

The Gospel Witness and Protestant Advocate

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BAPTISTS, WAKE UP!

ROME VIEWS "TORONTO THE GOOD"

THE ENSIGN is a weekly paper that appears on the news stands across the Dominion. Beneath the masthead of the paper appears the paper's own description of itself — "Canada's National News Weekly". Anyone who has read the publication, however, soon realizes that it is nothing more or less than a Roman Catholic propaganda organ that seeks to masquerade as a national voice. The book reviews, the news articles and the advertisements all betray the fact that *The Ensign* follows the Roman Catholic line. No one could object to this if the paper would fly its colours openly.

In this week's issue of the paper, a series of articles is begun dealing with the major cities of Canada. The first and second in the series will deal with the city of Toronto and naturally they present a picture of this city as viewed through the eyes of the Roman Church. The findings of the writer should cause Christians to think and to act.

We feel that Mr. Roche is correct in maintaining that Toronto "will be to Canada what New York is to the United States." The phenomenal growth of the city has led some authorities to predict a population of 3,000,000 within the next twenty years. Since this is the case, the Church of Rome is making an all-out endeavour to capture the city for herself. This aim is very evident in the article under question.

The writer points with pride to the fact that Toronto has become more charitable or tolerant in its attitude toward peoples of other religions and nationalities. The "British-Protestant" bias, he declares, is rapidly disappearing. As we read this part of his analysis, several questions came to mind — (1) Were the people of Toronto intolerant of others? (2) Is it *wrong* for Protestants or any other group to stand solidly for certain convictions provided that a similar privilege is granted to others? (3) Is this modern and sloppy idea of "tolerance" really tolerance or is it plain indifference? (4) If Toronto could be accused of "intolerance", what term describes the attitude of French Canada to harmless messengers of the gospel?

It is regrettable that Christians have become indif-

ferent about pressing spiritual questions. If the rising menace of Romanism does not have the effect of raising Christians to renewed activity, then we are fighting a losing battle. We may be sure that the Church of Rome has not slackened her activity nor has she espoused this loose idea of "tolerance" which she is advocating for others.

In this article in *The Ensign*, the writer points to the vast number of immigrants that has come to Canada and informs us that of the estimated 1,200,000 that have arrived since 1945, half have settled in the province of Ontario and of these probably 300,000 have come to Toronto. Anyone remotely acquainted with the immigration question in Canada will be well aware of the fact that many and probably most of these immigrants are Roman Catholics. This great influx of European immigrants presents a definite challenge and a heavy responsibility to the evangelical churches of this city. Not only is this statement true with regard to Toronto but it is equally true of every city and area of Canada where immigrants can be found.

Now we come to the real point of Mr. Roche's article as he speaks of the advance of the Roman Catholic Church in Metropolitan Toronto. As we read of this progress, we were startled and, at the same time, made more aware of the need for more New Testament churches in the city and suburbs. Only a prayerful, vigorous, co-ordinated drive will provide gospel-preaching, New Testament churches in each new area of this great city.

Look at the Roman Catholic record as presented by Mr. Roche:

- (1) "A \$3,000,000 campaign for churches, conducted last spring to coincide with the silver anniversary of Cardinal McGuigan's consecration, exceeded the target by \$1,000,000."
- (2) "While the population of Toronto has doubled in the past 25 years, the Catholic population has doubled in the past dozen. It now represents 25 per cent of the total. Baptisms have tripled; conversions have doubled."

(3) "About 30 schools and churches have been built in the current expansion and more are needed."

Only some naive and indifferent Christian can read such facts without some concern. *Rome is advancing; modernists are playing religion; let us hope that evangelicals are not sleeping.* The answer to this pressing problem is a concerted program to establish gospel preaching New Testament churches in every area of this city.

WHO HOPES SO?

The Ensign, in the same article as that mentioned above mentions the separate school question in Toronto and tries to gain sympathy by declaring — "There is still inequity in the Separate School situation in Toronto: they educate 20 per cent of Toronto children, yet receive only 1.56 per cent (\$3 million) of assessment of companies. Public schools get the other 98.4 per cent. There are those who hope that as Toronto continues its renaissance of thought, even this longstanding inequity may be righted." The writer should have added that those who so hoped include a small company of greedy Roman priests who have foisted an extra educational system upon people. Any thinking person will feel that the separate schools in Toronto receive \$3,000,000 too much.

A MISSIONARY RALLY

On Thursday, March 8, a great missionary rally will be held in Jarvis Street Baptist Church. The afternoon will be especially devoted to pastors and Christian workers. In the evening a large public meeting will be held with the special speaker being Pastor Samuel Dempster of the new work in Kingston. Mark this date on your calendar and tell others about the rally.

SUNDAY IN JARVIS STREET

The pastor of Calvary Baptist Church, Ottawa, Rev. George Olley, was the preacher of the day in Jarvis Street. In the morning he spoke on the subject, "Christian Optimism". In the evening his message was, "The Goodness and Severity of God." At all services, the presence of the Lord was felt in a definite manner.

ANSWERED PRAYER

Able to do exceedingly abundantly above all that we ask or think.—Ephesians 3:20.

She was only a little thing and had not often been in a train. She was terribly afraid of the darkness and rattle and noise in the tunnel. That evening as she knelt by her bedside she prayed, "O God, please take away the big dark tunnel when we have to go back." Now mother thought, here is a strange thing. The little child really believes God answers prayer. How shall I explain that she cannot expect God to take the tunnel away? The return journey was commenced and mother knew that soon the dark tunnel would come and feared that the little one's faith would be shaken. No, the dear little child was so sure that God would answer her prayer and not let there be any dark tunnel that she fell fast asleep. The tunnel was there, but not for the trustful little child whose prayer was thus kindly answered.

—E.B.S.

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The Editor's Corner

The Annual Letter

Each year, it is the privilege of the Editor of *The Gospel Witness* to address our readers through the annual letter. In this way we have the opportunity of telling what the Lord has enabled us to do in His name during the past twelve months and to commend the printed ministry to the prayerful attention of the people of God. You will receive this letter within the next two weeks; we would ask you to read it carefully.

The Doctrines of Grace

The first book in the Dr. T. T. Shields' Memorial Library, "The Doctrines of Grace", continues to enjoy a good sale. It is encouraging to hear that some readers of THE GOSPEL WITNESS have recommended the book to others so that each day's mail contains orders for this valuable volume. This is the time to do that serious reading that you have often promised to do. Why not order a copy of "Doctrines of Grace" to occupy your reading time during the winter months? You will find it to be a blessing to your soul.

Prayer for The Gospel Witness

We are very much conscious of the fact that THE GOSPEL WITNESS shall enjoy richer blessing only as prayer is made on its behalf. Do remember every issue, every reader and every article. Pray for the extension of its influence and above all for the salvation of the unsaved who read its pages.

The Jarvis Street Pulpit

Knowledge and Responsibility

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, January 23rd, 1927

(Stenographically Reported)

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

"If ye know these things, happy are ye if ye do them."—John 13:16, 17.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

—James 4:17.

"IF YE know these things, happy are ye if ye do them"; "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." These two verses are complementary to each other. Knowledge reduced to practice brings happiness; knowledge held merely as a theory, and having no effect in the life, does but make men the greater sinners; "If ye know these things," — things that are here taught — "happy are ye if ye do them"; "To him that knoweth to do good, and doeth it not" — not only misses the happiness — "to him it is sin."

I think it is desirable frequently to turn aside from the giving of instruction, to exhortation; and from imparting knowledge, to the task of persuading people to do what they know they ought to do. It is one of the dangers of orthodoxy that men should pride themselves upon the possession of a knowledge which has no relation whatever to character and life. Last week I talked with a pastor who leads a church of considerable strength, nominally at least. He has not been very long there. He told me that they had been wonderfully well fed, but had never been taught to do anything. His description reminded me of a remark made by Dr. Dixon on one occasion. When earnestly exhorting his people to an active Christian service, to the exercise of an evangelical ministry, one of the deacons said, "But, Pastor, I think it is the pastor's special duty to feed the sheep," to which Dr. Dixon replied, "Some of you sheep are so fat you cannot walk! You need a little exercise above all other things!" This pastor to whom I spoke last week told me that some weeks ago he was going away somewhere for the Sunday, and he had asked a comparatively inexperienced preacher to take his pulpit. The visiting preacher came before the pastor left on Saturday, and the pastor said to him, "What are you going to speak on to-morrow" — he had told him nothing of the condition of the church. The visitor replied that he would speak on the first chapter of the Acts of the Apostles. "And what verse?" "Ye men of Galilee, why stand ye gazing up into heaven?" "What are you going to make of that?" "Just this, Why stand ye gazing up into heaven with your feet stuck fast in the mud?" When the pastor told me last week I said, "That man must be a real preacher." He replied, "He is. God sent him to us that Sunday, for his message that particular morning was of all messages the one that church needed."

It would be impossible to overestimate the value of scriptural knowledge, we cannot know our Bibles too

thoroughly. I am glad that there are some here who are treating themselves to the luxury of memorizing the Word of God. We ought to store our minds with scriptural knowledge, so that we shall be able to recite whole chapters, and whole books of the Bible. Why not? I wish you young people would begin to-day to commit the entire New Testament to memory — it is not impossible — the Psalms, and many other sections of Scripture; and you will find that it will permanently enrich you to have your mind stored with the actual Word of Scripture itself. But, on the other hand, let us remember that such knowledge involves — the possession of such knowledge — involves a very solemn responsibility: to know what we ought to do, and not to do it, is to commit sin; and knowing what we ought to do, and doing it, leads to happiness.

You will recall our church motto for the year, "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given" — to those who specialize in the discussion of scriptural truths? to those who are expert in the doctrine of the Holy Spirit? — "whom God hath given to them that obey him." There are people who seem to discern some contradiction between the epistle of James and other portions of Scripture. Properly understood, of course, it is impossible there should be any contradiction: Abraham was justified by faith; yet James tells us he was also justified by works, and he instances the case of the offering up of his son Isaac. An act of obedience to a command of God lay at the root of that deed. Why was Abraham able to offer up his son Isaac? The epistle to the Hebrews tells us that he "accounted that God was able to raise him up, even from the dead; from whence also he received him in a figure". Abraham knew that all the promises of God to him, and through him to His redeemed people in all ages, were wrapped up in Isaac, it was necessary that Isaac should live in order that the promises of God should be fulfilled: but inasmuch as Isaac was given to him as a miraculous gift, so Abraham believed God so implicitly that he was willing to lay Isaac again in the dust of death at God's command, "For," he said in effect, "He who gave him to me contrary to nature — I received him out of death — the God Whom I believe can give him back to me from death; because I believe in Him, I will obey Him."

True faith always issues in works. So we read this morning, "Shew me thy faith without thy works, and I will shew thee my faith by my works"; "Faith without

works is dead"; a vital faith will inevitably issue in an obedient life — "If ye know these things, happy are ye if ye do them"; "To him that knoweth to do good, and doeth it not, to him it is sin."

Let us make a few applications of that principle.

I.

IT APPLIES, FIRST OF ALL, TO THE PRIMARY COMMAND, "This is his commandment, That we should believe on the name of his Son Jesus Christ"; "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent". Our first duty is to believe on Christ.

What do you know about Him? You know that He was God, that He is God; you know that He died for your sins "according to the Scripture"; you know that He rose again; you know that He lives to intercede in your behalf; you know that He has promised His Spirit, and that He has given His Spirit to the church, that it is the privilege of every believer to receive the Holy Ghost: you know that the past may be nullified and buried in the grave of the Lord Jesus; you know that the present may be made fruitful by the presence and power of the Holy Spirit in the life — you know all about these things. I have told it to you a hundred times. Do you know it? "Yes, sir, I know it: I have heard it, not only from the pulpit, but I have heard it in my Sunday School class, line upon line, precept upon precept, the theory of it, the doctrine of it, I know very well." Then, "if ye know these things, happy are ye if ye do them." Will you do it? "Do what?" Commit yourself to Christ according to His commandment, yield to Him, receive Him, obey Him, "Happy are ye if ye do it." "But sir, I have no assurance of salvation even knowing these things" — of course you have not! You never will have until you do as you are told — "Happy are ye if ye do it."

Let us look at the reverse: "To him that knoweth to do good, and doeth it not, to him it is sin." "Well, I have come to church and have been impressed, and I have been trying to clean house a little bit. I have given up many things, I have been trying to reform my life. I have been lopping off some in this direction and some in that" — and all the time you have been committing the greatest sin possible. "What do you mean, sir? I found there was a growing habit with me to be profane — and I have dropped that. I am better than I was a few months ago, and I am hoping that some time when I get things straightened out, I may be a Christian" — but do you not see that "to him that knoweth to do good, and doeth it not, to him it is sin" If to-day you reject the Lord Jesus you are committing the biggest sin of all. You can try to correct your life from now to the crack of doom — what does that matter? What does it profit you if you throw off these lesser sins, and commit the damning sin of continuing to reject Jesus Christ? — "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"; "He that believeth not is condemned already" — why? — "because he hath not believed in the name of the only begotten Son of God", because he knew to do good and he did not do it. Some respectable man this morning says, "You astonish me, sir. Do you mean to tell me that my refusal to accept Christ is a greater sin than to get drunk, than to commit some flagrant, outrageous offence? I am living a perfectly moral life, I have paid my debts, I am living re-

spectably — and I thought that would commend me to God" — the one thing that God will never forgive you for, is the rejection of His Son. Why do you still reject Him? It is impossible that He should look with favour upon anything you do while you continue to reject Jesus Christ — "To him that knoweth to do good, and doeth it not, to him it is sin."

On the other hand, if you know it and do it, you shall rejoice with a joy that is unspeakable and full of glory.

II.

THE SECOND APPLICATION IS THE DUTY OF CONFESSION. What saith the Scripture? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Somebody down there in the centre of the church says, "The Pastor has not a new thing to say this morning" — no, and if you come to-night, you will hear no new thing — "Yes, sir, I know that. It is one of the things you have told us" — well, it is one of the things you have not done. Will you do it? Come now, will you do it? "I believe in Christ" — yes, but you have never confessed Him. "Well, sir, I have no joy in my salvation. I believe in Christ, but I have no joy" — of course you have no joy: "If ye know these things, happy are ye if ye do them", and it is because you do not do His will in confessing Him before men that you are missing the joy. "To him that knoweth to do good, and doeth it not, to him it is sin." "Do you mean to say that it is a sin for me not to confess Christ? I have been under the impression that I could serve Him without confession." You can, but you will still be an unprofitable servant; and not only so, you will be a sinner if you do not: "To him that knoweth to do good, and doeth it not, to him it is sin."

Take another point: Do you know that you ought to be baptized, you who do now believe? "Yes, sir, I know that." You know it from the teaching of Scripture, that you ought to be buried with Christ and raised again? "Yes, sir." Will you do it, now that you have studied the Word and have the knowledge of His will? "If ye know these things, happy are ye if ye do them" — "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "You do not mean to say that it is a sin not to be baptized, do you?" Yes, certainly it is. There it is in the Book. "But we are not saved by our baptism, are we?" Certainly not! We are not saved by our works, but that does not mean that we should not work — "To him that knoweth to do good, and doeth it not, to him it is sin." "Surely you cannot mean that that is the teaching of Scripture, do you?" That is exactly the teaching of Scripture, that when you know what Christ commands, and you refuse to obey; when you know what you ought to do, and you do not do it, you commit sin. It is bound to interfere with your fellowship, it is bound to rob you of the joy of your salvation — "If ye know these things, happy are ye if ye do them", if you know these things; and do them, you will be happy.

III.

I shall go further than that and speak of PRACTICAL WORK FOR CHRIST. We were talking in my class this morning about the duty and privilege of visitation, and I made an appeal to some who are still here and who did

not respond. "We are witnesses" — are you witnessing? Are you preaching the gospel? Are you telling to all around what a dear Saviour you have found? "No." Could you do it? "Well; I can talk, I can talk about other things." Could you talk about this matter, about the Lord, if you tried? — Could you? "Well, let me see. Yes, I suppose I could." — will you? "If ye know these things, happy are ye if ye do them." I asked the people at prayer meeting last night after a lady had told about blessing received at every home when calling on her scholars, "Supposing someone would give you a dozen calls to make, and said there would be a hundred dollars at every home, how long would it take you to make those calls?" You young people, teachers and others, if I could give you a list of twenty names and say, "You will get a hundred dollars in every home, how long would it take you to get that calling done? I think you would start early to-morrow morning to see how many you could make before night!" Why? Because you would want the money, because you would have two thousand dollars. If you were absolutely sure — if I were to give you the names of reliable banks around the city and say to you, "There is one hundred dollars waiting for you whenever you call" — if you believed that, you would act on your faith, and you would have two thousand dollars. Why do you not do God's work that way? I will tell you why: because you do not believe God's Word: "In the keeping of his commandments there is great reward", and there are ten thousand blessings awaiting you all around, which money could not buy. You will get far more than a hundred dollars if you lead a soul to Christ, I will promise you that.

Moody was urging upon people the necessity for personal testimony one night, and there was a father who heard him, a Christian man, who was rebuked in his spirit because he had not testified to his own family. When he got home it was past midnight, the family were all in bed; but he went from room to room and wakened them. He took his Bible and went from bedside to bedside and said to his children. "It is your father. I have come to ask your forgiveness for not testifying of Christ" — and before the day broke every one of his children had accepted Christ. Do you suppose he got a hundred dollars? He got much more! "If ye know these things, happy are ye if ye do them."

I believe we have come to the time in Jarvis Street where we are getting a lot of "fat sheep" around — and let me tell you, "fat sheep" fall an easy prey to the wolves; and the church members who are not in active service for the Lord are in grave danger of missing their joy and getting into ill-health, — "If ye know these things, happy are ye if ye do them."

I am reminding you this morning — I do not know what it is — I am reminding you of a duty which you know ought to be done. Let memory work this morning, go back over the week past, the weeks preceding, a month, six months — "Oh, you say, "What a lot of work undone!" Listen: "To him that knoweth to do good, and doeth it not, to him it is sin." It is a sin to leave these things undone. Shall we get at it then? Shall we do it? Our only safety in this church, as individuals and as a church, is to be always busy in the Lord's work.

I could go on from now until night applying this, and then let you go home to supper and bring you back and keep at it for another week, but it is the simplest principle

in the world: When we know what God's will is, as we obey Him, our lives will be flooded with joy! as we disobey him, we shall not only miss the joy, but come under condemnation until we shall cease to keep company with His Word, and will not rejoice in the company of His Spirit. I do not believe that any idle Christian — listen: I do not believe, in the nature of the case, that any Christian can remain idle, and, at the same time, maintain his or her fellowship with Christ; there is bound to be an interruption. What did Jesus Christ say? — "My Father worketh hitherto, and I work." Every Christian should be a worker. Our Lord Jesus was a worker, the Holy Spirit is a worker; we cannot walk with Him, and keep step with Him, unless we are working too.

Are you out of work religiously? Are you out of employment spiritually? You teachers in the School, I am positive of this — listen: if every teacher in the School, and every Christian scholar in the School, in all Departments from the Adult to the Cradle Roll — or from the Cradle Roll to the Adult — would take that simple principle and say, "By the help of God that shall be done this week. I will get that work done if I have to go without sleep and food — but I will get God's work done," we would see things happen.

I do not believe we can get God's work done in these days without going without sleep and food sometimes. If you do it, what then? You will not only be happy yourself — we had an enrolment as of last Sunday of fifteen hundred and ninety-six, four short of sixteen hundred. We do not need any more organization: we need nothing more than that every one should do what he or she knows he ought to do: and we would not only have fifteen hundred and ninety-six of an enrolment, but that many persons actually here next Sunday.

My brethren, let me lay it upon your hearts this morning. There are tens of thousands of people in this city who know nothing of Christ, and there are tens of thousands of others who have heard of Him, but who are turning away with disgust from the churches that are described in this chapter, "respectors of persons", there are people who are disgusted with the churches, who read the announcements of religious services and say, "I have no interest in religion at all." I am sure we have in this city hundreds of thousands of people who never enter a place of worship from one year's end to the other, all roundabout you there are uncounted thousands who never bow in prayer before God. Talk about missionary service — by all means, let us reach the uttermost parts of the earth, *but let us do missionary work at home.* We know these things, do we not? Shall we do them? Will you do them? Shall we cease from this sin of indifference and inactivity? What floods of joy would come!

Let us pray.

O Lord our God, we thank Thee that Thou hast done for us what we could not do for ourselves, and in this finished work we rejoice. We bless Thee too that Thou hast ordained that we should go and bring forth fruit, and that our fruit should remain; that there are good works in which God has foreordained we should walk. We pray Thee to bless Thy Word this morning, this simple word which everybody can understand, and which no one can possibly misunderstand. Lord God, help us to do what we ought to do. For Jesus' sake, Amen.

I gave up all for Christ, and what have I found? I have found everything in Christ! — JOHN CALVIN

The Peril of Respectability

WHENEVER a church comes to the place where its boast is in its fancied "respectability" or "dignity", there is much cause for deep self-examination and probably also for repentance and reconsecration. As we write these words we do not refer to modernist churches nor to dead ritualistic "sanctuaries" but rather our concern is for congregations which are known to have had a glorious past in declaring to men the whole counsel of God. If a church does reach the point of eminent "respectability", it calls for pity and prayer rather than admiration and emulation.

Respectability usually manifests itself in the feeling, implied or expressed, that "we have arrived"! A glorious past may be pointed to as evidence of the blessing of God and there seems to be the assumption that since the Lord so blessed in the past, He is still blessing at the present although the facts quite apparently contradict such a contention. Whenever the absence of present blessing, evangelistic zeal or missionary activity is pointed out, recourse is had to the fact that such a church does not have all the excesses of other over-zealous sects but that it has an evangelical message *with dignity*. Known or not then, the boast is really in the respectability of the church.

For ourselves, we love to see things done *decently and in order* as the Scriptures exhort. The wild excesses and the flippancy of some zealots have no appeal to our souls. At the same time, we know that the Lord desires His people to *do things*. A Christian leader once drew this to the attention of the writer as he told us that his own work had been criticized by some sober, orthodox brother who solemnly quoted 1 Corinthians 14:40—"Let all things be done **DECENTLY AND IN ORDER**." "Oh," replied our friend, "let us put the emphasis where it should be—on the verb—"Let all things be **DONE** decently and in order." There is a decent and orderly way of doing nothing or very little and we must make certain that our boast of such decorum is not an indication of barrenness and stagnation.

The typical sober, orthodox, respectable Christian would be no apostle. He could be hardly described as one who had turned the world upside down! He would not openly criticize the apostle but might suggest that different people have different temperaments and that while the apostle exhibited burning zeal and devotion, he exhibited decorum and respectability. Such a state is not to be commended for it does not denote a "steady influence" but rather a positive lack of spirituality.

The "cult of the comfortable" might be an appropriate designation of some respectable Christians. Their prayers and their expressions indicate a deep concern for the souls of men but their positive lack of action and actual work betrays a lack of concern. How easy it is to sing "Rescue the Perishing!" or "Throw out the lifeline" or "Jesus Shall Reign Where'er the Sun," and at the same time have more concern for our respectability than for the work of God.

If the apostles had been so anxious to be "respectable", the gospel would have had a difficult time. We imagine that they had feelings that were quite as sensitive as those of any Christian but they were so terribly in earnest that their great concern was to preach Christ. The most persistent charge laid against God's choicest

servants has been that they did things in such an awkward way! But again, they *did* things while their critics quietly and respectably passed on to their unknown graves and on into an eternity where believers shall have rewards based upon work.

This present hour is a time for a *bold, imaginative* forward movement in our own land. There is no place for the ultra-cautious for drastic action is needed if we are to make any impact for God. The tendency to think so much of our respectability is to be regarded only as a peril and not as meritorious.

OUR IMAGINATION FAILED US!

During the past few years we have had occasion to attend some august religious meetings and to hear some rather distinguished doctors of divinity. With appropriate pomp and dignity, the services have proceeded, the prayers read and unintelligible anthems rendered by choirs. We have heard those whom we thought to be fellow mortals designated as "Very Reverend", "Right Reverend" and have heard innumerable academic letters appended to their names. These extra trappings might be tolerated if the messages on such occasions made one feel in the heavenly places in Christ Jesus. Sad to say, the opposite has been the effect.

Just in proportion as this empty ceremony and pomp have been emphasized, the message has been useless. These preachers and speakers seem to feel that there is some merit in choosing an obscure six syllable German word in the place of some good, plain two syllable word of Anglo-Saxon derivation. Abstract and dull philosophical arguments are preferred before the Word of God. Is it any wonder that many churches are empty and that our populace is largely sick and tired of all churches?

After we have attended such meetings in order to see how the other part of the religious world lives (or dies!), we have tried to exercise our imagination and to conceive a mental picture of Paul, Peter, John or some of the other apostles in such a situation. We have utterly failed to conjure up such a vision! Paul will not fit into the mould of these abstract philosophical speculators who are so much admired in learned theological circles. His pride in his "plainness of speech" would be regarded as a sure sign of crudity and vulgarity by modern religious dandies. Nor will John the Baptist fit into the picture. In vain we have tried to picture him dressed up in the multi-coloured gowns, hoods and other trappings of modern divines. Every time that we have thus tried to envisage him he has rudely shocked our sensitivities by reminding us that he preferred rough attire of camel's hair.

No! Paul or any of the apostles would stand in sharp contrast to these players of religion. Since we must judge the merits of either group by their fidelity to Scripture and their fruits, we must follow the apostles. These modern religionists certainly put off a colourful show but when weighed in spiritual balances, they are found to be woefully wanting. Lord! send us apostles; we already have too many would-be philosophers and theorists.

Oh, friends, have great faith. Little faith will take your souls to heaven, but great faith will bring heaven to your souls.

—C. H. SPURGEON

Workers Who Are Successful

By C. H. SPURGEON

"HOW is it likely," says one, "that we can hope to make an impression upon the present age? What means have we but the simple gospel of Jesus Christ?" We are certainly not among the wealthy, and we count not amongst us the great ones of the land. Our membership has always been, and still is, among the poor. How shall we expect to tell upon so huge a city as this, or to exert any influence upon so great a country; and, above all, how shall we make any impression upon the population of the whole globe? We are weak, but we are not weaker than the first disciples of Christ. Neither were they learned, nor were they the wealthy, of the earth: fishermen, the most of them, by no means men of cultivated ability — their tramp was that of a legion that went forth to conquer as well as to fight. Wherever they went and wielded the sword of the Spirit, which is the Word of God, their enemies were put to confusion. It is true they died in the conflict. Some of them were slain by the sword, and others of them were rent in sunder by wild beasts; but in all these things they were more than conquerors through him that loved them. The primitive church did tell upon its age, and left a seed behind which the whole earth could not destroy; and so shall we by God's grace if we are equally set upon it, equally filled with the divine life, equally resolved by any means and by all means to spread abroad the savor of Jesus Christ's name; our weakness shall be our strength; for God shall make it to be the platform upon which the omnipotence of his grace shall be displayed. Keep together, keep close to Christ; close up your ranks. Heed the battle cry; hold fast the faith; quit yourselves like men in the conflict, and the gates of hell shall not prevail against you. Only may the King himself lead us onward to the fray, and we shall not fear the result.

If we pant to see the Word of God increase, multitudes added to the disciples, and a great company of those who are least likely to be saved brought in, there must be an adequate instrumentality. Nothing can avail without the operation of the Holy Spirit and the smile from heaven. Paul planteth, Apollos watereth, and God giveth the increase. We must never begin our catalogue of outward means without referring to that blessed and mysterious potentate who abides in the church, and without whom nothing is good, nothing efficient, nothing successful.

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers."

This should be our first prayer whenever we attempt to serve God, for if not, we begin with pride, and can little hope to succeed by prowess. If we go to the warfare at our own charges we must not marvel if we return stained with defeat. O Spirit of the living God, if it were not for thy power we could not make the attempt, but when we rely upon thee we go forward in confidence!

I have been struck lately, in looking through the history of the Reformation and of the times before the Reformation, with the remarkable downrightness of the testimony of the early preachers. If you look at the life of Farrel you find him not preaching *about* the gos-

pel, but preaching *the gospel*. So it was with John Calvin. He is looked upon now, of course, as a theologian only, but he was really one of the greatest of gospel preachers. When Calvin opened the Book and took a text, you might be sure that he was about to preach "Through grace are ye saved, and that not of yourselves, it is the gift of God." And it was the same with Luther. Luther's preaching was just the ringing of a big bell, the note of which was always, "Believe on the Lord Jesus Christ and live! It is not of works, lest any man should boast, but by faith are ye saved, and by faith alone." They spake this, and they spake it again; neither did they couch the doctrine in difficult words, but they laboured with all their might, so to speak, that the plowman at the plow-tail should understand, and that the fish-wife should comprehend the truth. They did not aim at lofty periods and flowing eloquence; of rhetoric they had a most contemptible opinion, but they just dashed right on with this one truth, "He that believeth hath everlasting life"; "Believe on the Lord Jesus Christ, and thou shalt be saved." If we are to see the church of God really restored to her pristine glory, we must have back this plain, simple, gospel preaching. I do believe that the hiding of the cross beneath the veil of fine language and learned dissertation is half the cause of the spiritual destitution of our country. Jesus Christ came into the world to save sinners.

We must have not only plain preaching but plain teaching. Sunday-school teachers must teach this same gospel. A certain denomination has made the confession that after having had their schoolrooms crowded with children, they do not know that any of those children have afterwards come to be attendants at the places of worship. Miserable confession! Miserable teachers must they be! And have we not known teachers who believed in the doctrines of grace, and they would have fought earnestly for them, but in the schoolroom they have twaddled to the little children in this kind of way — "Be good boys and girls; keep the Sabbath; do not buy sweets on a Sunday; mind your fathers and your mothers; be good, and you will go to heaven!" — which is not true, and is not the gospel; for the same gospel is for little children as for grown-up men — not "Do this and live," which is after the law that was given by Moses, but "Believe and live", which is according to the grace and truth that came by Jesus Christ. Teachers must inculcate the gospel if they are to see the salvation of their classes; the gospel, the whole gospel, and nothing but the gospel, for without this no great thing will be done.

And if we would see the gospel abroad here as once it did in Geneva, as once, under John Knox, it did in Scotland, as it did in Luther's day throughout Germany, we must have much holy living to back it up. After we have done the sermon, people say, "How about the people that attend there? What about the church-members, are they upright? Are they such people as you can trust? What about their homes? Do they make good husbands? Are they good servants? Are they kind masters?" People will be sure to inquire this, and if the report of our character be bad, it is all over with our testimony. The doctor may advertise, but if the patients are not cured,

he is not likely to establish himself as being well skilled in his art; and the preacher may preach, but if his people do not love the gospel, they kick down with their feet what he builds up with his hands.

Yet all this would not suffice unless we add individual personal exertion. According to Christ's law, every Christian is to be a minister in his own sphere; every member of the church is to be active in spreading the faith which was delivered not to the ministers, but delivered to the saints, to every one of them, that they might maintain it and spread it according to the gift which the Spirit has given them.

Shall I venture a parable? A certain band of men, like knights, had been exceedingly victorious in all their conflicts. They were men of valour and of indomitable courage; they had carried everything before them, and subdued province after province for their king. But on a sudden they said in the council-chamber, "We have at our head a most valiant warrior, one whose arm is stout enough to smite down fifty of his adversaries; would it not be better if, with a few such as he to go out to the fight, the mere men-at-arms, who make up the ordinary ranks, were to stop at home? We should be much more at our ease; our horses would not so often be covered with foam, nor our armor be bruised in returning from the fray, and no doubt great things would be done." Now, the foremost champions, with fear and trembling, undertook the task and went to the conflict, and they fought well, no one could doubt it; to the best of their ability they unhorsed their foe and they did great exploits. But still, from the very hour in which that scheme was planned and carried out, no city was taken, no province was conquered, and they met together and said, "How is this? Our former prestige is forgotten; our ranks are broken; our pennons are trailed in the dust; what is the cause of it?" When out spoke the champion, and said, "Of course it is so! How did you think that some twelve or fifteen of us could do the work of all the thousands? When you all went to the fight, and every man took his share, we dashed upon the foe like an avalanche, and crushed him beneath our tramp; but now that you stay at home and put us, but a handful, to do all the work, how can you expect that great things should be done?" So each man resolved to put on his helmet and his armor once again, and go to the battle, and so victory returned. We must not spare a single one, neither man or woman, old nor young, rich nor poor, but you must each fight for the Lord Jesus according to your ability, and that his kingdom may come, and that his will may be done upon earth even as it is in heaven.

Many preachers are more concerned about preaching the Gospel so that Christians will appreciate the message, rather than that sinners will understand it.

—*Truth and Tidings*

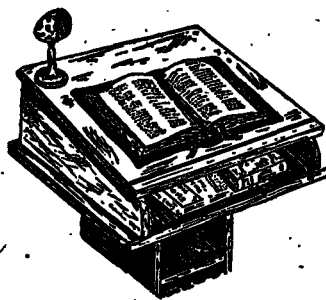
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By Dr. C. D. Cole

January 26th, 1956

PAUL'S EXPERIENCE OF GRACE

Philippians 3:1-14

IN THE lesson passage tonight, we have Paul's experience of grace given by himself, in which he explains why he turned away from Judaism to faith in the Lord Jesus Christ. From a proud Pharisee and haughty Judaizer to a humble Christian was to Paul a sudden and unexpected thing.

We have his experience told three times in the book of Acts recorded by Luke. In the ninth chapter of Acts, we have Luke's historical account of his conversion. In the twenty-second chapter of Acts, we have Luke's account of Paul's speech of defense before the Jewish mob, in which he related his experience of grace. And in the twenty-sixth chapter of Acts, we have Luke's record of Paul's speech of defense before King Agrippa, in which he again relates his experience of grace. In all these instances, it is the supernatural and visibly miraculous that is made the prominent thing. In these accounts we have the supernatural light from heaven, the audible voice of Jesus, Saul falling to the ground and being stricken with blindness.

But in the account here in Philippians, Paul mentions none of these things but only those things in his conversion which are common in the conversion of every sinner. Every conversion is supernatural, for it is the work of God in the human soul. It is miraculous but not visibly miraculous. In the account before us, Paul speaks of his former hopes as being dashed to the ground, and of his finding the good hope in Christ. It was the inward work of grace that changed his whole philosophy of life and salvation. The scripture before us tonight has richly blessed my own soul as few other passages of scripture have. I can read my own experience in the account of Paul's conversion. Here he states the ground of his former hope of heaven, and of Christ as his present hope. It was by seeing Jesus as the crucified and now living Christ that changed his faith and revolutionized his whole life. All anyone needs to know for salvation is the Lord Jesus Christ. A good look at Jesus Christ is all that is needed for the salvation of anybody. John said, "Behold the Lamb of God, which taketh away the sin of the world."

The third chapter of Philippians is unlike the rest of the letter. It marks a digression both in the tone and in the subject matter of the epistle. Most of this letter is calm and joyous and peaceful like a rippling spring, but this portion is stormy and impassioned, full of scathing, biting and burning words. Paul is stirred to righteous indignation at the very thought of the false teachers who threatened the faith and spiritual progress of his beloved Philippians.

I.

Paul's Experience of Grace in Contrast With Judaism (1-3)

In verses one to three, we have Paul's experience of grace in contrast with the religion of the Jews. "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision."

Paul Is Not Preparing to End

The adverb "finally" here does not mean that Paul is preparing to end. This adverb occurs again in the eighth verse of the next chapter but even there it does not point to any immediate conclusion, for Paul must have meant to go on and acknowledge receipt of the love offering that had been sent to him by the Philippians, and also to tell about his contentment whether he be full or be hungry. And he does all that before he approaches the matter of the closing salutation. So the word finally here introduces the warning against the Judaizers and concludes with the warning against the pagan adversaries which was begun in the first chapter. New foes come into focus and they must be warned against.

The Ministry of Warning Not Irksome to Paul

The ministry of warning is not irksome to Paul and it is safe for the Philippians. Paul does not hesitate to write the same things, that is, to continue his ministry of warning. Paul was no dumb dog that could not bark to arouse from sleep when there was danger. Paul was no watchman on the walls with a trumpet that he did not know how to blow and make a note of warning. The apostle Paul knew how to cry aloud and spare not. He was no lover of peace at any price. He agreed with James when James said, "The wisdom that is from above is first pure, then peaceable." Paul won many a battle for the truth, but he was never able to quit fighting. False teachers hounded his steps, and interfered with his work, teaching that salvation was through rites and ceremonies, with emphasis upon the rite of circumcision. And he calls them dogs, evil workers, the concision. Circumcision to them was nothing more than mutilation of the flesh. They expected to be saved by the knife. And the fight is still over ceremonies. Multitudes in our day have no other hope than in the external ceremonies of religion. Talk about an experience of grace in which the sinner is nothing and Christ is everything, and you speak in a foreign language to many a religionist of our day. "Beware of dogs, beware of evil workers, beware of the mutilation party." This is concise and crushing. Paul is not very polite but polite language is not in order when the gospel of Jesus Christ is at stake and when human souls hang in the balance.

The Real Dogs

Dogs, as you know, was the Jewish epithet for all gentiles because like dogs they eat all kinds of food without any distinction between clean and unclean meats. But Paul takes this word and hurls it back at the Judaizers. They are the dogs in the true sense of the word, feeding on the carnal ordinances and knowing nothing of the higher food which is to be found in the Lord Jesus Christ.

We do not warn against sin and error in the same tone and manner with which we declare the glad tidings of salvation through Christ. We do not use the soft, soothing, musical notes on a fire engine or in an air-raid alarm. We use shrieking, screeching, grating kinds of noise. A lullaby is all right in the nursery when babies are to be put to sleep but it is wrong in the pulpit, when sinners are to be aroused to a sense of their danger, and error is to be refuted. Our Lord had soothing and comforting words for sin-sick sinners who were grieving over their sins and longing to be perfectly whole, but for the self-righteous and self-sufficient Pharisees he had nothing but burning words of woe. Someone has referred to Mr. Luther in prospect of death. He wished for his followers not only the blessings of God but the hatred of the Pope. You know, a man is known by the enemies he makes as well as by the friends he makes.

The True Israel

Paul said, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." These three terms balance the three designations given the Judaizers. They are dogs, base workers, of the mutilation party. But Paul says, Christians, believers in Jesus Christ, are the true Israel of God. It reminds us of what he said in Romans two, verses twenty-eight and twenty-nine: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

II.

Paul's Experience of Grace in Contrast With His Former Religion (4-11)

Now in verses four to eleven, we have Paul's experience of grace in contrast with his former religion. In the Galatian letter he speaks about his persecuting the church of God, and profiting in the Jews' religion, above others, and of being exceedingly zealous of the traditions of the fathers. So in this section, he describes his conversion under the figure of a discovery. Many wonderful things have been discovered by man. Man can not create, he can only discover the marvels of God's creation. But men have explored God's material universe and have made some wonderful discoveries. We think of Pasteur, the French scientist, as a discoverer of the germ theory of disease. We think of Simpson, as the discoverer of chloroform, anaesthetics, and the name of Joseph Lister is associated with listerine, and antiseptics. We think of Thomas Edison in his many discoveries in the field of electricity, and the name of Isaac Newton will always be linked with the law of gravitation. But the greatest discovery any human soul has ever made was to discover the all-sufficiency of the Lord Jesus Christ for salva-

tion. I suppose all of us here tonight have under God and by His grace made that marvelous discovery. That is the discovery one makes in an experience of grace, in conversion, in passing from death unto life. That is the discovery one makes when the gospel is made plain to him.

Paul's Disillusionment

Paul discovered that the things he had been trusting in for salvation were utterly worthless. His box of jewels was found to be only common glass. His cable of hope was found to be only a rope of sand. The road he was on turned out to be one of the ways of death. The bread he was eating was found to be only a stone. Paul had been depending upon natural relationships and fleshly attainments and observances of ceremonies. And he sees that all these are utterly worthless. He gives us a list of the things he once hoped in. Paul had more of these so-called natural advantages than any other man of his day, or since his day. First, he had a good beginning, a good birth. He was a Hebrew, sprung from Hebrews, with not a drop of Gentile blood in his veins. He could trace his ancestry back to the tribe of Benjamin. He was named after the first King of Israel, Saul, and he too was of the tribe of Benjamin. This was a popular tribe of Israel. This little tribe had remained loyal to the Davidic kingdom when it was rent in twain. He was circumcised the eighth day and he was proud of that. The heathen were without circumcision and, therefore, outside the pale of saving religion. The proselytes from the heathen were circumcised when they were accepted as Israelites. Ishmael was circumcised at the age of thirteen. But Paul said, I was circumcised the eighth day. He could boast of belonging to a circle within the circle of the circumcised. He was also an Hebrew by education. We do not know how much schooling he received at Tarsus of Silicia, but it did not make an Hellenist out of him. And for his religious education, he went to Jerusalem and sat at the feet of Gamaliel, the greatest Jewish teacher of that day. There was no taint of Hellenism, of Greek culture and customs, in Paul. Now in these four marks of inherited privileges Paul surpassed many of the Judaizers of his day.

But he is not through. He climbs higher and higher until he leaves all the Judaizers far behind. He gives us three marks involving personal choice. As touching the law, he was a Pharisee, and the son of a Pharisee. This was the most popular and numerous sect among the Jews. They were the strictest observers of the law of Moses. Concerning zeal, Paul persecuted the church. Paul was not only a Pharisee, but an enthusiast. He was a zealot of the deepest dye. He was a patriot of the first water. Saul of Tarsus was no religious dead-beat among his people. Saul of Tarsus was no excess baggage in the religion of the Jews. He saw Christianity as a terrible threat to the religion of the fathers, and he took up arms against it. He was determined to wipe Christianity out. Why, no Judaizer could match Paul in his zeal for the law. Paul was more devoted as a persecutor than any of those who were now persecuting him. Then, he tells us that he was blameless before the law. According to his old record, any judge would render a verdict of righteousness because of blamelessness. Paul went about to establish his own righteousness and he made a better record than any other man who has ever lived, in my judgment. Find the best man in Jarvis Street, born of

Christian parents, sent to Sunday School from infancy, trained in Toronto Baptist Seminary, regular and punctual at all the services of the church, careful to pay all honest debts, liberal toward the poor, a tither to the church, clean and cultured, to the nth degree, and having all these things as the objects of trust, as the hope of salvation, and you have a modern Saul of Tarsus, a lost religionist. That is not too strong, is it brethren? That is just a way of saying that Jesus Christ is the Saviour, the whole Saviour, and the only Saviour there is. We had better hang on to Him.

In his experience of grace, Saul of Tarsus discovered that all the things which he had been making the ground of his hope of salvation had no value whatever in acquiring salvation. He puts them all on the loss side of the balance sheet. He wraps them all up in one bundle, and labels them "refuse". He gathers them all together, and throws them into the religious garbage can where all human works belong when it comes to trusting them for salvation. He who had scored one hundred in the Jews' religion gave himself a vote of no confidence.

Paul Discovered a Person

Now the explanation of this self-renunciation is that Saul of Tarsus discovered a Person, the Lord Jesus Christ. Hear him as he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." When Saul saw Christ, he threw everything else overboard as objects of trust for salvation. Oh, this does not mean that he ceased to be a Jew of the tribe of Benjamin, or that he gave up his belief in any of the true doctrines that were held by the Pharisees, or that he ceased to be clean and moral. But it means that he no longer depended upon them for salvation. "I have got to live right," is a fine statement from a grateful saint, but it is a dangerous and wrong statement to come from a hell-scared sinner, from one who thinks he has to live right in order to be saved. Paul did not turn against the law of God. He had no patience with Antinomianism. He said, I delight in the law of God after the inward man. Paul said as a Christian, the law is holy, and just and good. Paul tried harder than ever, after his salvation, to keep the law, but from the motive of love to Jesus Christ who had redeemed him from its curse. Paul did not of himself give up these Jewish excellencies. Who was it that caused him to give them up? That question does not even need to be raised in this audience. But ever since that day he met the Lord Jesus Christ on the Damascus road, he considered these things as loss. And he still goes on considering them as worthless as manure. His whole scheme of religion before he discovered Christ is now to him nothing better than a stinking mess. In getting to know Christ, Paul gained far more than he lost. Instantly with the loss of his own righteousness, he gained the righteousness of God which is by faith of Jesus Christ. Trapp tells us that Paul was content to part with a full sky of stars for the one Sun of Righteousness. And Chrysostom says, that when the sun shines, it is loss to sit in the light of the candle. Oh, beloved, the best bargain anybody ever made was when he renounced self for Jesus Christ, "who of God is

made unto us wisdom, and righteousness, and sanctification and redemption." But we cannot hold on to self and self-righteousness and have the righteousness of Jesus Christ. Sin and self must become obnoxious before Christ will ever become precious. This experience of grace is put in verse by one of the poets:—

Out of my bondage, sorrow, and night,
Jesus, I come! Jesus, I come!
Into Thy freedom, gladness, and light,
Jesus, I come to Thee!
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee!

Out of my shameful failure and loss,
Jesus, I come! Jesus, I come!
Into the glorious gain of Thy cross,
Jesus, I come to Thee!
Out of earth's sorrows into Thy balm,
Out of life's storm and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee!

Out of unrest and arrogant pride,
Jesus, I come! Jesus, I come!
Into Thy blessed will to abide,
Jesus, I come to Thee!
Out of myself to dwell in Thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee!

Out of the fear and dread of the tomb,
Jesus, I come! Jesus, I come!
Into the joy and light of Thy home,
Jesus, I come to Thee!
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus, I come to Thee!

Mr. Lenski thinks that Paul is only restating God's great purpose as it was actually accomplished at the time of his conversion as recorded in Acts nine. Jesus appeared to him. That is how he got to know Him. Jesus appeared to Paul in the blinding glory of heaven. That is how he got to know Him and the power of His resurrection. Jesus said, "I will shew him how great things he must suffer for my name's sake." That is how Paul got to know the fellowship of His sufferings. All through the years of his sufferings as a believer in Jesus Christ, he thought of it as having fellowship with Christ in His sufferings. And in all his sufferings, Paul had his eyes on his own resurrection. He believed Christ who had begun the good work in him would also raise him up at the last day. Oh, Paul believed and taught that there would be a resurrection of everybody, of the lost and the saved, but he was interested in the resurrection of the just. That is what he was racing for and striving after.

III.

Paul's Experience in Striving For Perfection (12-14)

Now in verses twelve to fourteen, we have Paul's experience in striving for perfection. Here he describes his conversion under the figure of an arrest. He says, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." On the road to Damascus, Christ laid hold on Paul and stopped him cold in his program of persecution. And his purpose for

Paul in arresting him was to make him perfect in the resurrection, and perfection was Paul's goal toward which he was racing and striving. But he says, I have not yet laid hold of that for which Christ laid hold of me.

Paul Makes No Claim to Sinless Perfection

The Christian life is both active and passive, God works in us; in that we are passive. We work out; in that we are active. Paul says he has not yet been made complete. God has not finished the work that He had begun in him, and he has not yet attained perfection. God's work concerning Paul is not yet finished. Paul will correct any wrong estimate that the Philippians may have had of him. In view of his sufferings and labours for Christ, the Philippians may think that he had arrived at perfection, that he was a completed saint. And so he will cut off any such thoughts as that. How ridiculous and how absurd to hear lesser men claim sinless perfection, when the revered apostle of Christ disclaims such perfection. What Paul says here and in Romans seven is sufficient to refute the claim of anybody to sinless perfection in this life. In his ninety-five theses, Luther early says that the whole Christian life is a continuous repentance. Paul was striving for perfection in the resurrection. He did not dwell upon past performances. He did not rest in past accomplishments. But he was striving for the prize of the high calling of God in Christ Jesus. This calling was of God. It was the effectual call, the call that made the gospel call successful. And this calling was in connection with Jesus Christ, and it had no connection with the external rites of Judaism. Paul did not expect his Hebrew ancestry, fleshly circumcision, religious training, moral attainments, to bring him to glory. But it was his connection with Christ. Paul lived much of the time with death at his elbow as it were. And when death comes, he will only have to wait for Christ to raise him from the dead, and the rest will be eternally glorious. This striving of the Christian is not after happiness but after holiness. Our eternal happiness will be in our holiness. We should not be seeking Paradise but perfection. When we reach perfection, that will be Paradise. Paradise apart from perfection would be like Adam and Eve in the garden after they had sinned. Paradise was no longer lovely because they had lost the moral image of God and had no delight in Him. God's Paradise is no place for anybody but a sinner perfected and made complete by the grace of God. Salvation is complete when we are conformed to the image of Christ. Our hope is the blessed hope of being like Him, and with Him,

"Just to be near the dear Lord I adore,
Will thro' the ages be glory for me."

May the Lord bless this feeble effort to glorify His Name in the delivery of this message!

"Fade, fade, each earthly joy; Jesus is mine!
Break every tender tie; Jesus is mine!
Dark is the wilderness, earth has no resting place,
Jesus alone can bless, Jesus is mine!"

"ALL THAT WILL LIVE GODLY"

The nearer a man lives to Christ, and the more truth he has, the more bitter and vile will be the things that are said against him by the enemies of God.

—D. L. Moody

News from Australia

Dr. Carl McIntire, the busy president of The International Council of Christian Churches and the able editor of "The Christian Beacon", has sent two interesting newsletters concerning the present missionary journey to Australia. Through the courtesy of "The Christian Beacon", we publish these letters in "The Gospel Witness". In this way our readers will be kept informed concerning the developments in Australia as the group from the International Council of Christian Churches seeks to inform Christians about the religious issues of the hour. Included in the I.C.C.C. delegation is Dr. H. C. Slade, the pastor of Jarvis Street Baptist Church and the chairman of the Board of Directors of "The Gospel Witness".

Letter No. 1

American Air Lines
New York to Chicago
Monday, January 23, 1956

Beloved in the Lord:

This trip is a call from our Lord. He has spoken to us. My, how thrilled and happy we are to be on our way! Call it "Australia Mission", or "Operation South Seas", or "Operation Southern Cross". Whatever name we give it, we are on our way to join the issue of these latter days for the glory of God. This is a tourist flight and we are sandwiched in tight with our bulging brief case at our feet. Dr. Kenneth R. Kinney is in front of me and has been adjusting his new camera with its telephoto lens. Dr. H. C. Slade is across the aisle and is reading my pamphlet, *Bishop Oxnam, Prophet of Mars*. The three of us are the North American Section of the International Council of Christian Churches "Truth Squad". There are eight in our team.

At LaGuardia airfield, New York, an hour ago we had a prayer meeting and said farewell. The Rev. Harland J. O'Dell, president of the American Council of Christian Churches, came to New York to see us off. The Rev. and Mrs. Charles E. Richter, my assistant pastor, and his wife, Fairy (Mrs. McIntire), and Mrs. Susie Johnston drove me up from Collingswood. Miss Ruth Trato and Miss Isabelle Fife, with her father, Mr. M. E. Fife, came up earlier to care for tickets and the press. We closed our 20th Century Reformation Hour Broadcast at 8:15 and drove immediately to New York. Dr. Slade left Toronto at 8 a.m. by air and Dr. Kinney came by night train from Johnson City. The representative of the Associated Press asked us a few questions and said he would send out a story.

If all is on schedule, on the other side of the Atlantic, Burgomaster Warnaar of Amsterdam and the Rev. R. Mazierski of London are also in the air on KLM going around the world the other way to Australia. Mazierski is the leader of the Polish Reformed Church in Exile and he will be an effective witness to the many refugees recently received into Australia.

It seems almost impossible that we should be going! God moves quickly sometimes. "The eyes of the Christian world" are to be focused on Australia, according to *Ecumenical Press Service*. It was the World Council of Churches' bid and boast to gather into its grasp all of Southeast Asia and the South Seas that stirred us to action. It was this that moved others to give. And by the grace of God we shall witness a good confession!

Two weeks ago today the decision to go was made. I wrote a letter, telling some of the I.C.C.C.'s friends and supporters of this challenge of the W.C.C. We had no money — but we believed God and made the decision to

go and started lining up our team. God led; He answered; He supplied the strength and wisdom! Nothing we have ever undertaken has received such a ready, prompt, and fulsome response. Letters came with the writers' approval. God provided the needed funds. Doors opened, and the Lord showed His power. Every rule for sending out a letter of appeal was violated. I sent just a plain, mimeographed sheet. Replies came like a flood, full of loving concern and thanks to God that someone would do something!

Kinney and Slade have both reported the gracious, loving parting from their people last night. We are three pastors — all with splendid, missionary-minded churches. We have a real sense of duty and privilege as we go on this mission, with the Lord's people praying and supporting the journey. Only great missionary churches with a vision of their world responsibility will give their pastors to this wider calling. Christ is speaking to them.

The church must put on her armour. She is valiant for her Lord. She shows her strength and glory when she puts on her beautiful garments.

* * * *

I have just had a most interesting experience. Sitting by the window is a gentleman from Trenton, N.J., 71 years of age and very talkative, and we have been engaged in a lengthy conversation which gave me a real opening to witness.

When I asked him what was his religion, he pointed to a Shriner's pin (Masonic order) on his lapel and said, "This is my religion." He insisted it was all he needed. I told him Masonry is not a religion and that one of the troubles with it was just that — it became a man's church. Then he said he was an Anglo-Catholic Episcopalian. I asked if he was saved. He did not know, though he was a good man and tried to keep the Commandments. My next question was, "If this plane should fall, where would you go?" He parried and said, "I hope to Heaven, but I don't know."

I explained that I knew and asked him if he would like to know. To this he said it was "impossible to know". I took the Word and read passage after passage — Romans 10:9 and 10, John 5:36. I quoted, "He that believeth on the Son hath everlasting life." I asked him, "If you believe, what does it say?" Quick as a flash he said, "You've got it; it means you've got it." But he objected, "It is not so easy. Some things cannot be settled so easily. We turned then to the question of sin. I asked him if his sins were forgiven. He did not know. I told him mine were fully pardoned. He looked at me and said, "You are a remarkable man." Kinney who had been listening said, "There are two remarkable men. I know all my sins are pardoned, too."

I asked him if he would not like to know his sins were forgiven, and his reply was, "That's like asking me if I would like to have a million dollars."

I could not get beyond this with him — he would jump to something else. But the witness has been left.

Across the aisle Dr. Slade has been witnessing to a lady by the window. She was a former Roman Catholic who went into Christian Science and surely is confused. He has explained Christ to her.

So in our first hours in the air our God has provided opportunities to tell others about the Lord Jesus Christ.

Our plane stopped in Chicago and the Rev. Raymond F. Hamilton, treasurer of the I.C.C.C., and Mrs. Hamilton met us. As we came off the plane a photographer

from a Chicago paper asked for a picture of the three of us. He glanced at my big brief case and said, "It looks as if you carrying lead." I said, "It's better ammunition than that."

From Chicago to Los Angeles the plane is non-stop. We all rested. Kinsey had an opportunity to tell me of the send-off his people gave him last evening. At the close of the service the chairman of the Board of Deacons came forward and asked all the official family of the church to come up front. They formed a circle with Dr. and Mrs. Kinney in the center. Dr. Paul Jackson, president of the Baptist Bible Seminary, said some words of commendation and in prayer the whole church committed the pastor and the whole I.C.C.C. team to the Lord's care and grace. This is the church sending forth the warriors in faith and love. No wonder Kinney is encouraged and so are we.

He is seated to my right and is reading from Jeremiah. He just called my attention to Jeremiah 2:11, "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit," and said, "The pagans don't change their idols, but it is always the Lord's people who change from the Lord."

Now he has just shown me Jeremiah 5:30 and 31: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

Dr. Slade also told me that on his plane from Toronto to New York the stewardess sat by him and asked him what he did. He explained. She was a Roman Catholic. He told her to remember two words — "do" and "done". With the Roman Catholics and others it is "do"; with us it is "done". Jesus paid it all! This Gospel is worth going to the ends of the earth to defend and to tell others about.

We expect a group to meet us at the Los Angeles airport. We go on tonight to Honolulu and reach there at 6.30 a.m. Tuesday. I'll try to write you along the way. Things may get to moving too fast after a while, but I'll do my best.

May our God use these letters as a personal blessing to you.

There is great joy and peace in believing! Our expectation is from the Lord.

In Christ,

CARL MCINTIRE

Letter No. 2

P.A.A.—Los Angeles to Honolulu
January 23, 1956.

Dear Friends in Christ:

"This flight will be 12 hours." With this communication the captain informs us we face strong head winds and will fly only at 10,000 feet. From Chicago to Los Angeles we were at 18,000 to 20,000 feet.

We arrived at 7.50 p.m. in Los Angeles and left at 10.30 p.m., and in the time between we enjoyed delightful fellowship with the brethren who came to encourage us on our mission. Seventy people were at the airport and we assembled in a special room for a meeting. Several reporters and photographers were on hand from the *Times*, the *Herald*, and the *Examiner*, and pictures

were taken as we came from the plane and later in the press room when the three of us — Kinney, Slade, and myself — answered questions for 20 minutes. One reporter asked us to sit in a certain seat which he called the "hot seat". The questions were direct and thorough. What communism is in the World Council of Churches? How did it get there? How could it be removed? What is modernism? When the interview ended another reporter said, "You have a point, gentlemen." We appealed always to the Bible and explained how the International Council of Christian Churches stood by the original historic position of the church and of the faith.

I saw that my first letter was placed on a returning plane with the hope that it could make this week's *Beacon* (issue of January 26). Dr. Slade wants it for THE GOSPEL WITNESS, too. (The letter did not arrive at the Camden Post Office until 2 a.m., January 25, too late for the January 26 issue.)

The brethren of the California American Council of Christian Churches arranged the meeting at the airport. We saw so many people we have known over the years. Many churches were represented — General Association of Regular Baptist Churches, Bible Presbyterian, Independent, World Fundamentalist. The Rev. Marion H. Reynolds presided as president of the California A.C.C.C. Pastor Scholes of the Calvary Baptist Tabernacle (G.A.R.B.C.), Los Angeles, led the singing — "Stand Up, Stand Up for Jesus"; and others.

Mrs. Clyde J. Kennedy had the first clippings from the Australian papers. They are good. The other side has come back with their usual line, but this does not deliver them! It is a wild charge that we have "unlimited" funds from the capitalists. All the money for this trip came from humble Christian people. Maybe the World Council of Churches' leaders think the big capitalists should back us. But our experience is that most of such are not interested in the religious struggle and can't be bothered. Yet, our battle for faith and freedom is meeting the issue of free enterprise where it faces the basic problem! Our God uses the weak, the foolish things.

It does look as though things will open up for us. Mr. Kennedy is working with a fine committee and we are eager to learn more of the plans.

Dr. Slade spoke first at the airport meeting and told of his personal experience with a modernist church and God's blessing on the I.C.C.C. He reported several new churches had applied on their own initiative to be received into the Canadian Evangelical Protestant Council. I reviewed the circumstances that led to the Australia mission and how God led and opened doors and hearts.

When we went upstairs to the meeting room after our press conference, we found the company of 70 in an upper room praying for us and the cause. I heard the most earnest petitions to God. An offering was taken to help. It amounted to \$122.42. The Lord's people are looking to Him to give victory in the "Battle of Australia".

Dr. Kinney spoke of his place on the team and the confidence he has that God will use us in Australia.

The company then went with us to the gate on the field leading to the plane. They sang my favourite, "O That Will Be Glory for Me", "Anywhere With Jesus", and "God Be With You". Dr. Marion Reynolds, Sr., led in the final intercession. These are the saints of God with love of Christ in their hearts sending on their way

servants of the Lord. They are entering into our journey and labors and are partakers of the spirit and blessing. They have a personal concern, a real part in the battle. How we thank God!

Reynolds gave me a number of his 1956 personal evangelism calendars. The 1956 calendar is on one side, the way of salvation on the other. I have given out six of them to some young men near me. Each has placed his in his wallet! God will use this witness, too.

The Rev. D. B. Boone has told us of our schedule with him tomorrow in Hawaii. He wrote: "The Lord is working. I have you brethren booked to speak at Kawaihao, the largest Hawaiian Church in the Islands. Rev. Edward Kahale is very happy for the opportunity to have you. He read the tract, 'What's the Difference?' and that did it. When I went to see him he told me that was the best piece of material I had sent him in all these years. I want my people to know what the difference is. They think there is only one council. Praise the Lord for that statement. So Tuesday evening we will be at Kawaihao, at 7:30 p.m. The subject, 'How Communism Uses the Churches.' I do hope it is all right with you. Tuesday we will spend making tapes of 15 minutes each, to be used after you are gone. IMUA will put them on KOU, and I will put them on KAIM and other stations. Todd will be here to help in any way he can. Rev. Kahale is bringing his key men in from the outside islands to hear your message. An offering will be taken to cover this and the balance goes to the I.C.C.C. Wednesday noon we are having a luncheon at the best club in Honolulu, sponsored by I.M.U.A., an organization that is fighting communism. Ex-Governor Judd is the president. The very top men in Hawaii are in the executive. They will be there. They are mainly Congregationalists and Episcopalians."

Hawaii has its own inimitable way of receiving and welcoming us. We have been there before.

Well, I'll stop for the present and join my two companions in some sleep. "He giveth his beloved sleep." We surely need it.

"Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

God bless you,

CARL MCINTIRE

AN EXAMPLE OF GIVING

The Seventh Day Adventists in Canada number only 13,170. Despite this relatively small membership, the group raised over \$1,000,000, during the past year. With their teaching we have no sympathy but for their giving we have admiration. Surely those who preach the gospel of grace should be ever more sacrificial.

A UNITED CHURCH PRAYS FOR THE DEAD?

The *McCreary Times*, a weekly newspaper published in Gladstone, Manitoba, tells of the annual meetig of the local United Church. We are informed that the names of those who had died during the year were read and that "a moment of silence was observed and a prayer said for these departed friends." We trust that this was a mistake on the part of the paper's correspondent and that the United Church has not come to the place where it offers prayer for the dead. The new Anglican Prayer Book contains such prayers in the face of Scripture.

A Precious Knowledge

Some people cannot be entrusted with very much. If they obtained some wealth, immediately the new-found riches affect their thinking and action to such an extent that they appear as changed persons. Old friends are despised or neglected, modesty and humility are replaced with boasting and pride. Likewise knowledge can have a bad effect upon small persons. The fault once more lies not with knowledge as such but rather with the possessor who knows not how to employ this new acquisition.

Let us not declare in our haste that all knowledge is to be regarded as evil for there is a knowledge that is to be cherished by every soul. This, of course, is the sure knowledge that our sins have been forgiven and that we have peace with God and the peace of God dwelling in our hearts. "Oh," declares someone, "that cannot be described as 'knowledge' for knowledge properly refers only to that of which we can be absolutely sure and we cannot be sure about such things as life after death."

Such arguments may sound plausible but they must vanish in the light of the Word of God for throughout Scripture there is a ring of certainty about the great issues of eternity. With exultant tones, the saints of God describe their assurance about the future as "knowledge". One such scripture that expresses absolute certainty about this knowledge is that utterance of Peter in his first epistle — "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19). In the mind of Peter and those whom he addressed there existed no doubt as to the fact that they had been redeemed by the blood of Jesus Christ.

Just as the blood of the Saviour is described as *precious* blood, so too this knowledge may appropriately be called *precious* knowledge. No other knowledge is so much to be desired as this. Think of it! A mortal who is destined for the grave can here and now *know* that his sins are forgiven and that he shall be for ever with the Lord. Is the thought not a staggering one? Is it any wonder that men stop in amazement and ask if it could be possible that such certainty can be vouchsafed to the sons of men? If this knowledge is possible to men then it is definitely *precious* and it is to be supremely desired.

"It's too good to be true." Perhaps this is your reaction. Or again, you may declare — "I have always been taught that it was presumption to believe that I could *know* that I was saved." Yet is it too much to believe that God, who manifests His loving kindness in the smaller matters of life, should speak with certainty about the greatest issue of life? Is it presumption to believe the Word of the living God? Is the Bible wrong in declaring that "God is not a man that he should lie nor the son of man that he should repent"?

Only an infidel would dare lay such a charge against the Lord. Yet we do so question the Most High if we persist in refusing to accept His Word when He says that absolute assurance can be our portion if we take Him at His Word. To declare that we cannot know with certainty the fact of sins forgiven is to deny what God has said.

The believer in the Lord Jesus Christ rejoices in the sweet assurance that he has been eternally saved. At the same time this knowledge need not puff him up; rather it should humble him, for his present privileged position is not due to any merit of his own. We have been redeemed by the substitutionary sacrifice of Another, who poured out His blood upon the cross as He bore in His own body the penalty of sins not His own.

Oh! precious knowledge. Reader, you may possess much knowledge but in eternity it may mock you if you do not have this knowledge that transcends all other. Rest not until you can declare with Peter that *you know* that you have been redeemed with the precious blood of Christ.

WORK, FOR THE DAY IS COMING!

A corrective for the hymn, "Work for the Night is Coming"

Work, for the day is coming,
Day in the Word foretold,
When 'mid the scenes triumphant
Longed for by saints of old,
He, who on earth a stranger
Traversed its paths of pain,
Jesus, the Prince, the Saviour,
Comes evermore to reign.

Work, for the day is coming!
Darkness will soon be gone;
Then, o'er the night of weeping,
Day without end shall dawn.
What now we sow in sadness
Then we shall reap in joy;
Hope will be changed to gladness,
Praise be our best employ.

Work, for the day is coming,
Made for the saints of light.
Off with the garments dreary,
On with the armour bright.
Soon will the strife be ended,
Finished our toils below;
Not to the dark are we tending,
But to the day we go.

Work, for the Lord is coming!
Children of light are we.
From Jesus' bright appearing
The powers of darkness flee.
Out of the mist, at his bidding,
Souls, like the dew, are born:
O'er all the East now are spreading
Tints of the rosy morn.

Work, then, the day is coming!
No time for sighing now.
Harps for the hands that were drooping,
Wreaths for the victor's brow
Now morning light is breaking,
Day dawns in every land,
Night shades beset us no longer,
Jesus, our Lord, is at hand.

—BASIL MANLY

—Southern Baptist Theological Seminary,
Louisville, Kentucky, U.S.A.

THOUGHTS ON THEOLOGICAL TRAINING

What is the purpose of a theological training? Surely, it is to train for the work of the Lord young men who have been called to labour in the harvest fields of the world. If such a course does not have this result, regardless of the other accompanying benefits that it might bring, it cannot be described as other than a failure.

It is to be feared that much of modern theological training is futile. Young men are trained in subjects that have no real value and certainly no practical use. They are trained to speak in such an abstract way that no inquirer could possibly see the way of salvation. No one can deny that many of these persons have certain signs of learning and they may be public relations experts but by no stretch of the imagination can they be called prophets of God.

It is said of the old Methodist circuit riders that they required only a Bible and a text — "Behold the Lamb of God, which taketh away the sin of the world." Thus armed, they set out to do exploits for God. Whatever quarrel we may have with some parts of their theology and with minor matters, we cannot but stand back and marvel at the way in which the Lord used them to win thousands of souls.

A preacher should acquire all the knowledge possible provided such knowledge is put in subservience to Christ and serves some spiritual end. If we had to choose, however, between the unlettered circuit rider who preached Christ and the preacher who seeks to adorn the cross of Christ with oratorical flowers and vain philosophy, we would wish for the circuit rider every time.

Those who contemplate the work of the Lord, however, do feel a real need for sound, Scriptural, evangelical training. In the midst of the present confusion, there is a theological school that does provide such training. Toronto Baptist Seminary is dedicated to the task of instructing young men and women that they might go out and labour for the Master. The training is practical, scholarly and spiritual. This land cries for real prophets. If any hear the call of God, we would commend this school to their attention. For further details write The Registrar, 337 Jarvis St., Toronto 2, Ontario.

Bible School Lesson Outline

Vol. 20 First Quarter Lesson 7 February 12, 1956

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

THE PARABLE OF THE SOWER

Lesson Text: Luke 8:4-15.

Golden Text: "But that on good ground are they, which is an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—Luke 8:15.

Parallel Passages: Matt. 13:3-23; Mark 4:14-20.

Our Lord frequently made reference to things in nature to illustrate His messages. In this instance, however, He used the parable as a formal method of instruction, stating the truth in narrative form. His reasons for doing so are stated in verses nine and ten. His hearers varied in their capacity to understand spiritual truth. The disciples and earnest seekers would be instructed by the parables, whereas the superficial and trifling among His audience would not see the point. Each person would receive the amount of truth for which his heart was prepared. Those who consistently and persistently refuse to obey the truth lose the capacity to receive it (2 Thess. 2:8-12). Insensibility to the truth is

the natural result of obstinacy, and it is also the Divine judgment for such an attitude (Exod. 7:13, 14; Isa. 6:9, 10; Rom. 9:17, 18). The parables revealed the truth to the disciples, but concealed it from the hostile multitude. A parable is an earthly story with a heavenly meaning.

The parable of the sower outlines the general principles which pertain to the distribution of the message of the Kingdom of God. The meaning of the parable of the sower is explained by Christ Himself. The sower represents Christ, the Son of man, who, even then was engaged in scattering abroad the seed, the Word of God, in the field, which represents the world. The followers of Christ are to continue His blessed ministry (Mark 16:19, 20; Acts 1:8). Let us be faithful in dispensing our stewardship by broadcasting the Word of God far and wide, as we have opportunity (Isa. 32:20; 2 Tim. 4:2; 1 Pet. 4:10).

The effectiveness of the Word depends not merely upon the faithfulness of the teacher, but also upon the attitude of the listener. Only one-fourth of the seed sown was fruitful, and even then, there were degrees of fruitfulness (Matt. 13:23).

The four classes of hearers are described by the four kinds of ground. The seed sown by the wayside, the hard path trampled by many feet, can find no place to take root. It rests upon the hard surface for a short time, only to be snatched away by the birds. So does the callous one hear the Word without understanding it. He receives not the truth in the love of it; it finds no lodgement in his heart and is quickly snatched away by Satan, called the prince of the powers of the air (Eph. 2:2), whose emissaries are here represented by the birds.

The superficial hearer is compared to the rocky ground with little soil, where plants exhibit rapid growth of tops, but no roots to supply moisture or strength. He makes an

outward show of receiving the Word with joy, but he has no strong foundation of character upon which the truth may rest (Luke 12:34). He cannot endure the tests of tribulation and persecution for the Word's sake; he is easily dislodged from his position (Eph. 4:14). The life must be established upon the Rock Christ Jesus, not among the rocks (Matt. 7:24-29).

The hearts of some are pre-occupied, like the ground already thick with thorns which choke all other plants. The cares of this life, its deceitful riches, its pleasures and lusts, leave no room for spiritual interests (Luke 14:18-20; 21; 34).

Those seeds which fell on good, prepared soil produce plants and fruit (Acts 16:14). Those of honest and good heart listen to the Word (Rev. 2:29), hold it fast (2 Tim. 1:13), profit by it (Jas. 1:22) and patiently wait for it to come to fruition to the glory of God (John 15:5, 8; Gal. 6:9).

The parable of the sower emphasizes the importance of sowing the seed of the Word of God. The workman of God must sow the seed faithfully, regardless of personal desires or intense opposition or manifold difficulties (Psa. 126:5, 6; Eccl. 11:4), believing strongly in the efficacy of the Word to bring forth results (Isa. 55:11; Matt. 13:31, 32; 1 Pet. 1:23), and depending upon the Holy Spirit to prepare the ground, water the seed and grant the increase (1 Cor. 3:6-8). The hearers are responsible for what they hear (Mark 4:24) and how they hear. (Luke 8:18).

Daily Bible Readings

Feb. 5—Speaking in Parables	Matt. 13:10-17
Feb. 6—Sowing at All Times	Isa. 32
Feb. 7—Sowing in All Weathers	Eccl. 11
Feb. 8—Sowing in Tears	Psalms 126
Feb. 9—Sowing in Faith	Isa. 55
Feb. 10—Waiting in Patience	Jas. 5:1-8
Feb. 11—Reaping in Due Time	Gal. 6:1-10

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