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Anticipating the Last Judgment

By C. H. Spurgeon

THERE is a story told of two soldiers who, being in the valley of Jehoshaphat, the one said to the other, "Here in this place shall be the general judgment, and therefore I will now take up my place where I will then sit;" and so, lifting up a stone, he sat down upon it, as taking his place beforehand; but, as he sat there, such a quaking and trembling fell upon him, that, falling to the earth, he remembered the day of judgment with horror and amazement for ever after.

Might it not be of exceeding value to many of our friends if they would try and seat themselves in the place which they will occupy at the last great day? Let them think that it has come, and that they are present, for it will soon be so. Let them look up, and realize the scene. Behold, a great white cloud comes floating upward and forward, and on the cloud there is a great white throne, from which everything is reflected of the past and present of mortal men. Gazing around for a moment, the mighty multitude astounds and amazes the beholder. The dead are there, and all the millions of the living. The sea has yielded up every corpse, and every foot of earth teems with myriads upon myriads of long-buried men. All eyes are turned towards the cloud, and the throne, and the Son of God, who sits thereon, surrounded by an innumerable company of angels. Who can adequately conceive,

"The pomp of that tremendous day,
When Christ with clouds shall come?"

See the books are opened, and the last assize begins, with sound of trumpet. It is even now at our doors, and the thought of it is enough to arouse the fears and startle the consciences of all but the most brutal and graceless of men.

The putting off or forgetting of the Lord's coming and the judgment is the cause of much hardness of heart. The evil servant would not have behaved himself so ill if he had looked upon his master's return as near at hand. Men who have death at their elbow, and see judgment before their eyes, are likely to break off their sins by righteousness, and seek to be reconciled to God.

I have heard of the women of a certain island, that the first sheet they wove was the winding-sheet, and this they kept by them: I am afraid that this fashion has long since died out; and that both men and women live as if there would be no hereafter. This is the root of much of the impiety of our age.

Sit down, dear reader, if you are as yet unsaved, and take an hour for this solemn exercise: it may prove the turning-point of your history. In a few years you will be one of that vast assembly, and have to answer for every deed and word of your life. Think of it long; picture it vividly; let it work upon your mind. Though at the first it fill you with fear and trembling, it may conduct you to the Saviour's feet, and then, looking up to him with penitential faith, you may hear how to "have boldness in the day of judgment". If you fly to Jesus as your Saviour you will not fear to face him as your King. It has been well said, "Thou wilt meet the Great Day well if thou get the Great Judge to judge thee every day."

Suppose that this night you should start up, and find the day of grace over, and the day of judgment beginning! Suppose you should within an hour hear the Lord Jesus say to you, "Depart!" These are no vain imaginings. If you remain as you are they will be true ere long. Do but put them before your mind's eye a little before the time, that you may judge of the wisdom of running so grave a risk. Those who wish to act well on great public occasions rehearse their parts beforehand. Unconverted friend, rehearse your part, and prepare yourself to receive the dread sentence which awaits all who are out of Christ. Are you afraid to think of it? Be much more afraid of enduring it! If even to dream of the Last Day is a terrible event, what must it be then to be there in reality? The prisoner who will not even think of his trial is in his conscience assured of a verdict of condemnation. Would he not be far wiser to seek for a Counsellor to plead his cause? Will you not seek One? Jesus, the faithful Counsellor, asks no fee. Commit your cause into his hand, and you need not fear the Last Assize.

For Younger Readers

"BOYS" . . .

By C. P. Jensen, Nigeria, West Africa

As most people know the site of a mission station or residence in Africa is called a compound and mostly covers several acres. The maintenance of such a compound requires the help of "boys". A personal servant, no matter what his age may be, is designated "boy". Most of our helpers are, however, boys or young men. "Boys" are divided into several groups, as house boys, compound boys, laundry boys, etc. The house boys work in the house, the compound boys outside.

Why should missionaries have "servants" (such as they are) to work for them? There are several good reasons: (1) Because the African would consider it beneath what they are pleased to think of as our dignity if we did the work ourselves. (2) Because doing the work in the house or on the compound would take nearly all of one's time, leaving us little time or strength for the spiritual work, the doing of which is our only reason for being there. To these might be added that by having these boys with us they receive a training which later on helps to lift living conditions in their own homes and surroundings, and finally that by our having these boys they not only receive mental training, but also such spiritual training through our homes and schools that many of them later on are able to help us in that phase of our work by going on from "boy" into further training and become elders, teachers or pastors in the churches.

Sometimes missionaries have more "boys" on their staff than they actually need, but engage them in order to keep them as mentioned above. I remember one young man, David, who was very eager to get more Bible training. There was no possibility of his being able to attend school where he would receive the desired training, so he came to us again and again asking to be taken on as one of our boys. We already had as many as we could afford to keep, but as he continued to ask and we had a great desire to help him my wife and I decided that by doing without sugar we would be able to help him, so for quite a while David became our "sugar-boy" and daily attended the school where he could read the Bible to his heart's content and have its teaching explained.

Silas was another boy we had about that time. He was a lad of some 15-17 years of age. He was one of the compound boys and whatever time he had after school hours was spent hoeing the garden. One of his companions among the compound boys was named Balogun. Balogun was a great talker and often I would have to go and see whether they were talking and working or just talking. One of the Yoruba words I came to know best at that time was "E-mura"—hurry up—from constantly saying it to those two boys.

Silas received the sum of two shillings (fifty cents) per week for his hoeing. Out of this he had to meet all expenses as food, clothes, books, church collections, etc. To us it seems a small amount, but by living as cheaply as possible he was able to save some for the future as well as meet all current expenses. At the end of each week, when given his wages, he would hand me back six pence (twelve cents) asking me to keep it for him. He would need to save some for before so very long there

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would be dowry money to pay when he should want to get married, and for that he would need at least eight pounds (\$40.00).

An even nearer and therefore more imperative need was to have some money for Christmas when many of them clubbed together and sent someone all the way to Lagos to buy clothes in which to celebrate that season. Shortly before Christmas Silas' savings had reached the sum of one pound (\$5.00) and I have no doubt that he felt he could look the immediate future in the face without fear and get a lot of nice things for Christmas, but something else happened.

It was announced in the church that a certain Sunday before Christmas was to be the day in which everyone was to bring his gift for the Lord's work to be used during the following year. The usual thing was for married men to give about five shillings each and for the young men and the women to give about two shillings and six pence each. They were urged to give more, but very few felt they were able to go beyond this.

When the day arrived there was quite a bit of excitement. All were eager to know how much would be given. At the morning service the preacher urged them to consider God's gift to them and then show their love to Him by giving as much as possible. The preacher then left them to collect the gifts, which, being in Africa, could not be done so quietly and quickly as it would be done among less emotional people.

It was not long after we had left the church that Silas came and asked for all his money. I gave it to him thinking they must have found someone who was going to

(Concluded on page 15)

The Jarvis Street Pulpit

"Mother! Are All the Children In?"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Sunday Morning, June 18th, 1939.
(Stenographically Reported)

"And none of you shall go out at the door of his house until the morning."

—Exodus 12:22.

THE chapter we have studied together in the School this morning is a divine direction for the selection of the passover lamb, instructing the people as to its quality, how it is to be sacrificed: the blood sprinkled, and themselves to be sheltered beneath the blood. We read this morning that we are saved through the precious blood of Christ as of a Lamb without blemish and without spot. The New Testament tells us that the passover lamb was a type of "the Lamb of God, which taketh away the sin of the world"; "Christ, our Passover, is sacrificed for us." So we are on safe ground when we look at this chapter for directions for ourselves.

The lamb being slain, the blood sprinkled, the family gathered beneath its shelter, they were admonished: "None of you shall go out at the door of his house until the morning." That night the Lord was to pass through the land, and He promised that when He should see the blood He would pass over them. Their only safety was in being sheltered beneath that blood; the doors were to be closed, and no one was to presume to go out of the house until the morning.

We have here a large school, and a large company of children, boys and girls, some of them very young, and young men and women. And I want to lay special emphasis this morning upon *the responsibility which rests upon those who have the care of others*. These Israelitish parents were responsible for their children. No one could afford to be careless. They were to take a lamb for the household, and beneath its sheltering blood the entire family was to be made secure.

Sometimes a minister has to deal with parents who seem to be "without natural affection" as the Scripture says; who seem to have but little care for the spiritual or even for the temporal welfare of their children.

I.

I should like to remind you of a very simple principle, wrapped up in this chapter, that **IT IS GOD'S WAY FOR THE PARENTS TO LAY UP FOR THE CHILDREN**. Parents have a certain responsibility for the children who have derived their life from them, and God will surely hold parents to account for the care, or the lack of it, which they afford their children. But very especially let me speak of the concern—we ought all to feel for those who are young in years, for those, perhaps, who cannot as yet think for themselves.

Sometimes there comes to my attention some tragic family sorrow. I heard not long ago of a young girl who was groping out after knowledge of her mother, who

had forsaken her while she was young, who had thrown her carelessly upon a pitiless world; for whom other people had taken thought.

Let me speak to you teachers this morning. I know it ought not to be so, but we have to deal with things as they are, and not as things as they ought to be. You teachers know that among your scholars there are many who have but very little parental care, particularly care for the spiritual welfare of their children. And it is given to us to supply what they have failed to provide, and to love the little ones for the Lord's sake. There are mothers who never spare themselves, who unweariedly watch over their family day and night, who are up early in the morning to care for their children. I remind you teachers that that is your obligation: to be as a father and mother for spiritual purposes to those who unfortunately are without a shepherd. We ought to be pastors ourselves, and make it an obligation to care for those for whom we are responsible.

We have many faithful teachers, a great army of them. Some of you allow yourselves to sleep in on Sunday morning. Some of you do not take your work with sufficient seriousness, as though it were something that could be attended to at your convenience. But it is not a bit of use to assume responsibility for a class unless you intend faithfully to discharge it, not occasionally, but all the time. Take the children to your heart. Live for them, as were these parents required to do.

II.

And the parents to whom this word of direction was given, were warned of **THE DANGER OVERHANGING THE LAND**. A destroying angel would pass. The firstborn would be slain. There was a principle of judgment that would soon be operative. And they were told how they might secure themselves against that day.

I told you this morning of little Margaret Smith, carrying home some matches from the store. By some means one of them ignited, and her clothes took fire. She was so badly burned that a little girl who was with us last Sunday is not with us to-day. But there are other things than matches that children carry about with them. There are in those young lives fearful potentialities for evil. Who knows what will become of these children, some of them, if we do not care for them! And how important it is that we should recognize the truth that these moral evils exist, and that it is necessary that we should exercise ourselves to save the children.

I have the fullest sympathy with those who provide recreation for little children. A man told me of having

a good time yesterday morning. He was an aviator, and he said he was asked by some club to go out to a camp. Some one flew about with him with bags of rubber balls. The children were being entertained in the camp at a picnic. As they flew over the camp this good friend threw out the rubber balls. He said, "I don't know when I have had so much fun as I had this morning seeing those children catch the balls and play with them." That is all very lovely. By all means let the children be fed and clothed, and provided with recreation. We do our best at that. We are going to have a picnic for them shortly — I hope you will all be there.

But I remind you of these deeper things that lay hold of young lives, that cannot be overcome by any kind of physical treatment — moral ills which grip the soul, and are entirely beyond human skill to remedy. These are the things to which we, as Christians, must give thought. Remember that the children need sheltering from these things. "Sin, when it is finished, bringeth forth death." The destroying angel comes eventually. That is a note that is scarcely ever sounded nowadays.

I told my class this morning of some experiences I had had in ministerial meetings years before these matters became the subject of public comment in pulpits. I told them of a minister, a very prominent man, too, whom I heard facetiously remark to his brethren that once when he was young and he had no more sense, he had dared to preach from the text: "The wicked shall be turned into hell, and all the nations that forget God". They all laughed. He said, "I asked the Lord to forgive me, and promised if He would that I should never repeat the error. Then there was another laugh. For my soul's sake I finally stayed home from those meetings, for I found that the great truths of God's Word were being trifled with very often by men who had been ordained to preach them.

Somebody laid on my desk this morning an article in which some writer speaks of the great discovery that the policy of appeasement had failed, and that now this evil that was stalking through the land had to be dealt with. I wonder how anyone ever supposed that the policy of appeasement could do other than fail! I have always wondered what way Mr. Chamberlain's head was put on. Surely the insanity that has prevailed has now been revealed. But you have theologically, religiously, this attempted policy of appeasement, as though evil could be trifled with. Physicians do not trifle with Smallpox or with Yellow Fever, or with some other deadly malady. It is only the fool who does not know who trifles with these things. The man who knows that in that which the microscope can scarcely discover, there is the potentiality of death, handles it with gloved hand. His very familiarity with the horror of it makes him afraid of it. We ought to be afraid of these things that are destroying the souls of men. And remember, there is a real menace for men and women, and boys and girls, and if we believe, as did these parents, the divine revelation, and the divine prediction, we shall be alarmed, too. If you had asked any father in the land the reason for his anxiety for his wife and his children, the reason why the smile had left his face, and he seemed to be a man having some deep concern; if you had said, "What has happened?" he would have said, "God has spoken, and I believe God. That is what makes me concerned." And that is why people are not concerned. They do not believe God. If we believed God, and believed this Word,

then every Christian man and woman would be concerned for every one else, whether his own children or somebody else's children who are not sheltered according to divine provision:

Oh, may I exhort you, my dear friends, who are professing Christians, and very particularly those of you for whom I feel a special responsibility, the members of this church, that we must believe God; believe His Word more implicitly, and yield ourselves, not alone to its promise of peace and joy, but we are to believe its fearful threatenings, the predictions of judgment, the solemn words of Scripture which are just as true, so that we may find shelter for ourselves, and for others!

III.

These parents, every man for his household, were admonished to accept God's way of deliverance; and that was THE WAY OF BLOOD. The lamb was to be slain, and the blood sprinkled. What a fool a man would have been to have called that in question! Could anyone have excused him if he had said, "Well, other people can provide blood for the salvation of their houses, but I think I know a better way than that." Oh, the wickedness of those men, whether in the pulpit or in the pew, or in college halls; or in the family — I say, the wickedness of those who dare attempt to change God's provision! You say, "But it is abhorrent to me!"

We had a professor in McMaster with whom we had controversy a little while ago. He was horrified at the idea of blood being necessary to salvation. I wish people could be as horrified by the thing which has made the blood necessary. If we could only be as troubled about our sins, it would be a great advantage. But we are not to presume to change the divine prescription.

A man takes a course in pharmacy. He learns something of the nature of certain drugs, and how they should be compounded, and some day somebody comes in with a physician's prescription. Did you ever hear of a druggist who would presume to say, even though he is trained, "Your doctor has prescribed this, but I think I can improve upon his prescription." Trained man as he is, it is not his business to improve on it; it is his to execute the order exactly as it is given to him.

Why should we presume to change the divine order of things? This is the prescription. This is God's remedy for sin, and whether you understand it or not, that is not your concern. Your concern is to comply with it, to do exactly as you are told. Then your responsibility ends. So, see to it, teachers, that whatever else you do, as often as you teach you make it clear to the youngest scholar, as to the oldest, that there is no other way of salvation but through the blood of Christ. That is where our emphasis ought always to be. And we are enjoined perpetually to keep in remembrance the indispensability of the blood. "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

IV.

So then, believing at once in the danger, and in the efficacy of the divine remedy prescribed, IT WAS NEXT THEIR DUTY TO SPRINKLE THE BLOOD upon the door posts and lintels, to make application of it. That is the question. Your orthodoxy counts for nothing unless it leads you actually, by faith, to sprinkle the blood. The slain

lamb was there. Blood had been outpoured, but it was the hyssop that was dipped therein, and the blood sprinkled upon the lintels and door posts that made that household a safe shelter for those who dwelt therein.

Could anything be simpler than that? Can you conceive of any simpler method? A man might not be particularly intelligent, he might be sadly lacking in educational training; he might be rather stupid in a great many things, but surely if he had a modicum of intelligence he could dip that hyssop in blood, and sprinkle it on the lintel and door posts. And that was all that was required.

You do not need to be a profound theologian in order to be saved. You need only to believe what God says, and to put your whole confidence in the Lord Jesus Christ, and trust in His blood, and say, "If I am lost at last, I shall go down washed in the blood."

Is the blood sprinkled, boys and girls? Are you trusting in the precious blood of Christ, men and women? I wonder why it should be thought irregular, if I knew you all by name, and I could just point to one after another and say, "Now, tell me, has the blood been sprinkled? Suppose one concerned for his neighbour should have walked along the street that day, and he had seen house after house with the blood sprinkled, and he should come upon one house where there was no blood, would you not have expected him to knock at the door and say, "Neighbour, have you forgotten that this is the night of the passover? Has no lamb been selected? Has no lamb been slain?" "Oh, yes." "But you have not sprinkled it: you have not made application of it." Of what value for a man to say, "I have heard the gospel all my life. I know all about it." Of course. "But have you taken shelter beneath its protection? Are you trusting in the blood of Christ?" That is the great matter.

And then I suppose it is quite possible that after it was sprinkled, a doubt may have come into the man's mind: "My instructions were to sprinkle the door posts and lintel. I wonder did I do it properly?" If he had any question, what do you suppose he would have done? I think he would have said, "I shall make sure," and he would have gone out and sprinkled the blood again.

Have you any doubt about your conversion, about your acceptance with God? Let me exhort you to make sure of it. Pray the publican's prayer again. Let the blood be sprinkled if it never has been, and if it has been, it will not hurt to cover yourself once again with the blood. Only make sure of it. You can afford to be mistaken about some things, for you will have opportunity to correct them, but you cannot afford to make a mistake in this one vital matter. That must be attended to. More important than buying land or providing food or clothes, or insurance — these things may be neglected; but if we fail here, we fail everywhere. I beg of you church members, Jarvis Street people, and everyone else, look again to the door posts and lintels, and make sure that when you go out from this place this morning there is not in your heart the shadow of a doubt, and you will be able to say "Hallelujah! I know I am under the blood."

And then there was a kind of vicarious faith to be exercised. Those who were charged with the responsibility of providing each for his household, having done so, were admonished to cover their households beneath the shelter God had provided. And one after another they were brought in.

I have known mothers who never go to bed until the last child is in. I knew a woman years ago, whose son left home, and did not write. His mother did not know where he had gone. When I knew her she had not heard from him for twenty years, and she did not know whether he was alive or dead. This was not a story out of a book, but something I observed myself. Passing by her house at night, or after nightfall, there was always a light in the window. Every day of her life she said, "It may be he will come home today. He may get here at night, and if he does, I want him to know that I expect him." And so she always kept the light burning.

How solicitous we ought to be for the welfare of our friends, but more especially for the safety of those who are our own flesh and blood! I have often pictured that scene. It does not require a very vivid imagination to see them gathered there with the door shut. I can almost imagine the father going around the family circle and calling one after another by name, calling the family roll. "What are you doing, father?" "Oh, I just want to be sure that they are all in. I want to be sure that nobody is forgotten." I can imagine mother's doing the same thing. And what if, just as the sun were going down, they should discover that one of the family was not sheltered beneath the blood! Somebody has gone out! What if mother had said, "Oh, he will be all right, father; I know he is not in the house, but then the Lord knows that he is an Israelite. The Lord knows that he belongs to the family." "Ah, but, mother, the Lord has not promised to spare anyone because he is an Israelite. The only promise we have from Him is that 'when I see the blood, I will pass over you'. If he is not under the blood he is just as much in danger as any Egyptian in the land." And there is no rest for any member of the family while one is outside. One can imagine the father going out to look for him, and perhaps an elder son saying, "Father, do not risk it. Do not step outside. Please do keep within the shelter of the blood." There is no safety anywhere else.

That is my message to you this morning. If you would give to your children the greatest of all gifts, bring them to Him Who is the Gift of God, that they may receive eternal life. If you would show the greatest possible kindness to a friend, then bring him, or her, by God's grace, under the shelter of the blood. You remember your friends at Christmas time, or on their birthdays, or some other special occasion, and you say, "What can I do for them? How can I show my love for them?"

I was looking at some pictures last night of the King and Queen. I said to myself, "I wonder how many tons of flowers her Majesty the Queen, carried while she was in Canada. Flowers everywhere! Wherever she went somebody presented her with flowers! Well, that was very lovely. A rose's age is but a day, and all the flowers we give to our friends must soon perish. But you have rendered everlasting service to anyone if you use your influence to bring that soul under the shelter of the blood.

And as for you who are not Christians, if there are any here this morning, I bring you this simple old story which I have been preaching from this pulpit now for over twenty-nine years, and I shall never have any other story as long as I am here:

"What can wash away my sin?
Nothing but the blood of Jesus!
What can make me whole again?
Nothing but the blood of Jesus!"

Nothing else can save you girls, you boys, you young people. The King could not save you; the Queen could not save you; all the armies of Britain could not save you; nobody can save you but God. And God Himself, may I reverently say it, can save you in only one way, and that is through the blood of our Lord Jesus Christ.

Oh, let us trust Him this morning! Let us find salvation in this safe shelter!

And as for those of us who are Christians, let us take hold of our task with a new determination that we will go forward preaching the gospel of the blood. Let us ask God to help us that it may be so.

Let us pray:

O Lord, we thank Thee this morning that there is nothing we have to do, because everything is done. Nothing to do but just believe on the Lamb of God, and by our faith in His blood which was sprinkled, we are saved forever.

May this be a day of salvation to someone, for Thy name's sake, Amen!

ROME AT WORK IN NIGERIA

Each week we receive letters from all parts of the world. Readers write to express appreciation for the ministry of THE GOSPEL WITNESS in far off places of the earth. Others write to inquire about suitable literature for distribution in order to repulse some religious sect.

One letter came this week from Nigeria, Africa. The writer had met a GOSPEL WITNESS reader on a train there and apparently our faithful reader recommended the paper. As a result the following letter arrived here in Toronto:

Brothers in Jesus,

We, in this part of the world, are in the worst type of darkness. The sorry reason is that Romanism pollutes our understanding concerning God. The few of us Protestants, by the help of God, do try to combat the false and unscriptural theology of Romanism. We need guide books and helps from enlightened brethren like you. The enclosed Romish tracts speak for themselves. They are distributed on cars by the Romish priests over here to every one, even in the markets. Help me by sending me:

- (1) Regular supply of "The Gospel Witness".
- (2) One of the following:
 - (a) Blakeney's Manual of Romish Controversy;
 - (b) Popery in Its Social Aspects, by Dr. R. P. Blakeney
 - (c) The Priest, the Woman and the Confessional, by Father Chiniquy,

or if the request cannot be granted at once, enlighten me on the condition necessary or the subscription (price). I will attach myself to you and bring others. I came across a paper reader in a train, from whom I took particulars about you. I am

THE GOSPEL WITNESS thus does a valuable missionary work. We shall send this young believer the materials he requested as we have done in other cases. Donations which you send to THE GOSPEL WITNESS help in this vital ministry.

Whom God by His grace delivers out of, a spiritual Egypt, He will bring to a heavenly Canaan.

—MATTHEW HENRY

BOLIVIANS ENCOURAGED TO EAT CHRIST!

A missionary in Bolivia, South America who receives THE GOSPEL WITNESS recently sent us a letter in which he gives an accurate translation of a poster which the Roman Catholic Church displays in his city. The purpose of this blasphemy is to encourage men to attend mass. Below is the translation:

MAN . . . LISTEN TO ME.

-Do you want to gleam?

Do you want to shine?

Do you want to be great before men?

Then become as tiny as the Babe of Bethlehem, who became so tiny that he turned into a little piece of bread, in order that we might eat him, and by this way of becoming tiny, he has become the peak figure of history. Just eat him in the holy eucharist, taking communion the first Friday and the first Saturday of each month, and in this way you will acquire true greatness.

In thy presence, Lord,

I want to be tiny.

By taking communion I will be great,

And tiny at the same time.

UNITED CHURCH OF CANADA BUYS THE DRINKS FOR KREMLIN AGENTS

Under the caption, "Russ Clergy Like a Drink," *The Ottawa Citizen*, published in Ottawa, Canada, December 5, on its front page carried the following news item from Montreal:

"Temperance-minded officials of the United Church (of Canada) made a concession yesterday to three Russian church officials touring Canada as their guests.

"The question of liquor came up when Rev. Ernest E. Long, secretary of the general council of the church, was told the Russians like a drink with their meals.

"Mr. Long decided that 'if it's on the bill, we'll pay for it,' and left it up to the Russians to decide whether they want to drink with their meals or not."

—*Christian Beacon*, December 22, 1955.

JUST SUPPOSE

Just Suppose the Lord should begin tomorrow to make people as sick as they say they are on Sunday;

Just Suppose the Lord should take away the child whom parents use as an excuse for staying away from church;

Just Suppose the Lord should make some people as poor as they say they are when asked to help finance His program;

Just Suppose the Lord should have every one stoned for covetousness as He did Achan;

Just Suppose the Lord should strike dead all those who lie about giving or paying their tithe, as He did Ananias and Sapphira for lying about money matters;

Just Suppose the Lord should let some parents look into the future and see what their example and lax control did for their children;

Just Suppose all Christians should really live consistently and prove by their lives that they really love the Lord;

Yes, *Just Suppose*, and then, by the help of the Lord, go forth and live and serve as if eternity were coming right soon!

—*Baptist Messenger*.

Some Questions About Modern Evangelism

EVANGELISM is the great work of true churches! That church which can boast splendid architecture, a gifted choir and a talented preacher is fortunate but if its chief distinguishing feature is not its constant quest for souls, then it has misunderstood its Lord's marching orders. "Evangelize or fossilize" is not merely a colourful cliché; it represents a vital truth in the work of the gospel.

Present Day Evangelism

Few ages have seen so many evangelistic campaigns and crusades as has the present era. From all quarters of the world come daily reports of large city-wide campaigns with thousands in attendance and hundreds responding to the invitations to profess Christ publicly. In addition to these mammoth meetings, there are innumerable campaigns in the smaller cities and towns of this continent. That there is a genuine revival in progress, we doubt; but that this is an evangelistically-minded age we cannot deny.

Blind Acceptance

Now we have gladly granted that the great work of true churches is that of evangelism and have observed that this age abounds with glowing reports of evangelistic campaigns. The majority of evangelicals apparently feel that since this is true, we should simply accept, at face value all the accompaniments and associations of this modern variety of evangelism. He who would dare raise any questions faces the risk of the censure of Christians who regard such behaviour as the very height of impiety and a sure indication of low spirituality and a pharisaic condition.

With this prospect of rigorous censure and some violent written expressions from good people, we are venturing to raise our timid voice and ask some questions about these popular-style evangelistic campaigns which currently enjoy the support of every type and shade of Protestant. In so doing, we do not question the sincerity of the evangelists or the motives of the *evangelicals* who cooperate. Involved in such crusades, however, are certain features which should cause every pastor and indeed every believer to stop and meditate.

1. Are we to expect, seek or accept the cooperation of unbelieving modernists in the work of evangelism?

In order that no one should be under any delusion, we pointedly refer to the city-wide campaigns where it is a well known fact that modernists have participated in the planning committees, as pastors of "co-operating churches" and on the platforms. Secular newspapers and magazines, modernist publications and even some evangelical journals have heralded this as an evidence of great liberality on the part of both parties!

If we correctly understand the nature of modernism we shall discern that it is not another form of Christianity but is rather another anti-supernatural religion that is pitted in a life and death struggle with the gospel. As surely as Mormonism and Mohammedanism are *other religions* so too is this spectre called modernism which has usurped pulpits, denominations and ministerial colleges. A believer has no more fellowship with one who denies the Book, the blood of Jesus Christ and the fact of

the new birth than he has with a follower of the Arabian prophet. No evangelical in his right mind would seek the support of a Buddhist in an evangelistic campaign; no more should we seek the support of a modernist who is more of an enemy of the cross than those who attack from without.

We resolutely believe, in the light of Scripture, that we should not *expect* or *seek* the support of modernists. Furthermore, we should not *accept* such support for, in so doing, we only confuse the issues and compromise the gospel. Our reliance is upon spiritual weapons of which modernism knows nothing and our consuming desire is to see men saved and instructed in the things of God — a desire which modernists ridicule. If modernism offers its support we do well to spurn it, knowing that the gospel program and the program of modernism are two distinct programs.

2. Why do modernists support such city-wide campaigns?

Some believers are actually fooling themselves into thinking that the modernist desire to cooperate with evangelicals indicates a change of heart and a change in theological views. Not at all! Just as the Kremlin changes its *tactics* but never its *beliefs* so modernism is merely changing its strategy. Most modernist writers firmly believe that the passage of years will witness the decay and disappearance of fundamentalism and hence this cooperation is a part of a process of swallowing up the remaining evangelicals.

Then, too, let us remember that dead modernism and accompanying formalism have emptied the churches so that there are few prayer meetings, depleted Sunday evening congregations, and no adult Bible classes. Some modern churches will then resort to *anything* in order to attract attention. Card games, dances, fashion shows, debates, politics, current discussions and forums have all been tried. One local paper even tells of one church where a "chorus line" has been imported. Since these ventures have had only a short-lived success, the modernist preacher looks in desperation for some other attraction. The city-wide evangelistic campaign is seen as a possible source of new members and so the minister decides to support a campaign with which in reality he is in fundamental disagreement. How often do we read newspaper reports of some minister lauding an evangelist and his results with the added remark that he could not agree with the evangelist's theology!

3. Where are the majority of the converts of modern mass evangelistic campaigns sent?

Answer — to modernist churches! Yes, we repeat — to modernist churches where the gospel is either hid under specious language and dead ceremony or else where it is despised openly. We know of one campaign that was held in a large town in Ontario and we read an enthusiastic account of it as written by the pastor of one evangelical church which participated. We wondered if this campaign were the exception to the rule but soon we learned that that evangelical church had received *not one* of the dozens of converts! The vast majority had been channeled into the modernist temples.

People wonder why we have no revival although hundreds of thousands of converts are recorded every year through these *big* campaigns. Shall we expect a revival

as long as new born babes are sent to grow in spiritual ice-boxes? With profound conviction and a knowledge of the severity of our remark we declare that evangelicals are unwittingly steering converts into places over which there could be emblazoned — "Ichabod — the glory is departed"!

4. **Would evangelicals not receive more blessing if they spent their time, prayers and energies in the work of New Testament evangelism?**

"The best kind of evangelism is a local church-centred evangelism." This is the statement of the best known evangelist of our days, and it is in conformity with the New Testament. The everyday work of consistent visitation and testimony together with Sunday School teach-

ing may not have the glamour of these big, headline-making crusades but such work brings enduring results. As men are saved, they are baptized and brought into the local fellowship where they can be taught in the things of God and be useful in the work of the gospel.

We have candidly asked some questions and have made some observations on them. It is our conviction that our observations have been scriptural and hence we guide our own actions and affiliations in that light. Furthermore, we know that there is an increasing number of evangelicals who view this matter in the same light and who are not going to be swept along in the stream which seeks to carry evangelicals with modernists. More evangelism? Yes! With compromise? Never!

ON PERFECTION

By Rev. George Rogers

Former Principal, Spurgeon's College

THERE have been some in nearly all ages of the church who have professed to have attained to sinless perfection. There are many such in the present day, who might be left to the enjoyment of their own opinion on this subject, but for the disturbing element introduced into the fellowship of the saints, and the false aspect it gives to Christianity before the world. We purpose on this account, to show that it is *contrary to Scripture teaching*; that it is *contrary to Christian experience*; and that it is *contrary to universal observation*.

(1) It is **CONTRARY TO SCRIPTURE TEACHING**. If sinless perfection be one of the effects of Christianity in this life, it is reasonable to conclude that it will be directly and repeatedly affirmed in the Scriptures; that it will be so clearly defined that there can be no mistake about it; and that it will be enjoined as the duty and privilege of all the professed disciples of Christ. That it is not so revealed is obvious from its contrariety to the general belief of Christians in all ages, and its almost entire exclusion from theological systems ostensibly derived from the sacred Scriptures. There are, on the contrary, universal propositions in both Testaments that affirm the impossibility of a single exception to be found to human depravity in any one of the human race, and at any moment of time, on this side the grave. Thus saith the Old Testament: "There is not a just man upon the earth that doeth good, and sinneth not," and "There is none righteous, no not one." Thus saith the New: "The Scripture hath concluded all under sin," and, "All have sinned and come short of the glory of God." If it should be supposed that these declarations apply to men solely as men, and not subsequently to conversion, it may be replied that the best of men, under both Testaments, confess to indwelling sin, and none claim to be perfect. Job says, "Behold, I am vile." David says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Isaiah says "I am a man of unclean lips." Daniel says, "While I was praying and confessing my sin and the sin of my people, the man Gabriel touched me." Peter says, "Depart from me, for I am a sinful man, O Lord." John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Paul says, "I am the chief of sinners," "less than the least of all

saints." Were they sincere in these confessions? Did they really feel themselves, with all the grace of God with which they had been favoured, to be vile and sinful in themselves? Unquestionably they did. Every one who has been enlightened by the Spirit of God knows more of his own sins than of the whole world besides, and justly feels himself to be "the chief of sinners". The more grace he receives from God, the more unworthy he appears to himself. He who speaks of himself before conversion as "touching the righteousness which is in the law blameless," after conversion speaks of himself as the chief of sinners. The least sin appears to him now more sinful than his whole former sinful course. When he writes, "Not as though I had already attained, either were already perfect," it is in his prison at Rome, when he had reason to suppose the time of his departure was at hand. He looked not for perfection until he had reached the prize of the high calling of God in Christ Jesus.

Exhortations to perfection do not imply the possibility of attaining it in this life. "Be ye perfect," saith our Lord to his disciples, "as your Father in heaven is perfect." This, though beyond attainment, is not beyond the duty and pleasure of seeking to attain. All the promises of sinless perfection relate to a future state of existence. They are such as these, "If thou wilt be perfect, go and sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me"; "That they may be made perfect in one"; "Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ"; "That we may present every man perfect in Christ Jesus"; "When that which is perfect is come, then that which is in part shall be done away"; "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"; "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"; "The spirits of just men made perfect." These promises of perfection hereafter show we are not to look for it in this life. It is

to be sought after, that it may be obtained hereafter. "Let us go on," says an apostle, "unto perfection". We must go on in this life either to perfection or to imperfection. There is no standing still. Yet, if perfection at any moment could be obtained, there we ought to rest and wish to abide for ever.

Instead of encouragement to Christians, at any time, or under any circumstances, to think themselves perfect, there are warnings in Scripture against it. "Though," said Peter, "all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." "I say unto you," says Paul to the Christians at Rome, "through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." The apostle speaks here with all the authority and tenderness of the grace he had hitherto received. He speaks to every one as though the admonition was equally needed by all. He cautions them not to think too much of themselves. He exhorts them to judge themselves; not by the measure of holiness they have in themselves, but by the measure of faith in Christ which had been dealt out to them by God. "Thou standest by faith," he says, in a previous chapter, "Be not high-minded, but fear." In a former part of the same Epistle he says, "Where is boasting? It is excluded. By what law? Of works? Nay, but by the law of faith." Faith and perfection, as we shall presently see, do not agree together, but are destructive of each other. To the Galatians the same apostle says, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." The spiritual here are the spiritually-minded, or Christians of the higher life, to whom the most delicate matters of church discipline should be entrusted. These, in dealing with the fallen, are to consider themselves not as more secure than others, but as equally liable to fall. The same apostle says elsewhere, "Let him that thinketh he standeth take heed lest he fall." This rule he applies to himself: "I keep under my body" (or, rather, I keep my body under), "and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

There are some few instances in which the word *perfect* is applied to believers in this life, but not, we think, in its literal and widest acceptation. In 1 Cor. 2:6, we read, "Howbeit we speak wisdom among them that are perfect", that is, perfect in wisdom in comparison with the wisdom of this world. The perfect among the Greeks were those whose education was complete, and who had attained to the highest rank of learning. This distinction the apostle claims above the greatest of heathen philosophers for the humblest scholar in the school of Christ. He that is wise unto salvation, however ignorant he may be in all other matters, is wiser than all the wise men of Greece and Rome. In Phil. 3:15, we read, "Let us, therefore, as many as be perfect, be thus minded." How thus minded? Pressing "towards the mark for the prize of the high calling of God in Christ Jesus." When in Col. 2:10 it is said, "Ye are complete in him," the proper rendering is "filled". "In him dwelleth all the fulness of the Godhead bodily, and ye are filled in," or with, "him".

In the First Epistle of John, we meet with what at first appear to be startling declarations: "Whosoever abideth in him sinneth not;" again, "Whosoever is born of God doth not commit sin;" and yet again, "Whosoever is born of God sinneth not." In all these instances the allusion is evidently to living in open sin. The first is explained by, "He that committeth sin is of the devil;" the second, by the principle in regeneration rendering it impossible to live in open sin; and the third, by reference to a sin unto death, or the unpardonable sin. Such was the state of society at that time, that not living in open sin was almost a sure sign of genuine Christianity, and especially if the change from one condition to the other had been sudden and entire; since nothing but the gospel could have produced such a change. In the commencement of the epistle the apostle had affirmed that neither he nor his fellow Christians could say they had no sin without deceiving themselves; and then proceeds to show the distinction between themselves and others in reference to sinning. He speaks of the whole class of true Christians, "Whosoever is born of God", "Whosoever abideth in Christ", as not sinning in comparison with others. If, therefore, he predicates sinless perfection here, he predicates it of all Christians, and immediately after they are born of God.

Sufficient, we trust, has now been said to prove that sinless perfection in this life is contrary to Scripture teaching; and that the advocates of such a doctrine assume not to be wise only, but to be holy, above what is written.

(2) It is CONTRARY TO CHRISTIAN EXPERIENCE. If it be the experience of some, it is not Christian experience. The apostle John supposes there may be some who say they have no sin, but he says they deceive themselves. They may be conscientious in their belief, but it is a belief of what is not true. It is in some, perhaps, a momentary hallucination, in others a pleasing fiction, and in others a seeming and abiding reality; but it is no part of genuine Christian experience. It is, of course, a matter of experience only. If it really were a part of Scripture teaching, it could be known by experience only. It is not a belief in the Scriptures, in God, or in his Christ, but a belief in ourselves. It is no part of objective Christianity, but it belongs to the subjective only. It is not the experience of justification, or even of the faith of justification, because that is alike to all; nor of regeneration, because that is common to all. It can relate to sanctification only, which it supposes may become perfect in this life. This we maintain to be impossible, both from the nature of sanctification and its progressive and preparatory and probationary relation to a future state.

It is not to legal righteousness, but to moral holiness, that sanctification refers. The legal righteousness of believers in Christ is perfected at once. Justification admits not of degrees. He that believeth is justified from all things at once, perfectly and for ever. Regeneration is alike perfected at once, and admits not of degrees, and is the same in all. It is a new principle of life in all, however different the after-growth or its completion may be. The same first act of faith that justifies regenerates, and, by its continuance, sanctifies and makes meet for the inheritance of saints in light. The faith of justification becomes the faith for sanctification. It is the faith that we are justified freely by grace, that purifies the heart, overcomes the world, and works by love. There

is an essential distinction between the holiness of the law and the holiness of the gospel. It is not the holiness that man lost by the fall that is restored to him by the gospel. It is not, as under the law, first a complete course of moral holiness, and then a reward of eternal justification, as in the case of good angels, and the original constitution of the human race. It is first the righteousness of justification, and then the holiness of sanctification. The righteousness for our justification is in another, and for ever remains in him; and the holiness of sanctification is in ourselves, and yet not of ourselves, but is ever dependent upon our union with him by whose righteousness we are justified. He of God is made unto us both righteousness and sanctification. As justification is not to be just, but to be *made* just, so sanctification is not to be holy, but to be *made* holy. As justification is of the guilty, or those who are charged with guilt, so sanctification is of the unholy and unclean. By the righteousness of Christ we are justified, and by the Spirit of Christ we are sanctified. Hence the holiness of sanctification in us is not of native but of foreign origin and growth. It is not we "that live, but Christ that liveth in us; and the life we live in the flesh is by the faith of the Son of God, who loved us and gave himself for us." Here, in two respects, the holiness of the gospel differs essentially from the holiness of the law. It is imparted, not inherent holiness; and it is a holiness derived not from our own works, but from faith in the work of another on our behalf. The holiness of the law could not dwell for a single moment in the same heart with the least sin; but the holiness of the gospel is implanted in a sinful nature, and long dwells in the same soul with indwelling sin. This is because it is Christ that liveth in us. Doth the same fountain send forth bitter waters and sweet? How are we to account for sin and holiness dwelling in the same heart, if not by different fountains from which they flow? It is by the conflict between sin and holiness in the same man that the process of sanctification is carried on. "The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would." The flesh is here put for the opposing principle of sin, and consequently applies to man so long as he remains in the flesh. With the entire sanctification of the soul, or its perfection in holiness, the conflict ceases; but then abiding in the flesh ceases too. The holiness that remains is the holiness of the indwelling Saviour; not the holiness of our obedience to the law. "Thou shalt love the Lord thy God with all thy heart" is the fulfilling of the law. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not live unto themselves, but unto him which died for them and rose again," is the fulfilling of the gospel. It scarcely becomes Christians to speak of what they are in themselves, except that they are vile and worthless, and much less that they are perfectly free from sin. If they are perfect it is only because they are perfect in Christ, but not yet made perfect by him. They live by faith, and by faith they stand; but faith has reference to some future good, some promise unfulfilled. It relates not to what we are, but to what we shall be. It is strongest in another when we are least satisfied with ourselves. It flourishes less in the sunshine than in the shade. They who are perfect have ceased to live by faith; and with faith, all the graces that spring from

it here and the hope of glory hereafter are gone. It is by faith that we receive from the fulness of Christ, all that makes us to differ from those who are not found in him. "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Were the grace that is in Christ to cease for one moment to flow into the souls of those who are Christ's their whole spiritual life at that moment would cease. "Without me," he says, "ye can do nothing." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Surely then it does not become any one, at any time, to say, "I am perfect in holiness" who at the next moment, if left to himself, would be without Christ, having no hope, and without God in the world. It will not cease to be true in heaven that we have sinned, and at any moment would relapse into a sinful state if left to ourselves, of which there will be an eternal memorial in the songs of the redeemed and in the person of the Redeemer upon the throne. This, by increasing our gratitude and love, and glory of God by the less merit due to ourselves, raises us both in holiness and happiness above those who have never sinned. More perfect in Christ we shall be than we could ever have been in ourselves.

(3) Sinless perfection in this life is CONTRARY TO UNIVERSAL OBSERVATION. It is not enough for any to profess to have it in themselves; it should be seen by others. "If," said our Lord, "I bear witness of myself my witness is not true." He did not wish his bare word, without any other knowledge of himself or the testimony of others, to be taken as true. Yet he claimed to bear witness of himself when what he did corresponded with what he said. "The works," he said, "which the Father had given me to do bear witness of me." And again, "If I had not done among them the works which none other man did, they had not had sin." This we may reasonably require of Perfectionists. "The servant is not greater than his Lord." Let them do the works which no other men do. Let the fruits of the higher life be seen to be far superior to those of a lower growth. If they do not more than others, and there is no visible distinction from them, their perfection is known only to themselves, and should be kept to themselves.

If they were really perfect they would, we apprehend, be more inclined to keep it to themselves, and leave it to others and to their works to bear witness of them. Christians generally keep their choicest experience to themselves. They have a holy of holies in which they are alone with God, and where no other foot of man or angel can tread. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Paul kept his translation to the third heavens secret for fourteen years, and would not have then made it known had it not been needful to account for the thorn in the flesh for which he had been despised by some, but which to him was an occasion for glorying. He did not even at that time profess to have been perfect, but to have needed some affliction to have been sent to prevent him from being exalted above measure.

Afflictions, we are here reminded, are not in accordance with a state of perfection. They are the result of sin, the punishment of sin in the wicked, and the chastise-

ment for sin in the righteous. "What son is he whom the Father chasteneth not?" Then what son is he, who is without sin? In his rapture to the third heavens, Paul could not tell whether he was in the body or out of the body, but the thorn in the flesh soon told him where he was. So long as any remain in the body they are liable to all bodily suffering and to death, and to innumerable other evils of this life; but there could not be even the liability to them if they were perfectly free from sin. Take away the cause, and all its effects must cease.

We may be told it is not absolute perfection that is claimed in this life, such as we look for both of body and soul in heaven; that it is a perfection in kind, not in degree; as an infant may be perfect as an infant, but not as pertaining to the human race; or that it is a perfect conformity to all the outward requirements of the moral law; or that it is a freedom from all voluntary indisposition to love God with all the heart, and our neighbour as ourselves; or that it is an entire freedom from the consciousness of sin at any particular time, and under any particular circumstances; or that it is the perfection of being in the right state of mind, just what we ought to be in relation to the condition, whatever it may be, in which we are placed. But why call that perfection which is not perfection. To lower the requirements of either the law or the gospel for the sake of calling ourselves perfect, is to deceive both ourselves and others. It is to lower both the justice of the law and the grace of the gospel for the sake of exalting ourselves. Let it be admitted that the least sin, either in thought or desire, is a transgression of the whole law, and the claim of every one to sinless perfection in this life must cease. Let it be admitted that to be perfectly holy is to continue in all things written in the book of the law and of the gospel to do them, and the claim to be perfect by every one on this side of the grave must cease. It were better to look upon ourselves as less than the least of all saints than as greater than the greatest. The more holy we are the more humble we shall be. The less we think of ourselves the more highly will others think of us. We can, therefore, assure our perfect brethren that they have only to be less perfect in their own esteem in order to be more so in the esteem of others.

The Tender Mercy of Our God

THE Psalmist, at the close of Psalm cvii. exclaims, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." For want of observation we fail in understanding. Sometimes an event comes under our notice which we are unable to forget, and then the mercy of our God flashes in upon our soul, and utterly amazes it. Here is an instance of loving-kindness which has just been told me: it happened a few days ago. I had it from one who knows the family, and therefore it is authentic.

The Lord in his great tenderness frequently prepares his people for a trial which he has ordained for them. When children are practising athletics, we place mattresses under the vaulting-horses, and the climbing poles, to break their falls. Just this the Lord did in this case. A believing father had a dear daughter of nine summers, a highly intelligent child, quick and engaging. One morning she said, "Dear papa, what does that text mean, 'Shall we receive good at the hand of the Lord,

and shall we not receive evil?' How can the Lord give us evil?" Her father explained the passage briefly, and promised that in the evening, he would tell her more about it. Alas, the little one fell from a high window, and when the loving father came home, his darling was dead! That question of the morning — was it not singular? Could any passage have been more appropriate, or more suggestive? Surely the Lord sent to the father the richest form of comfort by the most acceptable of messengers.

But this was not all, for within the dear child's Bible was found a leaflet about coming to Jesus, upon which she had written, "I have come to Jesus, and he has saved me." In another part of the book was a second leaflet about bringing others to Jesus, and on this was written, "My dear father led me to Jesus." Joy poured into the mind of that father. His heart was well-nigh broken by his loss, and yet how could he sorrow? Surely the bitterness of death was past! Did not the great Father pity the mourner, and provide for him the most effectual consolation? When the Holy Spirit, the Comforter, fulfilled his consoling office, he used these things as a balm for the wounded spirit — a balm right well adapted for its purpose.

Think you, reader, that this is a solitary case? Far from it. I can bear personal witness of preparations for pain, and for trouble. Peculiar visitations of grace and discoveries of love have come before or with the trial, and so the bitter medicine has been taken in honey, or what if I say "swallowed up in victory?" We are surrounded by love. We do not notice a thousandth part of the gracious care which forms an atmosphere around us. The Lord is secretly as well as manifestly at work for his chosen: he keeps us out of the furnace, or makes us to pass through it without so much as the smell of fire upon our garments. We need never be afraid, for should trial come, there will come with it a way of escape that we may be able to bear it. As our tribulation increases, so also shall our consolation abound by Jesus Christ. To our tender Father be praise evermore.

—C. H. SPURGEON

THE PAST WEEK IN JARVIS STREET

On Thursday evening of last week the family carol service was held in Jarvis Street Church. The choir, under the direction of Mr. Hutchinson, led the service. The organist was Mr. Penney and the guest soloist was Mrs. Newby. Despite the bad weather, a good attendance was realized.

On Sunday the pastor spoke at both services. In the morning his subject was "Wise Men Seek Christ". At the conclusion of this message, two young people responded to the invitation. In the evening Dr. Slade spoke on "The Adoration of Simeon".

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

LOOKING BACK ON 1955

AS WE sit to write this article, there are very few days remaining in 1955. Soon we shall be able to take down the present calendar and replace it with a bright new one bearing a strangely new date — 1956. This passing of the years naturally causes us to reflect on the past and to form new hopes for the future.

To old men is reserved the right to reminisce and live in the past that shall be no more; we are going to usurp that prerogative of our elders, however, as we take a last look at 1955. At the outset, we very frankly say that our review of the past year will to some extent be centred around our interests here at THE GOSPEL WITNESS. This is designedly the case for the occurrences of which we can best speak are those to which we have been spectators or in which we have been participants. Furthermore we feel that our readers will bear with us as we thus lean back and "think out loud". Draw up your chair then and bear with us as we swiftly scan a few happenings of the year that shall be no more.

April 4, 1955

The event that stands out in our minds is the passing of the founder and first editor of this paper on April 4. Although he had passed through a long and serious illness and had exceeded man's allotted three score years and ten, still his death came as a shock to all who were associated with him. Even yet we find it difficult to believe that he is no longer with us.

Are we self-centred in thinking that his passing from the scene removed one of the great Canadians of history? We do know that the greatest Canadian preacher of the gospel of grace has gone on to be with the Lord. Other news gained greater headlines down here but heaven's "headlines" are radically different from those of earth.

Yet we would be unfaithful to the Lord if we did not raise a voice of thanksgiving for His departed servant and for His faithful care in sustaining His work even after the human builder was gone. In all of the events since we must trace His hand and affirm that "He doeth all things well". The church chose as Dr. Shields' successor one of the first graduates of the Seminary and one who had for some time been the associate pastor. The blessing of the Lord rests upon the house of God as souls have been saved and believers edified.

Those associated with THE GOSPEL WITNESS surely felt his passing. Our readers must feel very keenly the absence of his timely articles and telling analysis of the current religious scene. A cause of thanksgiving, however, is the fact that he still lives and speaks through his timeless sermons. In order to enable this written ministry to continue and expand, the Board of Directors have established the Dr. T. T. Shields' Memorial Fund. All money received in this fund will be used to print a series of books by Dr. Shields and to further the valuable ministry of THE GOSPEL WITNESS.

More reflection confirms the conviction that on our mental horizon there looms few events of the past year that are larger than the translation of this servant of God.

Ferré's Canadian Visit

One modest series of articles in THE GOSPEL WITNESS that was destined to receive considerable attention was that dealing with the visit to Canada of Dr. Nels Ferré. In an early May issue of the paper we drew the attention of our readers to the fact that this blatant modernist was sponsored by the Canadian Council of Churches. Further articles outlined the blasphemous teachings of Dr. Ferré as found in the pages of his books. Further attention was focussed upon Dr. Ferré and his Canadian sponsors by a Toronto daily paper which printed a story based on THE GOSPEL WITNESS article.

This concrete example of the program of the Canadian Council of Churches aroused numbers of people and we received a great volume of mail. This response prompted us to revise the articles and print them in booklet form. This we did, under the title — "The Canadian Council of Churches — Whither Bound?" The first printing of 5,000 was quickly used. Since then thousands more have been printed and distributed across the land by Christians.

We regard such work as a vital part of our ministry and of the true gospel ministry. It is not merely a negative work but a positive one for Christians are warned against compromising affiliations. The year 1955 has thus provided a concrete issue to give further evidence of the real program of modernism in the churches.

New Testament Evangelism

This year, too, has increased our deep-rooted conviction that the most effective way of reaching men with the gospel, of teaching believers and of raising the warning voice against error is to establish strong, independent, New Testament churches. Other substitutes have been tried but God's way is still the best. Toronto Baptist Seminary is dedicated to the training of the young men of God's choice and has some fine young pastors in training now. All around needy new fields call for labourers to gather in a great harvest of souls.

The past year has seen advance in some of these new fields and the establishment of new works. Such pioneer ventures, however, have attendant problems and one of these is finance. The high cost of real estate and building proves to be a great barrier to the progress of new gospel causes and the faithful young pastors and their people look to us for help. Can we refuse to assist in this greatest of all work?

With this need in mind The Conservative Regular Baptist Association of Canada has established its Dollar-A-Month-Club to build up a church edifice loan fund. Those who join agree to pay the small sum of one dollar per month to the fund. It is hoped that one thousand people will contribute and already during 1955 this fund has made good progress. Need we add that the fund could use any number of substantial donations from God's stewards who feel burdened for this work of establishing vigorous, evangelistic centres in the growing areas of population?

What of Rome?

Someone has said that the one good thing that can be said of Satan is that he is always busy. So, too, with

regard to the Roman Catholic Church. We disagree with her theology and abhor her repressive measures but we must marvel at her persistence and progress. During the past year she has erected new churches in the new communities of our land and sometimes has reared a building before houses appeared in the immediate vicinity. Of course she has at her disposal vast financial resources and a growing company of priests. Her foresight, however, is to be admired and desired by all evangelicals. The growth of the papal church further emphasizes the serious inroads which modernism has made in Protestantism and underlines the importance of a paper such as THE GOSPEL WITNESS.

On the political scene the Roman Church has been busy and has made some progress. In British Columbia

she has obtained for the separate school a minor tax concession which could well be "the thin edge of the wedge". In Newfoundland the Church successfully opposed the appointment of a *United Church* inspector for *United Church* schools! These political victories, however, are offset by two stunning reverses suffered in the Supreme Court first at the hands of some Montreal stores and then at the hands of the "Jehovah Witnesses". The last decision especially was of note for it again emphasized the intolerance of Romish Quebec and served to stress the need for French Canadian evangelization.

These few observations concerning the year 1955 represent an attempt to bring to your attention some occurrences that stand out in our minds. With gratitude to God we survey the past and look to the future.

A Devotional Study in Revelation

by Dr. R. D. Barry

CHAPTER 26

THE ESSENTIAL IMPORTANCE AND AUTHORITY OF THE BOOK OF REVELATION

Revelation 22:6-21

WE HAVE now reached the point where the *visions* of the book of Revelation have come to an end. The apostle John, who had the privilege of beholding and describing them, is now called to lay a very strong emphasis on the matchless importance of the book.

He first comes back to the testimony of the prologue, which already summarizes what he is going to say in the epilogue: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Both preface and conclusion will show, through their perfect harmony, that the teachings of this book on the Person and action of the *glorified* Christ do constitute a remarkable whole.

Let us recall here that the prologue and the epilogue of John's gospel also form a harmonious whole, since they in their turn enframe the career of the *humiliated* Saviour. Therefore, both in the gospel, where He is spoken of the Word which was in the beginning and was made flesh, and in Revelation, where Jesus is described as coming quickly "in glory", the Patmos Seer is shown as having received a very particular mission: that of

disclosing the tremendous truths and facts which extend well beyond the earthly manifestations of the Son of God.

This enlarged vision of the things divine should help us to get rid of the meagre religious conceptions which we often acquire by referring to our own limited possibilities. That the Christian should keep himself from such idols (1 John 5:21) is as true as it was the day it was penned by John. The true disciple will therefore really become what he must be only when his ideal has fully come up to the divine standard as found in Scripture. Hence the student desirous of discovering the hidden riches of the book of Revelation must not shrink from any strain of mind, close application and patient research required by such study. His motto should be: "Faithful unto effort", for such a motto is included in the "faithful unto death".

In order to emphasize the matchless worth of this prophetic writing, an angel, perhaps the very one who is mentioned in the prologue, declares to John: "*These sayings are faithful and true.*" Spoken at the very moment when the visions come to a close, this testimony puts a stamp of absolute authority upon them. As to the remaining part of the epilogue, its primary purpose will be to enumerate the many proofs which establish the angel's assertion. Let us remark in passing that this is the *only* place in Scripture where the conclusion of a book deals with its own authority. And let us further note that such demonstration is to be found at the most suitable place, namely, at the last page of the Bible.

Although we cannot hope to exhaust the subject, we shall mention in their textual order *twenty successive arguments in support of the truthfulness and trust-*

worthiness of John's writing. This will probably be the best means to bring out the precious teachings of a passage whose details are too varied to be systematically arranged.

1. "These sayings are faithful and true" BECAUSE OF THE QUALITY OF THE ONE WHO INSPIRED THEM: "*The Lord God of the holy prophets*". Here, the high titles which accredit the true author of the book of Revelation are mentioned and duly confirmed. The omniscience of the "God of the holy prophets" conceived and revealed the plan of the book, while the omnipotence of the "Lord" makes the fulfilment of its design possible.

2. "These sayings are faithful and true" BECAUSE OF THE QUALITY OF THEIR MESSENGER: "The Lord God sent *his angel*." Among the myriads of celestial beings, the instrument most capable to fulfil the task, absolutely unique in the course of eternity, was chosen, fashioned, trained, delegated, accompanied, protected, sustained, directed inspired by the Lord Himself.

3. "These sayings are faithful and true" BECAUSE OF THEIR PURPOSE: "*To show unto his servants the things which must shortly be done*." Such an answer to the perplexity of the "servants" of God about the bearing, the organization and the outcome of their task was here necessary. That answer establishes the divine origin of such a task.

4. "These sayings are faithful and true" BECAUSE OF THEIR MESSAGE: "*Behold, I come quickly*." While the spiritual conflicts depicted in Revelation will unfold themselves, the Great Deliverer, whom nothing could discourage or hinder, will prepare His victorious return.

5. "These sayings are faithful and true" BECAUSE OF THEIR BENEFICENT EFFECTS: "*Blessed is he that keepeth the sayings of the prophecy of this book!*" "The tree is known by his fruit." The happiness brought by the revelations of the last book of the Bible to whomsoever conforms his life to their teachings is perhaps one of the best arguments for the divine authorship of the writing.

6. "These sayings are faithful and true" BECAUSE OF THE QUALITY OF THEIR WITNESS: "*And I John saw these things and heard them*." To the first recipients of the letter no further proof was needed to establish its trustworthiness. Had not their beloved leader furnished ample proof of his sincerity and discernment? Had he not already had several contacts with deity? "I saw," "I heard," "faithful," "true" — were not all those expressions commonly found in his particular vocabulary? Were they not characteristic of his nature? John's signature alone would decisively confer a stamp of authenticity to every one of his visions.

7. "These sayings are faithful and true" BECAUSE OF THE HUMILITY OF MIND OF THEIR WITNESS: "*And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things*." Nothing obliged the apostle John to reveal himself in such unfavourable light — especially at the very moment when he demanded the implicit trust of his readers in revelations which could appear incredible and to which he had been the sole witness. But by confessing his mistake, he indirectly establishes his perfect honesty and faithfulness. Thus the remainder of the writing is thereby fully accredited.

8. "These sayings are faithful and true" BECAUSE OF THE HONESTY OF THEIR MESSENGER: "*Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God*." We know the angels to be fallible, prone to pride and capable of usurping the divine prerogatives. But the angel, whose loyalty to God has been rewarded by the task entrusted to him, is anxious to "keep his first estate". He does not hesitate in showing such faithfulness as would be expected from a divinely appointed being. Had he not corrected John's attitude, would we have the book of Revelation? The angel's honesty therefore proves in a striking way how the book deserves our trust.

9. "These sayings are faithful and true" BECAUSE THEY WERE TO BE OPENED TO THE PUBLIC OPINION: "*And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand*." John certainly remembered the words addressed to Daniel: "Shut thou up the vision; for it shall be for many days." (Dan. 8:26; 12:4-9). How much more difficult was the role of the apostle who was not only called to describe scenes entirely strange to the human mind, but had to predict their near fulfilment! Such prediction would, until the apostle's death, expose him to curiosity, scorn and unbelief. The fact that John did not take such consideration into account also emphasizes the divine origin of his prophecy.

10. "These sayings are faithful and true" BECAUSE OF THE CONCLUSIONS WHICH HAVE TO BE DRAWN FROM THEM: "*He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still*." The book of Revelation is a divine touch-stone. Whoever knows its contents is thereby bound to take a well-defined attitude towards the truths it brings to light: the characteristic features of his nature, unrighteousness or righteousness, defilement or holiness, will be definitively established.

11. "These sayings are faithful and true" BECAUSE OF THE SANCTIONS THEY PREDICT: "*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be*." In the homage it renders to the various divine attributes, the book of Revelation places justice on a very high level. God alone could venture to introduce in this book so dreaded a subject. Inseparably linked to the One who will come back the second time, divine retribution is always proportioned to the demands of His holiness: "To every man according to his work". Here again, there exists a perfect agreement with the remainder of Scripture.

12. "These sayings are faithful and true" BECAUSE OF THE ETERNITY OF THEIR AUTHOR: "*I am Alpha and Omega, the beginning and the end, the first and the last*." He that is the first principle and the end of all things is also the principle and the object of the revelations of John's writing. Since that writing boldly deals with questions which lie beyond the experience of man, its origin cannot but be superhuman.

13. "These sayings are faithful and true" BECAUSE OF THE HAPPINESS THEY PROMISE: "*Blessed are they that do his commandments, that they may have right into the city*." This seventh and last beatitude of Revela-

tion is in perfect harmony with all we know from other biblical sources concerning the purifying virtue of the atoning blood. The same is true of the symbols used here to describe the righteousness, the satisfaction and the security of the inhabitants of heaven.

14. "These sayings are faithful and true" BECAUSE OF THE NATURE OF THE THREATS THEY CONTAIN: "For without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie." By reminding its immediate recipients that mankind can be identified with that vast variety of sinners, and by recalling the existence of a dreadful "without", the book shows its Author's desire to tell the whole truth, thus gaining its readers' confidence.

15. These sayings are faithful and true" BECAUSE OF THEIR DESTINATION: "I Jesus have sent mine angel to testify unto you these things in the churches." They are not sent to individuals, whose incompetency could not grasp all the aspects and all the scope of the prophecy; or to some invisible or universal church, materially unable to pronounce collectively on these revelations; but to local churches, each one of which, constituting a body, can rightly appreciate the spiritual fullness of the book. The fact that such revelations are given to the most qualified of God's instruments on earth proves once again that the One who inspired them was divine.

16. "These sayings are faithful and true" BECAUSE OF THE HIGH DIGNITY OF THEIR AUTHOR: "I am the root and the offspring of David, and the bright and morning star" (See Isaiah 11:1-2, 10). This last of the "I am's" of Jesus Christ presents Him as the heir of the greatest of the kings in Israel. But at the same time, He is the bright and morning star, His origin is heavenly. And thus a God-Man alone could be the surest warrant for the visions described by John.

17. "These sayings are faithful and true" BECAUSE OF THE APPEALS THEY CONTAIN: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The reference is here to a deadly thirst; but it can be for ever perfectly quenched. To will . . . To come! Those two conditions, however easy they may be, cannot be realized unless there is something to attract the thirsty ones. For even the appeals of the Spirit and of the bride cannot succeed. So that the testimony of the whole book of Revelation is needed to substantiate those entreaties.

18. "These sayings are faithful and true" BECAUSE OF THE RETRIBUTION THEY PREDICT TO THOSE WHO PROFANE THEM: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." "This book . . . This took . . . This book." Never has any writing spoken concerning itself with such a threatening assurance. The words are not only directed against its cynical opponents, but also — and in a very solemn way — against its careless commentators. The reassuring and yet formidable

cloud which hovered on the Tabernacle, seems to stand now on this holy of holies which the final book of Scripture is.

19. "These sayings are faithful and true" BECAUSE OF THE PROMISE WHICH CROWNS THEM: "He which testifieth these things saith, Surely I come quickly." This is the last of Jesus Christ's words of which we know. The Scriptures therefore do not close with a negation, which would be a kind of homage to the forces of evil which are now for ever vanquished. It ends with a glorious promise which thus recalls and confirms both the teachings of the book and of the whole Bible.

20. "These sayings are faithful and true" BECAUSE OF THE PRAYER WHICH IS AN ANSWER TO THEM: "Amen. Even so, come, Lord Jesus." The best way in which the apostle could show the perfect trust he had in the message he had just delivered was to see in it an occasion for ardent and spontaneous supplication. So that, as the veil which had been lifted up for a moment now heavily falls down again never to be moved during the present economy, a dialogue sublimely simple sums up the conversation of the Saviour with His redeemed apostle: "I come!" — "Come."

In the meanwhile, a divinely-inspired blessing, perfectly adapted to every need, is finally invoked by the apostle John:

"THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL!"

Nothing could be greater or more desirable than this comforting conclusion. — And nothing could better support the warm "Come!" which the book of Revelation addresses even to-day, but for a limited period of time, to him that is athirst.

For Younger Readers (Continued from page 2)

Lagos at once and Silas was sending for his Christmas outfit. Later in the afternoon I found out that it was not so. One of the elders came and asked if I knew that Silas had given all his money to the Lord's work. It had surprised all of them as it surprised me. I called him later and asked if it was true that he had given all to the Lord's work. When he affirmed this I asked if he did not think this too much to give away; it was more than anyone else had given; he had been a long time collecting this money; did he not think that half of it would have been plenty? As he continued steadfast in his desire to give all I asked him to tell me what made him do it; there must be some very definite reason why he should want to give such a sum. "Yes," he said, "there is a reason. I have read in the Bible where it says: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal: But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.' Master, when I read that I decided to give my money to the Lord's work because I want my heart to be in heaven."

There was nothing more to be said, but I have often thought how much we need to remember the lesson that young compound boy taught us — to make sure that we have our treasure in the right place.

—The Evangelical Christian

Bible School Lesson Outline

Vol. 20 First Quarter Lesson 2 January 8, 1956

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

THE TEMPTATION OF JESUS

Lesson Text: Luke 4:1-13.

Golden Text: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2:16.

Parallel Passages: Matthew 4:1-11; Mark 1:12, 13.

The Lord Jesus Christ was as surely led of the Holy Spirit into the wilderness to be tempted as He had been led into the waters of the Jordan to be baptized, for He was always filled with the Spirit of God (Eph. 5:18). It is not a sin to be tempted, but it is a sin to yield to temptation. The one who treads the path of obedience to the Lord will not always be guided in ways of pleasantness, but all his times are in the hands of God, who can make all things work together for his good (Psa. 23:2-4; 31:15; Rom. 8:28; Jas. 1, 2, 3; 1 Pet. 1:6, 7).

It was in the lonely wilderness that Satan tempted Christ (Psa. 102:6, 7). He lived a solitary life; no human soul could enter into the secret of His sorrow and suffering (Isa. 63:3; Lam. 1:12; Matt. 14:23).

The fact that Christ was tempted immediately after He had been baptized is not without significance (Mark 1:12). At His baptism He was manifested as the Son of God, and approval was given to the ministry He was about to commence upon earth. Satan the Adversary tried to lure the Saviour into misuse of His powers as the Son of God and to turn Him aside from the Divine plan of redemption to which He had publicly committed Himself.

We gather that Satan tempted Christ throughout the forty days, and at the end of that period attacked Him in the three ways mentioned. The figure "forty" in Scripture suggests testing (Deut. 8:2; Jonah 3:4).

We do well to notice Satan's methods of attack; they are still the same. He came to Christ when the Saviour was physically exhausted after forty days of fasting and testing. He came to Eve when she was alone, her natural protector being absent. Then, he prefaced his words with an "if". Such subtle insinuations and questionings are more dangerous and more damaging to faith than direct denials of the truth (Gen. 3:1). Again, his exaggerated claims (verse 6) were based upon the truth, and half-truths are always more difficult to meet than open lies. Satan is "the god of this world" and "the prince of the power of the air" (2 Cor. 4:4; Eph. 2:2; John 14:30; 16:11), but his kingdom is limited to his minions and those who accept his sway by rejecting the rule of Christ (Col. 1:13). God rules over all, and Satan dare not go beyond the limit assigned to him.

The first insinuation was that if Christ were the Son of God, He need not be hungry. In other words, he bade the Saviour use His Divine power for His own ends, rather than for the salvation of men; selfishness verses self-sacrifice. Avoid the way of the cross. Our Lord answered by Scripture that satisfaction is found only in obedience to the will of God (Deut. 8:3; John 4:34).

The second temptation centred around the suggestion that if Christ were the Son of God, He need not wait for His Kingdom (1 Cor. 15:25; Rev. 11:15). Satan promised Him the kingdoms of this world, the power and the glory, by a short route. Let Him take the glory without treading the path of suffering (Luke 24:26; compare Matt. 16:21-23). The Scriptures again proved a defiance (Deut. 6:13; 10:20).

The third temptation was to the effect that if Christ were the Son of God, He could prove it to the believing people and establish His Kingdom without danger to Himself. Satan's suggestion, "If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee," is strikingly parallel to the challenge of the people and the leaders of the Jews later: "If thou be the Son of God, come down from the cross — If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver

him now" (Matt. 27:40, 42). God's promises are for those who walk in His ways. If a man deliberately goes into forbidden territory, he cannot expect God's battalions to shield him from danger. Satan had misquoted the promise, omitting the phrase "in all thy ways" (Psa. 91:11) and thus had destroyed the force of the promise.

In His answer "Thou shalt not tempt the Lord thy God" (Deut. 6:16; 1 Cor. 10:9), Christ rebuked the attempt to force God to vindicate His word and the claims of His Son. At all times our Saviour is to be trusted, not tested.

Our Saviour met all these temptations and conquered them in the power of the Spirit, using the weapon of Scripture which is available to all Christians (Eph. 6:11-17). His victory gave Him sympathy for us and also made victory possible for us (Heb. 4:15).

The Adversary departed from Christ "for a season", or as the Greek words imply "until a favourable opportunity". The truth is that Satan was in conflict with Christ time and again, endeavouring all the while to prevent the work of redemption on the cross, which spelled doom to him (Gen. 3:15; John 12:31). Although Satan still has power to accuse us, he has been vanquished and will ultimately be destroyed (Rev. 12:10; 20:10).

After the temptation angels ministered unto the Lord (Mark 1:13; Luke 22:43).

Daily Bible Readings

| | |
|--|-----------------|
| Jan. 2—The Tempter, Satan | Ezek. 28:11-19 |
| Jan. 3—The First Temptation | Gen. 3:1-15 |
| Jan. 4—The Israelites Tempting God | Psa. 95 |
| Jan. 5—Not Living by Bread Alone | Deut. 8 |
| Jan. 6—The Refuge in Temptation | 1 Cor. 10:12-23 |
| Jan. 7—The Source of Temptation | Jas. 1:12-20 |
| Jan. 8—The Sword of the Spirit | Heb. 4:12-16 |

Suggested Hymns

Yield not to temptation.
From every stormy wind that blows.
Thou art my Rock.
The Lord's our Rock.
Christian, walk carefully.
God is the refuge of His saints.

MAINTAINING THE BALANCE OF TRUTH

I feel more and more every day that nothing but salvation by grace will ever bring me to Heaven, and therefore I desire more and more explicitly to teach the grand truths of electing love, covenant security, justification by faith, effectual calling, and immutable faithfulness. Love to souls, as it burns in our hearts, will also lead us to preach a free as well as a full salvation; and so we shall be saved at once from the leanness of those who have no doctrine, and from the bitterness of those, to whom creed is everything. We have aimed at the happy *via media* of a balanced ministry, and succeeding years confirm us in the correctness of our views.

—CHARLES H. SPURGEON

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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| "Other Little Ships" | \$2.00 |
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