comfort these Hebrews by telling them that the worst was over. He intimates that the worst is yet to come. "Ye have not yet resisted unto blood, striving against sin." But it will not be what Christ had to suffer when He was forsaken of God and men.

#### III.

##### Child Training (5-13)

A third consideration has to do with the nature and design of their afflictions. They had forgotten the scripture on the subject of the Heavenly Father's dealings with His children. He quotes Proverbs three eleven and twelve, "My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth." Here we find the Old Testament is used in helping New Testament saints. The Old Testament is still in force. The Old Testament is not a Jewish Bible. It is a part of the Christian's Bible. It was the Bible our Lord and His apostles used. Paul tells us in Romans that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Afflictions when viewed in the light of scripture is an argu-

ment to persevering faith. Because of their afflictions the Hebrews were in danger of becoming weary and fainting in their minds. This was because they were not viewing their troubles as Fatherly discipline. Every son is disciplined. That is the design of afflictions. Affliction in some form or another is allotted by God to every son of His, and is proof of paternal love. This does not mean that every case of affliction is proof of God's love to the individual that is afflicted. But every child of God may expect afflictions and to him afflictions are for discipline. The doctrine is not that everybody who has trouble has proof of God's love. The drunkard and murderer have their troubles but their troubles are no proof of the love of God. But every person who can make his calling and election sure and be positive that he is a child of God may regard all afflictions as proof of God's love. Now punishment and chastisement must be distinguished. They are distinct in source and subjects and design. Punishment is from God as a Judge. Chastisement is from God as a Father. These Hebrews were suffering persecution from their unbelieving neighbours but this persecution was also from the hand of a loving Father and was in the nature of chastisement. The believer cannot be condemned and therefore he cannot be punished but he may be and will be chastised. The second distinction between chastisement and punishment is in the recipients of each. Chastisement is for God's children; punishment is for God's enemies. Chastisement is parental; punishment is judicial. The third distinction is in the design of each. Punishment is retributive; chastisement is remedial. Luther said, "God has two rods, one of mercy and goodness, the other of anger and fury." Punishment is for the honour of the law. Chastisement is for the profit of the child. And we must differentiate between punishment and chastisement. Chastisement is painful now but profitable hereafter. The word here rendered chastisement means literally, "child-training". So that in all of our experiences, in all of our afflictions, our Heavenly Father is training us as His children.

Now there are four aspects of chastisement or child-training. Trials and difficulties and afflictions may be for development of spiritual graces as in the case of Abraham. Abraham's trial was not to correct him but to increase his faith and give him a fuller knowledge of God. It may be for correction as in the case of David. David said, "Before I was afflicted I went astray; but now have I kept thy word." Chastisement may be for prevention of pride as in the case of the apostle Paul and his thorn. The thorn was not given to Paul because of any sin or failure but to keep him humble, as a preventive against pride. Paul tells us that he had had such marvelous privileges that it would have been too much for the flesh to take if the Lord had not sent the thorn as a messenger of Satan to buffet him, lest he should be lifted up with pride. It is also employed as a cure for self-righteousness as in the case of Job. There was not a little of self importance and self righteousness in Job at the beginning, but at the end when he was brought face to face with the thrice holy God he said, "I abhor myself, and repent in dust and ashes." So our Heavenly Father disciplines and there is not a child that He does not discipline. In our experiences we ought to inquire as to the cause of all our afflictions. It is our Heavenly Father dealing with us as a child.

Now we must take time to speak briefly of the twofold exhortation in this connection. "Despise not thou the

chastening of the Lord, nor faint when thou art rebuked of him." There is a twofold danger to the child of God under the chastening hand of God. There is the danger on the one hand that he will despise and lightly regard it. Discipline is not something to smile at and joke about as if it did not hurt. To despise discipline is to invite more of it. The child of God who never feels His Father's rod, who is not exercised by it, will either not profit or he will get a heavier blow, one that he can feel. Some years ago I was warning one of the men in our church that a certain course he was following if he was saved would bring the chastening hand of God upon him. And he smiled and said, "Let Him send it. I can take it." But it wasn't long until he felt that he couldn't take it and he came back to God weeping. Chastisement is meant to be painful for it can not serve its purpose otherwise. The boy the whipping doesn't hurt is not helped by it. On the other hand we must not let chastisement sink us into despondency and inaction. Chastisement is not the stroke of an enemy but the rod of a Father. Afflictions are not tokens of hatred but of love. They are not to injure us but to profit us. They are rebukes from our Heavenly Father to excite us into action and godliness. They are not to depress us but to stir us to duty. All of us have the nature of a wayward sheep and are prone to go astray. But our Heavenly Father is a faithful Shepherd who knows how to bring us back to Himself. This glorious truth of divine chastisement is strikingly set forth in verse by Thomas Washburn one of the Puritans.

The saint like a silly sheep doth often stray,  
Not knowing of his way:  
Blind deserts and the wilderness of sin  
He daily travels in.  
There's nothing will reduce him sooner than  
Afflictions to his pen.  
He wanders in the sunshine, but in rain  
And stormy weather hastens home again.

Thou, the great Shepherd of my soul,  
O keep me, Thy unworthy sheep from gadding:  
If fair means will not do it,  
Let foul, then, bring me to it.  
Rather than I should perish in my error,  
Lord, bring me back with terror;  
Better I be chastened with Thy rod and Shepherd's  
staff,  
Than stray from Thee, my God:

Though for the present stripes do grieve me sore,  
At the last they profit more,  
And make me to observe Thy word,  
Which I neglected heretofore;  
Let me come home by weeping cross  
Than still be at a loss.  
For health I'd rather take a better pill  
Than eating sweet-meats to be always ill.

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# Bible School Lesson Outline

Vol. 19 Fourth Quarter Lesson 8. November 20, 1955

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

## THE BELIEVER'S WARFARE

Lesson Text: Ephesians 6:10-20.

Golden Text: "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10.

### I. The Believer's Armour: verses 10-17.

The spiritual blessings which the believer enjoys because of union with Christ (Eph. 1-3) carry with them a solemn obligation to live in a manner befitting this exalted position (Eph. 4-6). The Scriptures everywhere teach that the new life within, which is bestowed upon the repentant sinner by the sovereign grace of God, will be made manifest, unless hampered by sin, in outward appropriate conduct (Rom. 6:1-4; Eph. 2:8-10; Tit. 3:8). As we have been saved by grace, we are admonished to grow in grace and to attain unto maturity in our Christian experience (Eph. 4:13-15). Thus, after exhorting the Ephesian Christians to walk worthy of their high vocation, not only in individual, but also in family and social circles, Paul concludes with this final all-inclusive injunction "Be strong" (1 Cor. 16:13; Eph. 3:16; Col. 1:11; 2 Tim. 2:1).

There is a current mistaken idea that the religion of Christ is all right for women and children, for the weak and aged, but not for the person in full vigor of life. On the other hand, the Scriptures describe the Christian life as a battle, a contest, a race, wherein strenuous effort must be maintained to reach the goal (Phil. 3:12-14; 2 Tim. 2:3; Heb. 4:11; 12:1, 2). Note the synonyms used in verse 10: "strong", "power", "might" (cf. Eph. 1:19, which in the Greek contains 5 words for "power").

Even in the natural realm, life is a perpetual struggle against opposing forces. A plant must be strong enough to combat disease, insects, unfavourable climatic conditions and other difficulties. In the spiritual realm, the soul must resist evil in every form, and then reach toward perfection (Matt. 5:48; 2 Cor. 13:9; Heb. 6:1). Holiness itself implies an antagonism to all that is impure. Complete victory over our spiritual foes will be attained only when we reach heaven. In the meantime, although the Christian may be granted comparative victory in his skirmishes against sin, there is never a time when he can safely lay aside his armor. Like the returning captives, he must build with a trowel in one hand and a sword in the other (Neh. 4:17, 18).

The sphere of this warfare is stated to be "in the heavens". From this Epistle we learn that this phrase describes the place of blessing (1:3), the position of the glorified Saviour (1:20), the exalted standing of the believer in Christ (2:6), the place where the purpose of God is revealed (3:10) and the sphere of the believer's warfare (6:12). The contest is not personal, nor carnal, but rather takes place in the realm of the spiritual (2 Cor. 10:4).

At times the warfare must be against self, the flesh and the world (1 John 2:15-17), but it is chiefly against Satan. His name means "Adversary" (1 Pet. 5:8). He is also called "Devil" — the slanderer, the accuser (Job 1:9; 2:4, 5; Zech. 3:1, 7; Rev. 12:10). He is the arch-deceiver, posing as an angel of light (2 Cor. 11:14; Rev. 12:9), and is symbolized by the cruel dragon (Rev. 20:2), the subtle, wily serpent (Gen. 3:1-4; Matt. 10:16) and the roaring lion (1 Pet. 5:8).

That our enemy is not to be lightly esteemed or underestimated is clear from the description of his authority (Jude 9). He is the god of this world-system (2 Cor. 4:4), the prince of this world-system (John 12:31; 14:30; 16:11), and his dominion is so organized that he has subordinates — principalities, powers, rulers of this world's darkness (Eph. 1:21; Col. 1:16; 2:10, 15), ministers or servants (2 Cor. 11:13-15), and he leads all the hosts of demons (Matt. 12:24).

Against this mighty and exalted personage we would be helpless, if left to ourselves. But, being saved by grace, we are maintained by the grace of God through the Holy Spirit, and we can be strong in the Lord. His is the battle, and His the glory of the victory. He will supply the armour, the

panoply of God, but we must be willing to put it on and to use it (Rom. 13:14; Gal. 3:27), and we must stand fast (1 Cor. 15:58), resist and attack the foe, taking advantage of the resources so abundantly provided (Matt. 16:23; Jas. 4:7; 1 Pet. 5:9). We must guard against discouragement and defeatism, favourite instruments of the enemy.

The armour which is available for the believer includes the girdle of truth (Isa. 11:5; 2 Cor. 6:7), the breastplate of righteousness (Isa. 59:17; 1 Thess. 5:8), the shoes enabling us to carry the message of the Gospel to others (Isa. 52:7; Matt. 28:7), and the shield of faith, the appropriate weapon against the fiery onslaughts of the wicked one (1 John 5:4, 5). Our heads will be protected by the helmet, representing salvation. Notice that no armour is provided for the back; the Christian must not faint or run away, but must commit himself to the keeping of his Saviour.

One weapon of offensive warfare is provided; the sharp, powerful, two-edged sword of the Word of God, which is the instrument used by the Holy Spirit to convict, convert, reprove, instruct, teach and strengthen (John 16:7-11; 2 Tim. 3:15, 16; Heb. 4:12, 13; Jas. 1:18, 21; 1 Pet. 1:23; 2:2).

### II. The Warrior's Attitude verses 18-20.

In view of the enemy's power and ceaseless activity, the Christian must be trustful, courageous and steadfast. But he must also maintain the attitude of prayer and watchfulness (Matt. 26:41).

The same Holy Spirit by whom the believer is sealed (Eph. 1:14; 4:30), indwelt (Eph. 2:22), strengthened (Eph. 3:16), united with his brethren in the bond of peace (Eph. 4:3, 4), enabled to bear fruit (Eph. 5:9) and filled (Eph. 5:18), will also be our Helper in prayer (Rom. 8:26, 27). All true prayer is addressed to the Father through the Son by the aid of the Holy Spirit. Prayer is "the Christian's vital breath", the atmosphere in which he must live, work and war. He must ever be in the attitude, the spirit of prayer (Luke 18:1; 1 Thess. 5:17).

So, too, the believer must continually be on the alert, for the enemy will make his attack at the unexpected time, in the unexpected place (Luke 4:13; 1 Cor. 10:12). The Christian can never safely forget his danger; he must remain awake, watchful and sober (Rom. 13:11, 12; Eph. 5:14; 1 Thess. 5:6-8). He must pray, as though all depended upon the Lord, and work, as though all depended upon himself (Neh. 2:4, 5; 4:4-6, 9).

#### Daily Bible Readings

Nov. 14—The Believer's Adversary .....	1 Pet. 5:1-10
Nov. 15—Adversary is God of This World-System .....	John 14:25-31
Nov. 16—Adversary is Prince of Demons .....	Matt. 12:22-32
Nov. 17—Adversary Tempted Christ .....	Matt. 4:1-11
Nov. 18—Adversary is Accuser of Brethren .....	Rev. 12:1-12
Nov. 19—Adversary is a Deceiver .....	2 Cor. 11:1-15
Nov. 20—Adversary Finally Destroyed .....	Rev. 20:1-10

#### Suggested Hymns

Christian, seek not yet repose.  
Onward, Christian soldiers.  
Soldiers of Christ arise;  
Christian, dost thou see them?  
True-hearted, whole-hearted  
Stand up, stand up for Jesus!

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