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MINISTERIAL DOUBLE TALK

EACH Sunday over a local radio station, Rev. Gordon C. Smyth, B.A., conducts a short program, "Sunday Morning Devotions" (CKEY Toronto, at 10.30 A.M.). Mr. Smyth, the minister of Yonge Street United Church, probably has a large listening audience at that choice hour. What a marvelous opportunity to present the gospel to his hearers! A recent broadcast has been drawn to our attention, however, and we must confess our disappointment on reading its contents.

In dealing with the account of the healing of the man sick of the palsy (Mark 2), Mr. Smyth presents a rather startling and unbiblical description and definition of a miracle. Here is how he describes this act of healing:

Observe first the act of healing itself. Call it a miracle, if you want to. So it used to be called. So it may still be called. This story is an illustration of a number of the wonderful or miraculous activities of the Son of God. Thus, it is instructive in what it tells us. You know; certain people read an account like this in the New Testament. No explanation of the remarkable cure of the man is put down there in print. Perhaps the readers become cynical about the truthfulness of what they read. Perhaps they go farther in their reaction, coming to the conclusion that the Bible is not reliable.

Fortunately, you and I are helped, if we are willing to put on the glasses of science and look out through these lens at what we read. It is reassuring to note what light modern learning throws upon the technique of the Master. For instance, the following entry appears in the diary of a distinguished doctor. According to his own book of case-histories, this medical man was once called to the home of a lady who had quarrelled, in a most violent fashion, with her cook. (Of course, nobody listening in this morning would do that!) She was seized by paralysis... But, listen to what the physician put in his diary. "I found the patient in bed, very much disturbed by what had happened. She was incapable of making the slightest movement. Sensibility to a prick had ceased over the whole surface of the lower extremities. While I made the examination, the patient asked me: 'Is it serious?' 'Serious? Not in the least; it is only a nervous weakness brought on by emotion. In three days you will be on your feet!' Then, taking her relatives to one side, I took care to say to them: 'You have heard that I have said she will be cured in three days; I could have said three weeks, three months or more, for I have seen similar circumstances last for years. It all depends upon the idea that the patient gets into her head. Take care, then, to take it for granted that the patient will be cured within the fixed time. Do not make believe to believe it; that will not do — all of you believe it!' Without any further treatment the patient was cured and walked on the third day." Now, it seems to me,

something similar happened in the case of a man of Capernaum who was brought to Jesus.

Surely, it does not lessen our estimate of the Son of God to interpret this miracle of healing thus? On the contrary, does it not greatly enhance His reputation? Imagine! Nineteen hundred years ago our Lord perfected methods of mending the broken lives of men and women; methods which long centuries later science is only beginning to understand. Further, what has been our view of a miracle anyhow? The dictionary defines the word as a "remarkable occurrence", no more, or no less. A miracle is not an act which must be forever inexplicable. It is quite a natural act, that is, when the laws governing it are found out. Why much of what you and I take for granted — the radio and electric light — would appear just as miraculous to the disciples of Jesus Christ as much of what they saw the Master do appears to be miraculous to us. God would not be God, if He were to shut up a logical explanation of His truths, time without end. And I cannot help mentioning what our Lord declared before the close of His earthly ministry, "Truly, I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father."

Probably this Capernaum case was a form of paralysis resulting from a guilt complex. Look at the circumstances as follows. The patient was in his late teens or early twenties; at the stage of life when some young people play fast and loose with their morals. This youth may have fallen into degrading practices secretly. Then, his conscience began to function. His home training began to stir within him. His "better self" began to rebuke him. Suddenly, one day a powerful wave of shame and fear swept over him. He collapsed and lay there paralyzed, to the amazement and concern of all who knew him — until the Great Physician of us all looked into his eyes, probing to the depths of his pathetic story. The very love of God, with all love's healing power, reached out to that youth outstretched upon a bed of hell, "My son, your sins are forgiven." Who could doubt words from such lips, the lips of the Son of God, our Saviour Christ Jesus? This time a blessed wave of liberation swept over the youth. It penetrated to the centre of his being. Why, the functional paralysis disappeared as promptly as it had come. "Rise, take up your pallet, and go home," urged Christ to cinch His cure. There must be no delay. There must be no time for doubt or question. The young man got weakly to his feet. Speechless before his good fortune, he moved off with his companions without a word to say. As for the audience, they were all amazed, and glorified God, saying, "We never saw anything like this!"

—From mimeographed address, "The God Who Dared To Be a Man", delivered Sunday, February 7, 1956.

What a concept of the Lord Jesus Christ! Is He merely a twentieth century psycho-analyst who appeared before His time? Yes, and what a shallow, inadequate and false

definition of a miracle. The radio preacher declares that "the dictionary defines the word (i.e. miracle) as a 'remarkable occurrence'." We wonder what vest pocket dictionary gives this as the definition of a miracle. We have always been led to believe that these "modern scholars" sought the very best authorities with which to vanquish those of us who are "obscurantists" and "fundamentalists". It is generally conceded that the fourteen volume Oxford Dictionary is the standard reference work. Here is its definition of a miracle:—

1. A marvellous event occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency, and must therefore be ascribed to the special intervention of the Deity or of some supernatural being; chiefly, an act (e.g. of healing) exhibiting control over the laws of nature, and serving as evidence that the agent is either divine or is specially favoured by God.
2. trans. in various senses, esp. as applied hyperbolically to an achievement seemingly beyond human power, or an occurrence so marvellous as to appear supernatural.
 - b. Phrase, To a miracle: so well or successfully as to seem miraculous: marvellously well.
 - c. concr. A wonderful object, a marvel; a person or thing of more than natural excellence; a surpassing example of some quality.
3. A miraculous story; a legend. Obs.

We would suggest that Mr. Smyth discard the paper back, dime store dictionary, which gives such a definition of miracle as that which he proposes and that he either accept the Biblical understanding of the term or else openly deny that Jesus Christ performed miracles.

We have a further suggestion. The late Editor of THE GOSPEL WITNESS once declared that we needed a "rescue mission for fallen words". How true! Words, like people, sometimes fall upon bad days and bad company and so are emptied of all their worth and meaning. So many good, substantial Biblical words thus need to be rescued from the hands of modern theological manipulators — words such as miracle, the Virgin Birth, inspiration, regeneration, resurrection, hell, etc. Such a noble work would force those who denied the Bible to coin their own words to express their unbelief and thus Christians would not be bothered by double talk.

When Thanksgiving is Sin!

TRUE thanksgiving and praise to God is never sinful but rather is the mark of heart devotion. With the psalmist, every believer would do well to remind himself continually — "Let us come before his face with thanksgiving". While *true* thanksgiving from the heart is never sinful, there is a type of lip offering that the child of God must avoid at all cost.

Whenever our "thanksgiving" to God is in reality a thinly veiled form of boasting and an evidence of pride, then it can be described only as sinful. It is possible to come before the Lord and to believe that we are praising Him as we thank Him for our imagined or real spiritual advancement and the peculiar privileges which He has graciously granted unto us. Surely we should praise Him for those benefits which He is pleased to bestow upon us but is not our emphasis frequently upon our own supposed spiritual superiority rather than upon *praise to Him*? In short, is such "thanksgiving" not a subtle form of boasting?

Not only can this be true in the case of individuals but

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it may also apply in the life of churches. Those churches which have had the privilege of a godly heritage and peculiar blessing have much for which they can truly thank God. Let the emphasis, however, be correctly placed — not in boasting of spiritual privilege but in a humble dependence upon the Lord which is a better mark of real thanksgiving.

How much of our thanksgiving is really like that of the proud, boastful Pharisee. "God, I thank thee, that I am not as other men are . . ." Of such "prayers" and "thanksgiving", the Word of God declares very significantly — "The Pharisee stood and thus prayed *with himself* . . ." His voice never went beyond the ceiling of the temple but simply echoed and re-echoed in his own small soul. Note that the Lord Jesus Christ never denied that the Pharisee was all that he claimed to be! Probably he was not guilty of the sins which he so proudly enumerated as the common frailties of lesser men but still his "thanksgiving" was sin and no other word can better describe it.

If we, as individuals and churches, desire to be used of the Lord, we cannot engage in such pride and boasting. By all means let our voices rise in genuine thanksgiving coupled with a real, heart-felt sense of our absolute dependence upon God. Otherwise we shall be resting upon past glories and be disqualified for present service.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.

—C. H. SPURGEON

The Jarvis Street Pulpit

What is Jesus Doing in Heaven Now?

A Sermon By Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 26th, 1926

(Stenographically Reported)

"This man, because he continueth ever, hath an unchangeable priesthood.
"Wherefore he is able to save them to the uttermost that come unto God by him,
seeing he ever liveth to make intercession for them."—Hebrews 7:24, 25.

WE WORSHIP this evening a living Christ! He was crucified, buried, and raised again from the dead, and ascended into heaven and the world saw him no more. And we have read this evening that He is now engaged in the exercise of His office as our great and glorious High Priest. He has entered into heaven itself, there "to appear in the presence of God for us". Some time ago a certain professor made a confession of faith and concluded his statement of belief respecting Jesus Christ with these words, "I believe that Jesus ever liveth to be the inspiration of all of His followers." And the great majority of people, I fancy, supposed he had quoted Scripture — it sounded like Scripture. And, of course, it is true that Jesus Christ is the inspiration of His followers: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." To the believer Jesus is an inspiration: "Christ also suffered for us, leaving us an example, that ye should follow his steps." But that is only a half truth. The great central fact of the gospel is that Jesus Christ is our High Priest, and that in heaven He is now exercising the office of the priesthood, "seeing he ever liveth to make intercession for them" — for His followers.

We have, then, between God and man a Mediator whose office changes not. We read in the Old Testament of kings who, during the priesthood of certain men, walked in the ways of the Lord but when their spiritual leaders died, they declined from the Lord's way. Now these priests were many, our context tells us, and "were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood". Jesus Christ is, first of all, our great High Priest; He has entered into heaven itself with His own blood there "to appear in the presence of God for us". Because we have a living High Priest we are told that He is able to save "to the uttermost" all that come unto God by Him.

I.

NOW JESUS CHRIST IS ABLE TO SAVE.

So, then, the eternal salvation of all believers is secured by the perpetual priesthood of our Lord Jesus Christ — "he is able also to save". I want to bring that message to every troubled and tried soul this evening, that Jesus Christ is able to save. He does not come merely to teach — though He is a Teacher — nor to set before us an example — though I have said that He is that! His great work, the work for which He came to die, and for which He now lives, is the saving of men. Do you need salva-

tion? Is there anything in your life from which you need to be saved? Have you any consciousness of sin and its power? Are you failing in the realization even of your own ideals? Is it true respecting you that you have "sinned and come short of the glory of God"? It must be true, for that is true of all of us. Because it is true, we all need salvation. We need to be saved individually, we need a new nature, a new power in our lives; we need to be brought into a new relationship to God.

He is not a mere human saviour, He is vastly more than man. Oh, does it matter whether Jesus was virgin-born? Does it matter whether He was begotten of the Holy Ghost? Does it matter whether He did actually cast out demons? Is it really of any consequence to us at all whether He did actually call the dead to life? Did He still the tempest? Is the record of His supernatural ministry true? Is He more than a man? Is He God? I think your heart has answered every question in the affirmative and you know very well that you need someone who is "able to save". And so He proclaimed that simple truth that there is power in Him: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches"; "All things were made by him; and without him was not any thing made that was made"; "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." It is absolutely essential, if we are to have any foundation for the feet of faith to stand upon, if we are to have a grain of trust, it is absolutely essential that we should clearly apprehend the truth that in trusting Jesus Christ we are not trusting a man, but we are trusting God. He is able — I do not care how great a sinner you are, or how old a sinner, it does not matter what the particular weakness, or what your peculiar sin, what your temptation may be, though you live in circumstances as difficult as Lot in that wicked city of the plains, or as Noah when iniquity had ripened for punishment, no matter who you are, what you are, what your besetment, I declare to you that He Who made you in the beginning, can make you over again, that He, in Whose hand the power of omnipotence resides, and by Whose word the worlds were called into being, is able to save.

"He is able to save them to the uttermost" — that means, not from the uttermost; that is true, He can lift us from the deepest pit, He can deliver us from the miry

clay, He can break every chain that binds, He can save a man from the very brink of hell itself when the fires of hell are already kindled in his nature, no matter how deeply sunken in sin, He is able to save. But the text has a forward reach, it stretches the great arms of its meaning beyond the boundaries of time into the immeasurable eternities of the future and it says that He, this living Saviour, is able to save to the uttermost. That means, of course, He is able to save you to-day, He is able to save you to-morrow, He is able to save you next year, and twenty years hence, and through all the pilgrimage of time. Though you should live to be as old as Methuselah, He is able to save to the uttermost, forevermore, completely, every part of you: your spirit, your soul — or your mind with all its faculties — your affections, your judgment, your reason, your conscience, your will, all there is of you in the realm of the mind may be touched and quickened by the divine Spirit. And He is able to save even the body, for by and by He is coming back again and we shall have perfected bodies. He is able to save all there is of us, completely, leaving nothing out. His salvation is for the whole man, spirit, soul, and body; and He can save us to the uttermost — forevermore.

That is the gospel. It is no experiment to trust Christ, you are not asked to put Him on probation, to subject His promises to trial. This is the declaration of a sovereign God, this Jesus can begin a work of salvation in you, and carry it on for ever.

II.

(WELL NOW, HOW AND WHY? "Seeing he ever liveth to make intercession for them." Our salvation is wrapped up in Christ, there is no salvation apart from Christ. When He died, we died in Him; When He was raised from the dead, we shared the power of His resurrection; now that He lives for ever in the presence of God, because He lives we shall live also. The salvation which God gives is commensurate with the endless life, the indissoluble life, the eternal life that is in God Himself. "He ever liveth to make intercession for them." It means this, that our great High Priest has now entered into the Holy Place in our behalf. As our Mediator, and our Advocate, He pleads our cause before the throne of God, He has gone to the Supreme Court to plead our cause. Suppose some man has had a case at law. He has employed able counsel to conduct his case, and he loses it; but his counsel appeals it, and it is carried to another court, and then to another, and then to another, and at last he takes his appeal to the supreme court of the Empire, to the Privy Council. Then he says, "I must have the ablest counsel in the land to represent me in that court of final appeal, for if I lose my case there I lose it everywhere." And so he gathers all his forces together and makes one last great effort to have the ablest legal representative in the supreme court to plead his case. Well, my friends, that is the gospel. Our Lord Jesus comes to poor bankrupt sinners and undertakes to plead our cause before the throne of Heaven: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And He has gone into heaven itself, there "to appear in the presence of God for us."

Well, but what is the evidence when He gets there? The man whose case I have supposed provides his counsel with all the material, that he may argue his case before his judges. He produces the evidence, he calls his wit-

nesses, and carries it all into court. Now that Jesus has gone into heaven itself to appear for us, what can He possibly say in our behalf? What extenuating circumstances can He plead, what justification for your sin and mine can our great Advocate offer in the presence of the Holy one? Someone will say, "I have not a very good chance. In youth I had more than my share of temptation, the world was very unkind to me." "My parents", perhaps someone will say, "were not Christians; I have not had the advantages of an early training such as some had; and I am what I am because of my circumstances, because of my environment." And the fact is, you know that is not true. And you know it would be useless to ask Him to make any such defense in your behalf before the Throne. He does not do it, He does not attempt it. He goes before the Throne, first of all, to enter a plea of "guilty" in your behalf. Your Counsellor, your great High Priest before heaven's White Throne, will enter a plea of guilty. He knows that you are guilty, and until you are ready to acknowledge that you are guilty, you can never have Jesus Christ as your Advocate. Listen: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Oh but," you say, "I have not sinned. I am a member of the church, I pay my dues, I am a respectable member of society." Very well, my friend, you will have to plead your own case for the Lord Jesus will never undertake it. If you are ready to say, "I have sinned; I have no plea; I have no justification; I cannot plead any circumstances, or my hereditary taint, or anything of the kind — all that I can say is that I am guilty — I am guilty — I am a sinner." "Very well, then," says the Lord Jesus, "I will be your Advocate. If that is your plea I will take that plea of 'guilty' up to the throne of God, and I will enter it in your behalf."

"Oh, that will be a hard case for us, to have the greatest Advocate in all the universe plead 'guilty' in our behalf!" Oh no; we read: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered at once into the holy place, having obtained eternal redemption for us." What is His own blood? "The life of the flesh is in the blood." The blood is the life of the flesh in solution. What did the blood of Jesus Christ represent? It represented the life of Christ, His sinless life, His absolutely perfect life. He entered into heaven itself with His own blood saying, "I plead guilty in behalf of My client. Under the law we have no justification to plead, except this, that I have paid his debts. I come with My own blood, representative of My life, the life of God Himself, the life that I laid down because no man could take it from me, and I took it again." And so our great High Priest pleads His own blood in the presence of God.

Now do you wonder why some of us object to that half-way gospel which represents Jesus as merely the "inspiration" of His followers? I drove through Kingston last week, and we passed not far from a place where there was a great company of men whom, I have no doubt, would be glad to follow anyone into freedom. But they are behind stone walls, held fast within iron bars and the Law keeps guard at the gates, and the watchmen walk with loaded muskets on the wall. The Law says, "There is no escape; there is no liberation for the prisoner; the debt must be paid." What is the use of send-

ing to prisoners like that, and saying, "We offer you the example of the noblest Man that ever lived"! I think they would say, "Let us out of prison and we will see if we can follow Him; but it is no use offering that to us while we are bound with chains and confined within iron bars." And that kind of gospel which sets up the character, the example, of Jesus before poor lost men under the condemnation of God's broken law, yet offers no expiation for their guilt, no way of deliverance from their sin — I say, that gospel is not a gospel at all. It is mockery to urge men to follow such an Example, when what they need first of all is a Priest Who can and will pay their debt, and enter a plea in their behalf before the Judge of all the earth. And that is exactly what Jesus Christ came to do, in heaven He pleads the merit of His own blood.

What a wonderful Sacrifice that was! All through the centuries there was a remembrance of sin. Every year the high priest went into the holy place "not without blood, which he offered for himself, and for the errors of the people". But we are told that Jesus offered only one sacrifice, He did not offer another. I remember a certain distinguished gentleman coming here during the war. He was offered to me as a pulpit supply on Saturday, and was said to have a great message. (I will not mention his name, but it is a name known around the world). He stood in this pulpit and preached salvation through the sacrifice of the soldiers on the battle field. I recall his exact words: "I will take my chances on the eternal future of a man who dies doing his duty." And when he had sat down, before I closed the service I quoted this Scripture: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Oh, my brethren and sisters, that one Sacrifice of infinite value has made every other sacrifice superfluous.

What if someone — I know you will have to stretch your imagination even to think of it — but what if someone were to offer to bestow upon you a gift whose value was reckoned in terms of millions of dollars, a large estate, a great mansion thronged with servants, elaborately furnished, ringing with music, in a country where the climate was perfect, and where there was no night, and no tears, and no death — if that were possible, and someone should say to you, "I will give you all that and furthermore, I have found the elixir of life, and you will not only have an eternal inheritance, but eternal life to enjoy it, in the most glorious climate in the universe. This estate cost millions, but I offer it to you as a free gift." And when he does that, you take out your little purse and say, "I think I have twenty-five cents, won't you let me pay for it?" How absurd, how utterly absurd! And then, if, when you examine the twenty-five cent piece, you found it was a counterfeit, it was not even twenty-five cents, and it would not pass at the bank — yet you stand up proudly and say, "Now, I am going to pay my way. There it is." That is the folly of men who preach salvation by works. You have not even the twenty-five cents, and if you had, it is worth nothing in Heaven's bank: earth's currency is so corrupted and debased, and the whole kingdom of man's soul is utterly bankrupt. You have nothing to pay, —

"Jesus paid it all —
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow."

The meaning of this text is that day by day through all the years He offers His blood as the blood of a fresh-killed sacrifice, as though Calvary took place to-day — always there, always there, saying, "Deliver him from going down to the pit: I have found a ransom!"

In some of our colleges we have endowments. We go back in the charter and read what some man had put into that charter. He said, "I have a million dollars or so which I am going to leave to the cause of Christian Education; and I am going to safeguard it as much as I possibly can. Therefore I have written into the charter of that institution certain conditions stipulating what that money is used for, what it is to be employed to teach." After a while that donor dies, and in a very little while he is almost forgotten. Certain trustees have the money, and they say, "Well, times have changed, we are not going to be ruled by a dead hand. He is not living to speak, others will speak for him." But here is my illustration: our Lord Jesus invested all that He had, even to the last drop of His blood. If I may reverently say so, He exhausted Heaven's exchequer to pay what you and I owed. He went into the grave and came out of the grave and before He went home to glory He showed His disciples His hands and His side. He said, "These marks will identify Me." To unbelieving Thomas He said, "Come on, Thomas. I know what you said last week. Come and put your finger into the print of the nail, and thrust your hand into my side here, and be not faithless but believing. I am the same Jesus. I went to the cross. It was I Who bowed My head as I cried, "It is finished" — it is all paid. And here is the proof of it. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

And then do you know what happened? One day out on the Mount of Olives He spread abroad those wounded hands in parting benediction and even as He blessed them, suspending the law of gravitation by His almighty power, He ascended until a cloud received Him out of their sight. He carried that crucified body — may I reverently say so, the receipt for the payment of the price — right into the presence of God. And there He appears and says, "This is the proof of it. I paid it." And when in vision John sees those wondrous days which are yet to be, in heaven in the midst of the four and twenty elders, and the four living creatures, he saw the Lamb as it had been slain — why, my friends, we are for ever united with the Crucified. No one can challenge our right to be there, though the challenge came from hell itself, or from earth. Our great High Priest lives, He lives to plead the merit of His own blood, and to see of the travail of His soul until He is satisfied. When we have been a million years in heaven — oh, hear me! — when we have been a million years in the presence of God, having enjoyed that complete redemption, we shall be as much dependent upon the precious blood of Christ as we are to-day. By virtue of that great Sacrifice our sins are removed, and we shall be at last without fault before the throne of God.

III.

WILL YOU TRUST HIM? Salvation is not subscription to a creed merely, although I have nothing to say against creeds; salvation is not belief of the Bible merely, for one may say he believes the Bible in an intellectual way, and never be saved: *salvation is dependent upon a complete abandonment of the soul to Jesus Christ as a living*

Saviour. It is ceasing to plead for ourselves, doing just as the prisoner does in the courts. He sits there and never says a word; but his advocate appears in his behalf, and the prisoner is absolutely silent. And so before the throne of God, the Lord Jesus is as much our Substitute and Representative as He was upon the cross. He never lost a case, He "ever liveth to make intercession for us." If you come to Him to-night, if you put your trust in Him, your sins will be washed away; and if, ere you close your eyes, you bow before Him in prayer, your prayer will go up in the name of Jesus, and if you live to be an old man, or an old woman, right to the very end, you will have nothing to plead but the name of Jesus. Prayer after prayer ascends, and He takes it and perfumes it with His own merit and presents it to God, — and the answer comes. Oh, shall we trust Him to-night? Shall we commit our case to the living Saviour? Put yourself into His hands, and then rest upon the promise of the everlasting covenant.

That is what Jesus is doing in heaven to-day, praying for you and for me.

Let us bow in prayer:

O Lord our God, hast Thou spoken by Thy Spirit to any one here? Is there someone here who has tried a thousand times and failed? Is there someone who has sought help in his friends, or his minister, or in his priest, or in the church, only to find that his trust has been misplaced, and that he has received no saving power? Will thou turn our eyes away from all that is human, all that is of earth, and help us to look with the eyes of faith to Jesus Christ, "the Lamb of God, which taketh away the sin of the world." Hear us in this, and may many be saved to-night. And if some hearts are even now praying, "Lord, save me," let them rest upon Thy promise that "whosoever shall call on the name of the Lord shall be saved." We ask it in Jesus' name, Amen.

Book Review

EXPOSITION OF ROMANS. By Robert Haldane (1764-1842). Third Volume. Sovereign Grace Book Club, 413 S. E. First Street, Evansville, Ind. Price \$2.00.

Anyone who wishes to revel in the eighth of Romans (and what saint does not?) will find much profit in reading Robert Haldane in his exhaustive treatment of this glorious portion of Holy Writ.

Mr. Jay Green, owner and manager of the Sovereign Grace Book Club, is in the process of republishing Haldane on Romans in five volumes of approximately 160 pages each. The third volume is now ready for distribution and contains the exposition of the eighth chapter and also Haldane's discussion of the Sabbath.

This reviewer has owned a copy of Haldane for many years and has regarded it as the greatest work ever done on this blessed epistle. His treatment of the eighth chapter is par excellence. These books are well printed and attractively bound in cloth. The price is \$2.00 per volume or \$7.50 for the set of five when ordered together.

—C. D. COLE

MY COVENANT DOLLAR-A-MONTH CLUB

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

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Address

FOLLY OF DELAY ILLUSTRATED

A certain man had a long journey before him, which must needs be made in one day; for it would be impossible for him to journey a mile in that country after nightfall, neither was there any place wherein he could lodge on the road. He knew right well that this journey was appointed him, and that it was his duty to perform it; and, moreover, he told his best friends that he was fully determined to set out thereon; but he thought the matter was easier than they seemed to imagine. In his stable there was a fine stud of strong and swift horses suitable for the road, and a carriage stood ready for his riding. The traveller did not set out in the early morning, for he said that there was time enough. Meanwhile, by a certain custom of the country, two of his best horses were taken for the king's service, and this caused the traveller to look about him; but he soon quieted down, sat down to his dishes and his cups, and cried, "What's the good of haste?" While thus engaged, more of his horses were lost, or stolen, or else they strayed, and had he then set out and kept well to his journey, he had scarce the means left to accomplish it. Still he waited with his boon companions till one way or another his horses were gone, and he had nothing left to ride upon but a single wretched jade. Then he made much ado about setting out, and meant to fly along the road at a great rate; only it so happened that while he was resolving the sun went down, and he never reached the place where he would have been rewarded with honour and profit.

The explanation of the riddle is easy. A man in his early days, with his best years before him, is so foolish as to put off the concerns of his soul till he is older. Years follow years, and yet he delays — delays even when his last, worn, and feeble age is all that remains to him, and death comes before it is welcome. Alas, that men should think to perform the most important business of all at a time when all their powers and faculties are failing! God's service requires all our abilities in the prime of their strength, and it is wicked as well as foolish to put Him off with our leavings, and endeavour to reach heaven on a worn-out steed at the rag-end of the day.

—C. H. SPURGEON

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Baptist Advance in the United States Contrasted with Canadian Baptist Scene

IN CANADA the Baptists did not experience rapid or extensive growth. . . . So declares Dr. J. R. Mutchmore, the executive secretary of the United Church's Board of Evangelism and Social Service, in his recent booklet, "The Christian Gospel and its Witness," (published by *Tidings*, Nashville, Tennessee). As the writer of this present article read Dr. Mutchmore's statement, his first reaction was one of resentment that such an opinion should be expressed by the United Church official. More thought, however, causes us to examine the facts in order to determine the truthfulness of this assertion. Such examination must force one to conclude that Dr. Mutchmore is absolutely correct in his observation and that he could have said much more about the low numerical standing of Baptists in Canada.

Today the Baptists of all shades and stripes make up less than four per cent of the Canadian population, according to the census of 1951. Less than four persons of every one hundred belong to Baptist churches in even some loose connection! For ourselves, we are humbled at the thought that we have made such a small impact upon the Canadian people. On the one hand those of us who are evangelical Baptists are persuaded that the Baptist position is the New Testament position but on the other hand, we have done so little to propagate the gospel that we represent less than four per cent of this land's population.

It is futile and misleading for us to make excuses for such a situation. How easy it is to find such excuses! For instance, someone may stoutly declare that while the Baptists are so few in number, they have made a greater impact than the numbers would indicate. The same statement could be made by the Jehovah Witnesses with much more foundation in fact; indeed any relatively small group could lay such a claim. Or again, perhaps someone might declare that our influence has been great upon other religious groups and hence there has been a leavening effect upon them. So what? The apostles would never have been satisfied with such a loose procedure which did not establish churches that the gospel might be preached for years to come.

Then, again, this situation with regard to the Baptists in Canada stands in such sharp contrast with the phenomenal spread of Baptist churches in the United States. These two lands with their undefended common border, lie side by side, have a common language and share to a large degree a common heritage. In one of them (the United States), however, the Baptists have become a major factor in the religious life and stand today as the largest of the non-Roman denominations while here in Canada, the Baptists are a poor fourth among the non-Roman denominations.

At this point some dear soul will object that the success of the gospel and the blessing of the Lord cannot be determined by numbers. Not entirely! but numbers are certainly indicative of the impact which a group has made upon a country. Or again, someone will declare that a percentage of those who claimed to be Baptists in

the United States are not really Baptists or Christians. Perhaps. Probably also an equal or greater percentage of Canadians who so denominate themselves are neither Baptists nor Christians.

To read of the uphill climb of our Baptist brethren in the United States is to feel that one lives again in the day of the apostles. At the time of the American Revolution toward the end of the eighteenth century they were few in number compared with the Episcopalians (Anglicans), the Congregationalists or the Presbyterians. These three denominations appealed more to those who desired a strong, tightly-knit organization and a more formal religion. No historian of one hundred and fifty years ago would have dared to predict that the Baptists today would be more in number than the Anglicans, the Congregationalists and the Presbyterians combined! Yet such is the case.

How is this growth to be explained? That the blessing of the Lord rested upon these early servants of the Lord is obvious but, we ask, what are the more tangible factors that explain this conquest? It is impossible to explain this rapid, onward march of the Baptists in the early days apart from the fact that they were possessed with a conviction as to what was God's message and what was God's way of propagating that message. Possessed with this simple but profound conviction, they went forth in the power of the Holy Spirit, expecting to see God honour those who honoured Him. Such implicit faith in God carried them across a land for the sake of the gospel.

In other words, these Baptists were determined to be Baptists! This statement may seem to be commonplace and someone may inquire — "Aren't most Baptists determined to be Baptists?" Our little observation prompts us to conclude that too many Canadian Baptist churches (evangelical as well as modernist) are Baptist only in name. We cannot expect to see flourishing churches and a solid, daring advance until we resolve that we shall be Baptists for the simple reason that the historic Baptist position is the New Testament position. The present tendency for a church building to have a Baptist signboard on the outside and anything and everything inside would never have won the advancing American frontier for New Testament Christianity.

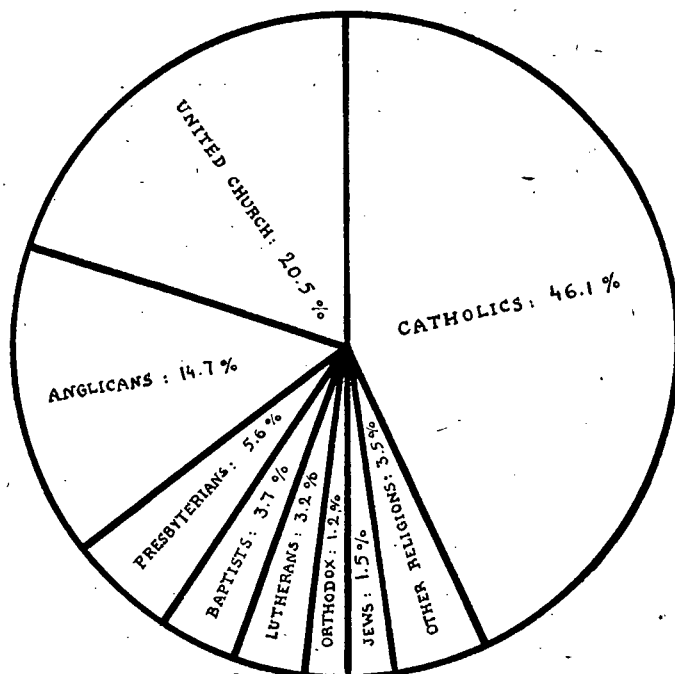
Yea, these Baptists of the frontier were not theorists. Just as deplorable as the tendency to looseness in practice is the tendency to orthodoxy in belief and an accompanying lethargy. It is possible to be very orthodox and dignified in doing nothing! Like the apostles, the Baptists in colonial America and the America of the nineteenth century, possessed a conviction and then set out in the power of God to move heaven and earth in order to see the divine program successful.

Some might object that these frontier preachers were "rugged" or "unrefined". Some of our present day Baptist churches would be shocked at their rough and ready manner. An intense devotion to the Lord, however, and a love for men's souls made them to be mighty instruments in the hands of God whereas their modern critics

have no such boast. The recent issue of *Life* magazine which dealt with Christianity in the United States, while by no means sympathetic to evangelical Christianity, declares — "Ruggedness, absence of frills, and practical local democracy accounted for the success of the Baptists on the frontier, a success which in turn accounts for the numerical standing of the Baptists among Protestants in the U.S. today: first with some 18.5 million church members, followed by the Methodists with 11.7 million." (*Life*, Dec. 26, 1955). By no means would we concede that these factors alone account for the success for they entirely overlook the blessing of the Lord but, at the same time, we know full well that such consecrated labour in the hand of the Lord is destined only for success.

The healthy life displayed among so many Baptists in the United States today is surely an incentive to Canadian Baptists. They have their problems just as do we but at the same time we must confess that they are making real headway while such cannot be truly said of evangelical Baptists in Canada.

Is this not cause for renewed consecration and imaginative, apostolic outreach coupled with great faith in God and dependence upon the Holy Spirit? Let us acknowledge that we are living at a poor dying rate and that we must awake to our opportunities and responsibilities or else eke out a meagre existence! Canadian evangelical Baptists, before you lies a land that is ripe for conquest for Christ! To the work!



CANADIAN RELIGIOUS SCENE — CENSUS OF 1951

IS THIS PROGRESS?

The census of forty years ago (1911) showed that the Baptists made up 5% of the Canadian population. The census of 1951 shows that they compose 3.7% of the population!

Many men owe the grandeur of their lives to their tremendous difficulties.

C. H. SPURGEON

Australian Mission



Los Angeles Times Photo

Australia bound! Pictured above prior to their departure from Los Angeles are (from left to right) Dr. McIntire, Dr. Kinney and Dr. Slade.

Letter No. 5

Sydney, Australia
January 31, 1956

Beloved in the Lord,

Tonight we are looking forward to our meeting in the Sydney Town Hall and tomorrow night the World Council of Churches opens its meetings there. The publicity which the W.C.C. has received here is very great and every effort — and I think that is a mild statement — is being put forth to suppress our presence here. After the initial press stories of our coming and Clyde Kennedy's interviews at the airport, the World Council's representatives here, particularly Malcolm McKay, put pressure on the newspapers to cut us entirely; and up to the present that is what the large Sydney *Morning Herald* has done. It has carried volumes of pictures and stories about the W.C.C., with the main stories actually written by Malcolm McKay himself. It surely is a one-sided affair, but a lot of things are happening and we know that there are hundreds of people talking about the issues which have been raised. *New Life*, the most popular and largest Christian weekly in the country, in its current issue has featured on its front page the W.C.C.'s visit and our joining of the issues of the hour.

The latest blow came today when the Sydney *Telegraph* in the wee hours of the night scuttled a large paid ad which we had inserted, carrying the pictures of our eight-man team, quoting in full the doctrinal statement of the International Council of Christian Churches, raising questions about the W.C.C. and then quoting Albert Berczky's praise of communism as a gift of God. The large ad was OK'd for page 14, and all was settled, but the editor, at the last minute, jerked it out.

When a free press is subject to such pressures, gives its space freely to one side and refuses even the other side the right to pay for a statement of its case, surely we are in a bad way.

Don't let anyone think that, when the ecumenical movement gets its one-world church, there will be liberty for anybody outside of their circle who disagrees. If it is this bad now, how will it be then? Actually, the World Council leaders talk of liberty, but they here have worked

for suppression. It is a fact of history that, when men cannot meet criticisms based upon evidence, the only method which can be employed is that of suppression.

I am sure you can see that we're going to have a lot more developments before we leave this country. The Australian radio carried a story announcing our arrival and word has gone out over the entire country that the I.C.C.C. men are coming.

When we arrived at the airport we were greeted by a company of 25, including six or seven Czech refugees, one of whom is the editor of the Czech paper. These brethren were among those who led the fight against Hromadka when he was here before. He came then under the auspices of a Peace Council, not connected with the church, and he caused near riots. Now that he is coming under the aura of the church, there is definitely a hesitancy to touch the issue. Believe me, the communists knew what they were doing when they infiltrated the highest level of the World Council of Churches!

Pastor T. R. A. Ecob of the Hurstville Baptist Church is chairman of the local committee sponsoring our visit, and he has been working night and day setting up the meetings, arranging for literature, and preaching appointments, and assisting Mr. Kennedy. It was certainly good to see so many of the friends that we had made on our two previous visits. At the airport watching us was the Rev. Malcolm McKay. Apparently he was surveying the situation for further action! A reporter from the *Telegraph* interviewed us and a picture was taken but neither the report nor the picture appeared in the *Telegram*. It was scotched higher up and this was a prelude to the killing of our large advertisement.

In regard to this ad, it ought to be observed that there is a waterfront strike on at the moment and the paper has carried a large ad stating the case of management. But the I.C.C.C.'s position in relation to our present dispute cannot be stated.

We were rushed from the airport downtown and then taken to a meeting where four churches had combined in a special gathering to receive us. The fellowship of this meeting, with our just coming off the airplane, was a delight to our souls. The church was filled and the singing lifted our hearts to Heaven. The people love the Lord, they want the facts, and they are happy something is being done about it. I am confident that the W.C.C. leaders in the country are aware of these conditions also and this explains their effort against us.

We've all been going different places. Timothy Tow was the first to arrive, and everywhere he has gone he has returned full of enthusiasm and confidence. Ormeo, in his inimitable way, has captured the hearts of every congregation. He has many invitations to come and hold special meetings. Burgomaster Warnaar and Mazierski have been delayed. Sunday, we were all out morning and evening in various churches.

Yesterday, the immigrants from the Netherlands forming the Christian Reformed Church held an all-day gathering in Wollongong, 50 miles south of here, on the south coast. Warnaar had been scheduled to be with them. Some 400 gathered from all over New South Wales. When Mr. Warnaar did not arrive, Timothy Tow and I went down for the day. Here we saw these heroic people, pioneers, building a new and true church in a new and strange land. I wondered many times if this did not

resemble the pioneers who came to America? Here was a little bit of Amsterdam and the same people I've seen so many times on Kalverstraad. These immigrants are scattered through the country, and once a year they are brought together. The church is only five years old and there are 19 congregations.

I felt very much at home. The morning was spent in a service with some 20 parts. The Scripture was Revelation 3:7-13. The first meditation by the Rev. Mr. DeGraaf, "Kerk Van Jesus Christus," was followed by singing, "The Church's One Foundation Is Jesus Christ, her Lord." The second meditation by the Rev. Mr. Vander Bom was "Kerk Van De Reformatie," followed by singing, "A mighty fortress is our God, a bulwark never failing." The third meditation by the Rev. Mr. Bouna, who has just come from America, was, "Church With Discipline," followed by singing, "Within Thy temple, Lord, in that most holy place, we on Thy loving kindness dwell." The last meditation by the Rev. Mr. Van Brussel, was, "Missionary Church", and this was followed by singing, "Christ shall have dominion over land and sea." Following the service, the congregation went to a Legion Hall for coffee and lunch. Here songs were sung, contests were held, each church or group present gave a testimony. During this period, Timothy Tow and I were both called upon for speeches. Australia Day is the end of the summer here. It corresponds to our Fourth of July.

I must stop now. The Lord is with us. "The God of Jacob is our refuge." I will write again as soon as possible.

In Christ,

CARL MCINTIRE

* * * * *
Letter No. 6

Sydney, Australia,
February 1, 1956

Dear Friends in Christ,

At lunch a few moments ago, when we were all about the table discussing the meeting last night at the Town Hall and the wonderful victory the Lord gave, Dr. Slade, in the true tradition of the late Dr. T. T. Shields, gave us a verse of Scripture which is indeed fitting — Judges 8:4, "And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them."

We are still pursuing and the openings that are coming today are from many places. The meeting last night will take its place in the history of the I.C.C.C. movement alongside of the first great meeting in Brazil in the San Paulo Theatre in 1949. A "bonfire" was set in this city last night and it is going to burn for many years to come. We witnessed a real miracle of God. The people came and they kept coming until there were around 1200 in the Hall, which with its curved balcony, will seat 2,400.

We did not know what to anticipate; there was no way of telling. We did not know that the representative of the World Council of Churches had said that our meeting would be "a flop". It was anything but that, but, with the two morning papers shutting out the I.C.C.C. entirely and giving columns to the W.C.C., there was little prospect of getting to the people on such short notice. Nobody had any idea that we were coming or that a Town Hall meeting would be held on January 31. Only the Lord knew all the details which He worked out. He

was the One who arranged for the Town Hall to be available on the 31st—usually bookings take six months in advance. When we arrived in Sydney the papers did not report it. W.C.C. men arriving at the same time were reported with pictures. However, the Australian radio representative was at the airport and obtained a statement from me and put it on the nation-wide news program. Mr. Kennedy also purchased some 37 spot announcements on the radio at a cost of \$450. It was these radio announcements, more than anything else, that brought the people in. One man came 400 miles; many came from what is called the "country".

Mr. Kennedy came to Australia and two reporters at the airfield saw his name on the manifest simply as an American. No one had been notified in advance. He was asked what was his business and he explained, showed the reporters the documentation he had in his bag. They saw that there was substance and an issue. Their stories went through the city desks as routine, and, I am sure that other developments concerning the I.C.C.C. would also have been reported in the normal course of news if it had not been for the pressure from the World Council of Churches' representatives in Australia to squelch it. These stories raised many questions.

The Rev. T. R. A. Ecob chaired the meeting. When we entered the Hall they were singing enthusiastically Gospel hymns. Two men came to me and said they wanted to identify themselves with the meeting. Mr. Ecob invited them to the platform. When men came forward in this way, there is real conviction in their souls. They were Mr. A. D. G. Downer, grand master, Loyal Orange Institute of N.S.W., 431 Victoria Ave., Chatswood, N.S.W.; and Mr. A. M. Downer, grand secretary, Loyal Orange Institute of N.S.W., 100 Clarence St., Sydney, N.S.W.

Six reporters sat at a table below us and two photographers were taking pictures. We wondered what they would tell. The *Telegraph* carried nothing this morning; the *Herald* a brief story saying there were 1,000 people present. The *Sun* also skipped it, but the *Mirror* gave it a two-column headline. "Row at Church Rally", and, thank God, wrote an editorial criticizing the World Council of Churches and presenting the I.C.C.'s position relative to communist infiltration in the W.C.C. This editorial is a real victory.

Well, I wish you could have been at the meeting. It lasted until ten o'clock and the people still wanted more. Timothy Tow was introduced first and he received hearty applause. He spoke of his struggle with modernism and then of his gratitude for the Australian troops who pursued the communists in the jungle. Ormeo said he was a voice from the mission field and the audience listened in rapt attention. He, too, received, several times, hearty applause.

Dr. Kinney gave his personal testimony of how the independent Baptist movement in the U.S.A. took shape. He then read from the advertisement which the *Telegraph* had refused to print after it had OK'd it and set it up for running. This brought expressions of regret and some indignation from the audience.

It became apparent that there were some communist hecklers in the meeting and with them was a clergyman with his round collar.

Dr. Slade explained that he wanted all to know that the

I.C.C.C. represented many lands, including Canada. There was genuine appreciation of this tie with the British Commonwealth.

Mr. Kennedy reported on his coming and how the Lord had opened the door and had gone before. With him the Scriptures had been fulfilled.

Every man gave to the audience a verse from the Bible.

From where we sat on the platform it was apparent that the audience was sympathetic and that it was ready to receive the information we had to give.

In my address I took one of the great theme texts of the movement, Isaiah 59:19, and we appealed to the Bible, our unity in Christ, and responsibility to stand for the truth of the Gospel. We turned to consider Hromadka and the communist cause. Dr. O. Frederick Nolde, chairman of the Commission of the Churches on International Affairs, on his arrival had reported that the W.C.C. would go to Hungary. The *Herald* had a four-column headline, "World Churches' Council to Meet in Hungary". With this in hand we told the story of Albert Bereczky and how, as a communist, he had led in the subjugation of all the churches in Hungary. I read from the communist *Hungarian Church Press*, of which Lajos Veto, a member of the Central Committee of the W.C.C., is the publisher, in which Bereczky, in a tenth anniversary message celebrating the so-called "liberation" of Hungary into communist hands, declared that the new communist order was the "gift of God's grace which we modestly and humbly try to promote with our helpful ministrations."

I pointed out that Bereczky, according to the *Hungarian Church Press*, is the chairman of the committee which will welcome and arrange for the meetings of the W.C.C.'s Central Committee when it meets in Hungary. Quite a set-up, isn't it?? I developed it and pointed out its significance and it surely did strike home. Illustrations of this type which I gave throughout the message God used to change the attitude of many, many people toward the I.C.C.C. and also toward the W.C.C. One man said, "I came to this meeting 100 per cent for the W.C.C. I am leaving 100 per cent for the I.C.C.C." It was the presentation of documentation and the appeal to the Scriptures that God used. Repeatedly there was applause, and repeatedly there were cat-calls which, of course, enlivened the meeting!

Another incident centred around the reading of a clipping reporting a statement from Chicago during the Evanston assembly by Dr. Malcolm McKay, referring to Dr. Hromadka's visit in 1954 to Australia as not "under the auspices of the Council of Churches". McKay said, "We are not inviting Dr. Hromadka to preach in our churches." I then held up the Sydney *Herald* and the current program. Hromadka is not only preaching in the churches but he is a highly honoured member of the W.C.C.'s executive committee which is being felicitated by both the state and national officials.

The following resolution was adopted at the close of the meeting:

"That this meeting of Sydney citizens views with alarm the reported intention of the Prime Minister to participate in the Festival of Faith promoted by the communist-infiltrated World Council of Churches.

"Having regard to the bitter controversy among

Christians as to the activities and composition of the W.C.C., it ill becomes the Prime Minister to permit his high office to be used in such partisan fashion.

"We also express strong disapproval of the use of Australian military forces and apparatus in connection with the Festival of Faith.

"We respectfully call upon the Prime Minister to consider his position and decline to appear on the same platform as Dr. Hromadka.

"We also request that permission for the use of the military searchlight apparatus for W.C.C. purposes be withdrawn by the Government."

The stories that I have heard today about the meeting indicate that the people have really been stirred. One young Methodist boy sat up till 2 a.m. writing letters. Another person is working to get 200 people in the Melbourne area, with whom he had special contact, to attend the meetings there. We put out last night literally thousands of pieces of literature — how many, I do not know, but the people came and asked for more. These included "What's The Difference," "A Study about Joseph L. Hromadka", "Documentary Evidence on W.C.C. Leaders", "Festival of Faith", and "How Communism Has Infiltrated the W.C.C."

God has worked a work far beyond our understanding. To think that in such a short time all of this could be accomplished! It takes an issue to arouse people. When people realize that both the faith and our liberty are at stake, they are ready to work and to do battle for Christ. A movement is here. May God raise up the leaders to carry on.

When we went back to the hotel last night, we all got on our knees and thanked God. Earlier that day, when things looked rather dark, we also got on our knees together and talked with our Father in Heaven.

I must close. I'm sure you realize that there are many things that I haven't been able to put down.

An invitation came a little while ago from the Korean Consul stationed here for our party to be his guests tomorrow night at dinner.

I want you to thank with me, Mrs. Thea Cox, acting office secretary for the Bible Union, who has graciously taken the dictation. She has promised to take another letter tomorrow before I leave for Perth.

What has happened here is just a token for good for what I am sure is ahead. Australia is being spoken to, and Australia is being stirred. The previous visits in 1950 with Dr. Shields and our trip in 1953 have laid a solid foundation with many friendships which God is now building upon.

In Him,

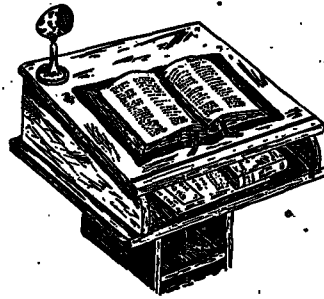
CARL MCINTIRE

* * * *

CABLEGRAM RECEIVED WEDNESDAY, FEBRUARY 8, 1956, FROM HOBART, TASMANIA, 10.45 a.m. Sent February 8, 1956, 8.05 p.m.

Had splendid results in Perth. Organized West Australia Bible Fellowship of 100. Town Hall meetings being used of God. 400 in Adelaide meeting last night. Arrived here with Slade, Warnaar. Go to Launceston Friday, Melbourne Saturday. Issues are being joined over the land. We all praise God. Keep praying.

MCINTIRE



English Bible Course

SEVENTEENTH LECTURE
in the

ENGLISH BIBLE COURSE
TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole

February 9th, 1956

THE CURE FOR CARE
Philippians 4

IN THIS last chapter of Paul's letter to the Philippians he returns to the key note of the epistle, Christian joy. Joy is somewhat lost sight of in the third chapter as he warns of the coming of Judaizers and describes the enemies of the cross. But at no point in his letter does he bring any serious charge against his beloved Philippians. He speaks of them as his joy and crown; his joy in the present, and crown in the future. And this epistle to the Philippians is Paul's joy and crown of all his writings to the churches.

The first part of this chapter is given over to the most tender exhortations, followed by the most delicate and beautiful expression of thanks to the Philippians for their love offering, concluding with a gracious doxology and loving salutation and blessed benediction.

I.

Exhortation (1-9)

We have in verses one to nine a series of exhortations, and he uses such tender terms as "beseech" and "intreat". He addresses the Philippians in terms of endearment. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." As we think of the first reading of this epistle to the church, we may well suppose that if any of the members had grown tired and listless, when they heard these words of endearment they must have been inspired with new life, and a silent prayer of thanksgiving must have gone up to God for such a devoted friend and brother as Paul.

Stand Fast

This first exhortation is almost smothered, surrounded as it is, by such words of affection. But here it is, "Stand fast in the Lord." Paul's main concern is that there be no backsliding, no retreating in the face of foes, no compromising with the enemies of the cross. He wants every step they take to be a step forward. They are threatened with enemies who will do their utmost to turn them away from the faith of the gospel, but they must stand fast in the Lord. And this exhortation is just about as timely for us today as it was for the Philippians in the long ago. The wild beliefs and subtle reasonings of the enemies of the cross in our day are most shocking. It makes the heart sick to think of how

human souls are being exploited with so many different ways of salvation.

Pull Together

The second exhortation is a direct appeal to Euodias and Syntyche to pull together in the work of the Lord. It appears that the women in Macedonia enjoyed greater social privileges than elsewhere, and women were active in gospel work. The church at Philippi had its origin in a women's prayer meeting, and of the first three converts who are named, two of them were women. And the first home proffered to the missionaries was proffered them by a woman. She besought them as soon as she was baptized to come and abide at her house. And Luke says, "And she constrained us." That means, she succeeded. Oh, Lydia did not give a general invitation like people do when they do not want you to come. She would not take no for an answer. She insisted that they make her house their headquarters, and she constrained them. While living in her home, the missionaries continued to go to the place of prayer, and I am sure that on such occasion the apostle Paul preached, and it is most probable that Euodias and Syntyche were among the early converts, and early members of the church at Philippi. The story about the conversion of the slave girl and the story of the conversion of the Philippian jailer do not need to be recited on this occasion. But Euodias and Syntyche gave themselves to gospel testimony, and Paul said they laboured with him in the gospel. The Greek says, "they strove together with me in the gospel." We are not told the exact nature of their work but I am quite sure that it was within the limits prescribed by Paul in First Corinthians and First Timothy and Titus. And now Paul hears that these two good women have had a falling out, and they are no longer pulling together as they once did. And he is concerned about it. He is fearful that it might hurt the church. And therefore he addresses to these women a tender exhortation to be of the same mind in the Lord. Euodias means "a prosperous journey", and Syntyche means "a pleasant acquaintance". But these two sisters were not living up to their names for they were neither prosperous nor pleasant in their personal relations with each other. And so Paul exhorts them in the most tactful way to get together. "I beseech Euodias, and I beseech Syntyche." How careful he was not to take sides in their dispute. He does not threaten them; he beseeches. It is difficult to control imagination as we think about the reaction of these two sisters when Epaphroditus at the first reading of the letter came to this portion of it where Paul beseeches Euodias and Syntyche to be of the same mind in the Lord. And I am sure that Epaphroditus must have been somewhat dramatic as he tried to put Paul's spirit into Paul's words. But Paul thinks maybe that this exhortation will not do the work, so he addresses a brother in the membership and entreats him to lend his assistance in getting these two women together.

Help Those Women

"I entreat thee also, true yokefellow—literally, joiner together—help those women." I could take a good bit of our time in talking about the speculations of the commentators as they attempt to identify his true yokefellow. Some think it was Paul's wife in the face of overwhelming evidence that Paul had no wife. And others think it was Lydia, and some think the yokefellow

was Clement. And some even think it was Epaphroditus, the man who perhaps was sitting by Paul's side and taking the dictation as he wrote. And certainly he carried the letter to the Philippians. And surely this is not addressed to Epaphroditus. I agree with those who think the word for yokefellow should be a proper name and was meant to be a proper name. Otherwise, how could the Philippians know themselves to whom Paul referred as his true yokefellow? Besides, it would be rather presumptuous for anyone to say, "I am Paul's yokefellow," to the exclusion of all the other members. So this word translated yokefellow must have been a proper name, just like Euodias and Syntyche. And using it as a proper name, it was Syzygus. So thinking of it as being addressed to a particular person who is named, Paul is challenging him to live up to his name and join these women together in the Lord.

The apostle makes reference to Clement and other fellow workers whose names are in the book of life. He probably speaks of those who have died and gone to heaven since he was at Philippi last. Or, he could have been referring to the living, judging them to be the elect of God by the knowledge he had that they were true saints. Their faith had justified their works and gave evidence that their names were in the book of life. Paul had already written several years prior to this time to the Thessalonians telling them that he knew they were the elect of God because they had received the word in much affliction with joy of the Holy Ghost.

Rejoice

Now the next exhortation sounds more like a commandment. "Rejoice in the Lord always: and again I say, Rejoice." This urgent reiteration of what he had said in the opening of the third chapter, indicates something of the importance of Christian joy. It is a sin not to be happy in the Lord. In Christ there is ground for rejoicing. Other things may bring momentary joy, but Christ furnishes ground for perpetual joy. "Rejoice in the Lord always: and again I say, Rejoice." Now this does not deny the fact of pain and sorrow. It does not mean that it is wrong and sinful to grieve, but in all our griefs there is still ground for joy in Jesus Christ. Being sorrowful, we can at the same time rejoice in Him. We can rejoice in tribulation. "As sorrowful, yet always rejoicing." The early Christians, we are told, ate their meat with gladness and singleness of heart. There is so much in Christ to make us happy. We can rejoice in His Person, and in His attributes, and in His work. He is the God-Man who expiated our sins on the cross. He has all of the attributes of deity. He is now enthroned in heaven with all power in heaven and in earth, making all things work together for our good, and He is coming again to make us like Himself, and to keep us forever with Himself. "Rejoice in the Lord always: and again I say, Rejoice." Joy in the Lord does wonders for us. It makes us active and strong. The joy of the Lord is thy strength. "I can do all things through Christ which strengtheneth me." Joy in the Lord kills the taste for sinful pleasures. Joy in the Lord will give charm to our lives. Joy in the Lord will enable us to stand firm in the face of foes. The early Christians took joyfully the spoiling of their goods. It honours our Heavenly Father and glorifies our blessed Redeemer. Few greater commandments have ever been given than this one to rejoice in the Lord.

Sweet Reasonableness

"Let your moderation be known unto all men." The word for moderation might be rendered forbearance, or gentleness, or reasonableness. It is the opposite of contention and severity. It is the spirit that bears injuries with patience. It is the spirit that will suffer wrong rather than go to law with brother. It is the very opposite of the spirit that demands its pound of flesh. My friend, Dr. Barton, says that the word literally means, "holding back yourselves from one another." Do not go at each other with teeth and claw. Practice forbearance, gentleness, sweet reasonableness.

This exhortation is enforced with a reminder that the Lord is at hand. Some of the commentators think this refers to the second coming of Christ or *Parousia*. But I rather think the thought is that the Lord is near. He looks on. He sees how Christians treat one another. And let your moderation be known unto all men, for the Lord is near, and looking on. The Lord sees the overbearing person who says to his fellow servant, "Pay me that thou owest, or I will choke the life out of you." I think this exhortation must have had an indirect appeal to Euodias and Syntyche. It is always possible for God's people to become reconciled after their personal differences when there is that sweet reasonableness or forbearance.

These exhortations have been a blessing to my heart. They have upon them the very stamp of deity. They literally drip with heavenly wisdom. We can say of these exhortations what David said concerning the judgments of God, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

The Cure for Care

Next, we have the cure for care. It might also be called the antidote for anxiety, or the recipe for joy. "Be careful for nothing" — literally, stop being anxious, don't live a distracted life. The verb means a divided mind, not knowing what way to take out of the difficulty. This exhortation forbids our letting the circumstances of life destroy our joy in the Lord. Be anxious for nothing. "What an impossible injunction," exclaimed Alexander Macklen. Why, yes! if we stop there. If we say, "Be careful for nothing, period," why of course that is an impossible injunction. Might as well tell a man, "Jump over the moon". Just as well tell a man on a starvation diet not to lose weight, or a man in the paws of a bear, not to be afraid. But this is not all. "Be careful for nothing, comma, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Is that not a simple recipe? The only alternative to worry is prayer. It does not make sense to tell a hungry man, "Be thou filled," and stop. He will understand you better if you will hand him a platter of food and say, "When this is gone, come back for more." Do not worry, but pray. Tell God about it. Peter says, "Casting all your care upon him; for he careth for you," — literally, God is caring for you, so cast all of your cares upon Him. "Oh, Hannah, I don't see how you can bear so much sorrow," said one woman to her neighbour. And Hannah replied, "Why, I don't bear it. The Lord bears it for me." Shame on us that we even have to be exhorted to cast all of our cares upon our Heavenly

Father. We would not think it necessary to say to a child of a Ford or a Rockefeller; "Don't worry about food and clothes and an education. Your father will take care of you." We do not think that necessary, do we? How silly to worry when the Almighty God is caring for us. "Be careful for nothing." Dr. B. H. Carroll's father had only thirteen children of his own, and so he adopted three more families, making twenty-five children in all. And one Saturday morning in the family worship, the boys were fretting and worrying because it was raining and they could not go fishing. The father told them that they had his permission to worry about everything in the world except two things. And the boys thought, "Well, he is giving us a big margin. He is leaving us a lot of things to fret about." But when they asked him what the two things were, he said, "First, never fret or worry about anything you can help. Just help it, and stop worrying. And second, never fret about anything you cannot help, because it won't do any good to fret and worry." And then the boys said it dawned upon them that he had not given them any margin at all, that the two things covered all things. And all things are covered in this exhortation. No, Paul did not say, "Be careful for nothing," and then stop. He gave an antidote for anxiety. If they would pray, and be thankful, the peace of God would come to them like a relief army and garrison their minds and hearts through Jesus Christ. Someone has put the truth in epigram, "Be careful for nothing; be prayerful for everything; be thankful for anything." "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." In begging for mercies, we must not be unmindful and unthankful for past mercies. God likes to hear His little children say, "Thank you," with their whole heart. He wants them to put in their thanks something of what David did when he said, "Bless, the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Thanksgiving is the incense that we must pour upon our prayers and supplications.

The Peace of God

Now the promise for such praying is that the peace of God which passeth all understanding will guard your hearts and minds through Christ Jesus. Peace is here represented as a warrior or sentinel standing at the gates of our hearts and minds to keep away distracting and disturbing thoughts and emotions. The peace of God is only for the children of God, for it is a blessing we have in Christ. And you have to be in Christ before you can have this blessing of the peace of God. This peace is for those who already have peace with God through faith in Christ. Peace with God is salvation. It is the peace of personal relationship. The peace of God is a tranquil state of mind. It is peace within ourselves. Peace with God is freedom from condemnation; the peace of God is freedom from worry and anxiety. Peace with God is for the sinner who trusts Christ as Saviour; peace of God is for the child who trusts God as his Father. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This peace of God is not so much the result of getting what we ask for, but the natural consequence of communion with God. He may withhold the granting of our requests but He will not withhold the peace. If we bring our troubles to our Heavenly Father, He will take away the trouble out of our hearts, but He

may not always take away the thing that caused the trouble. It is not a blank cheque by which we can get anything we ask for. It is peace that is guaranteed when we pray and supplicate with thanksgiving. The peace of God will guard our hearts and minds through Christ Jesus. All of us know what relief comes when we can tell our troubles to some sympathizing friend. We naturally feel better just because someone will listen to our grief with heartfelt sympathy. The person may not be able to remove the cause of our grief, but he can take a measure of the grief away by doing nothing, but listening to us with sympathy and interest. If you want to help people in sorrow, listen to them. Oh, you may not get any joy out of their story, but you ought to get a joy out of helping them. And if you want to help them, listen to them. But we cannot promise ourselves too much help from this source. There is too much truth in the old adage, "Laugh and the world laughs with you. Weep and you weep alone." But it ought not to be that way among the children of our Heavenly Father. I want our students to know that I am ready at any time for them to come and weep on my shoulder, to tell me of any sorrow or grief, that may burden their hearts, I may not be able to do anything but listen, but I will promise to listen sympathetically and confidentially. But there is One who will welcome us and listen to us, and we can go to Him and sob out our story, and when we tell Him the story, with thanksgiving, the grief will be gone. Let us learn from our children. Why, when they are in trouble, they instinctively bring their troubles to us, and they do that for relief. That is the only way they can get relief. They do not go to a stranger, for they do not want a stranger to know anything about their trouble. The world does not know that our son has any troubles, but we know all about them. He does not fail to let us know because he knows that we will listen to his story about them with sympathy and a desire to help him.

Think On These Things

In verse eight, Paul tells us what to fill our minds with. He introduces six adjectives to picture the Christian's ideals. He says, "Think on whatever is true; whatever is honest or honorable or venerable; on whatever is just or righteous, on whatever is pure, whatever is lovely, or good; and whatever is of good report." All six of these adjectives designate the same thing. Everything worth thinking about will pass this six-fold test. Whatever is true is also honourable and righteous and pure and lovely and of good report. As a man thinketh in his heart, so is he. It is a law, an inexorable law that we become like the things we habitually think about. And in the face of this law, how can we hope for much spirituality in this day when radio, television, and the press, and the daily conversation, keeps before our minds so much that is the very antithesis to what Paul tells us to store our minds with. A mother who expressed concern for her daughter's spiritual welfare was asked what kind of pictures she had in her daughter's bedroom. Like Job, we need to make a covenant with our eyes. Thoughts come trooping in at eye-gate and ear-gate, and if we get good thoughts, we must read and look upon and listen to the things that will produce them.

II.

Thanksgiving and Contentment (10-19)

Now in verse ten, the apostle comes to the point of

thanking the Philippians for their love offering. He regards it as an act of providence and rejoices greatly in the Lord. He also thinks of it as a revival of their concern for him, and lest this might seem like a complaint, and imply lack of interest, he adds, "Ye were also careful, but ye lacked opportunity." The Philippians either lacked funds, or they lacked the opportunity of getting them to him. He wants to thank them without emphasizing his needs and making them think that he is hinting for another offering. He does not want to slight their kindness but he does not want them to think that he needs another offering next month. Why, he tells them that he is not concerned about any offering, "for I have learned, in whatsoever state I am, therewith to be content." That must have been a hard lesson, but Paul said he had learned it. I do not know of anybody else who has learned it as Paul learned it. But Paul had been initiated into the secret of how to be abased and how to abound, both to be full and to be hungry, both to abound and to suffer need. Paul belonged to a secret society of the contented. Would you not like to get into that society, the secret society of the contented? I would like to have membership in it but I don't qualify. And then he lets us into the secret of the whole thing when he says. "I can do all things through Christ which strengtheneth me." The power to be contented is from the Lord. But He does not bestow it arbitrarily or mechanically, but through the spiritual process of discipline. Paul had learned the art of contentment in the school of sorrow. Christ had sanctified his better and sad experiences to his spiritual good.

Paul and Money

Paul was different from all others in his attitude about money. He taught the churches the duty of giving. He took up offerings everywhere he went, but never did he solicit funds for himself, never did he take an offering for his own personal needs. But, oh, he has blessed preachers and pastors down through the centuries by giving scriptural ground for pastoral support. Paul would not take a penny from the church at Corinth. Perhaps it was because he was suspicious of their motives. And at Thessalonica he worked with his own hands to support himself and those with him, because he did not want to contribute to their natural indolence and laziness. At Thessalonica he set before them an example of honest toil. But Paul was partial to the Philippians in that he was willing to receive their offerings. There is a grace of receiving as well as of giving. Oh, Paul tells them that he does not desire a gift, but he desired fruit that may abound to their own account. It was their prosperity and God's glory that he considered more important than the relief of his own necessities. God is pleased when His servants are cared for and so Paul thinks of their offering as an odour of sweet smell, a sacrifice well-pleasing unto God. And the last word before the doxology he assures the Philippians of God's grace. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

III.

Doxology - Salutation - Benediction (20-23)

Now in verses twenty to twenty-three, we have the doxology which flows out of the joy of this whole epistle. "Now unto God and our Father be glory for ever and ever." This salutation is sent from all the saints at

Rome to all the saints at Philippi and special greetings are sent from the saints of Caesar's household. These saints must have included the soldiers that had guarded him, to whom he had been chained, and who had been converted under his preaching. I have a feeling that Paul did the greatest preaching of his life from person to person. Others of Caesar's household must have been government employees, government workers; many of these were war slaves, the conquered of other countries, many of whom were nobles in their own land before their captivity. And Paul includes them in the salutation.

And now for our last word in this study of the Philippian letter, I can do no better than to close with Paul's gracious benediction. "The grace of our Lord Jesus Christ be with you all. Amen."

And I cannot think of a better hymn to conclude Philipians with than, "Amazing grace! how sweet the sound."

Among the Churches

LARGE BAPTISMAL SERVICE AT MILLIKEN

Nine persons were baptized in the Milliken Baptist Church last Sunday evening. A large congregation filled the building to witness the service and to hear the gospel preached.

Four of the believers who followed the Lord in believers' baptism were from the Milliken Church while five were from the pioneer work at Box Grove where Mr. Clifford Schenk has faithfully laboured. This work at Box Grove is one that shows promise for the city of Toronto is expanding in that direction and in all probability Mr. Schenk and his people will be strategically located to preach the gospel in this area. Pastor Acheson of the Milliken Church and he carry on an aggressive program in the surrounding communities.

GOOD NEWS FROM VALLEYFIELD

From Valleyfield in French Canada comes some good news. Pastor Yvon Hurtubise who is in charge of this French pioneer cause writes to inform us that a suitable lot has been located and purchased. The people there look forward to the erection of a building that will serve as a centre for operations in a wide area. Let our readers unite in prayer that this need will soon be met and that many, many souls may be saved in this French-Canadian centre. Your interest in the Dollar-A-Month Club can be the means of assisting such a worthy cause as this gospel church.

ECHOES FROM ESSEX

HAVING served for a relatively short time as the pastor of First Baptist Church in Essex, I must of necessity record only my first impressions and outline my vision for the future.

Our church has had a long history dating back to 1886. It is our firm intention to pattern this testimony upon the impregnable rock of Holy Scripture. Based upon the Word, then, ours is a New Testament church, preaching salvation by the sovereign free grace of God, practising believer's baptism by immersion, recognizing the local church as the one divine agency in carrying out the

great commission, "teaching all things whatsoever I have commanded you."

We praise God for His gracious hand upon us as evidenced in the fellowship and co-operation enjoyed among our deacons and members. All services have shown growth — especially our midweek prayer and praise gathering. At the last midweek meeting, 65 were in attendance. With the passage of time, we look for a steady increase in this vital department. In the accompanying photo, our faithful band of prayer warriors can be seen at such a meeting. It is our conviction that the prayer meeting is the centre of power in any local work. The saintly John Bunyan expressed this truth when he said, "Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."



ESSEX PRAYER GROUP

Every New Testament church is a teaching centre and hence should be, in itself, a Bible Institute. At the same time as we emphasize this teaching ministry, we realize that we must put into practice those things which we are taught. A church then should be a workshop for wide-awake Christians; not a dormitory for sleeping believers. We must not be "so heavenly-minded that we are of no earthly use". The young people here in Essex, in co-operation with the pastor, are conducting a rally every month. Plans are being made to hold services in a nearby home for the aged. Several of our members help in the newly organized work at Roseland with Pastor Cherry. In the near future a series of messages will be delivered in preparation for a door-to-door personal evangelization program; our members will seek to gain entrance to every home in this town of 3,500 in order to present the way of salvation to the lost.

A rally was conducted in the Essex courthouse with the showing of the Martin Luther film. Over 400 attended and some had to stand throughout the service. Gospel tracts and copies of THE GOSPEL WITNESS were given to all the people as they left the auditorium. Each week our radio program "Waves of Grace" sounds forth the good news over radio station CJSP to a wide area including Detroit, Michigan.

It has been a privilege to follow Rev. Bert Oatley-Willis in the pastorate here. The church now remembers him in prayer during his illness and thanks God for his faithful proclamation of redeeming grace.

In co-operation with other New Testament churches, we count it a great joy to have a part in carrying out the great commission. Outside the church building here in Essex is a lighthouse which symbolizes our work. Pray for us that this work shall continue to stand as a lighthouse shining out over this whole area.

—PASTOR J. D. GREENLEAF

Bible School Lesson Outline

Vol. 20 First Quarter Lesson 9 February 26, 1956

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

JESUS TEACHES THE RESOURCES FOR SERVICE

Lesson Text: Luke 10:38-11:13.

Golden Text: "And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

I. Fellowship with the Lord: Luke 10:38-42.

Martha, Mary and Lazarus lived in the village of Bethany, which is about five miles from Jerusalem, but much farther from Galilee, the scene of the evangelistic tour recorded in these chapters (John 11:1). It may be that the incident occurred during a short visit to Jerusalem which Christ seems to have made about this time (John 10:22). The two sisters, both beloved by Christ (John 11:5), but contrasted in character, form an interesting study.

Martha, as hostess, received Christ into her home, but did not display the same considerate regard for His wishes, as did her sister. "I seek not yours, but you" (2 Cor. 12:14), depicts the attitude of Paul, and also of Paul's Master. Mary had doubtless performed her share of the household duties, then she sat at Jesus' feet to listen and to learn of Him (Matt. 11:29).

Martha was distracted, her energies dissipated by much serving, a true indication that her activity was not under the direction of her Lord. In her nervous excitement and irritability she forgot the courtesy due to Christ as Friend and Guest, and began to reproach Him for Mary's seeming lack of sympathy. Jesus loved her; He was sorry to see her burdened. Repeating her name tenderly, He showed her that her distress was unnecessary, and was also displeasing to Him (Phil. 4:6; 1 Pet. 5:7).

One thing is needful (Phil. 3:13). To serve Christ is not as essential as to be served by Him. Mary had chosen the "good part", the place of honour at the feast, the place which was hers at that time and which is still ascribed to her as we read the account of her humble devotion. She received Him, and also sat at His feet. Those who yield honour to Him as Guest find their position in relation to Him reversed. He becomes the Host and honours as guest the one who has heartily received Him (Matt. 10:32; Rev. 3:20).

II. Prayer to the Lord: Luke 11:1-13.

1. The Pattern of Prayer: verses 1-4. Compare Matt. 6:9-13.

The request of the disciples, "Lord, teach us to pray" was doubtless pleasing to the Saviour. He Himself had been praying, and His face shone with glory, while His life manifested such grace and truth (1 John 1:2) that the disciples yearned to explore the path of prayer with their Master as their guide.

Christ did not purpose to dictate the words which the disciples should use in prayer, but He gave them a representative prayer, one which would embody the main principles of prayer. Christian prayer should not be a formal exercise but a spontaneous expression of the thoughts of the heart which is in fellowship with the Lord (Rom. 8:26, 27). It is not like the pagan prayers or magic charms, the spell of which would be broken if one word were added, omitted or changed (Matt. 6:7).

Prayer is possible because God is our Father (John 1:12). He is not like a monarch without interest in the petitioner, or like a pagan deity who must be propitiated. He knows our need, but He bids us come and make our requests known (Matt. 6:8). He seeks the means of pouring blessing upon His children.

Prayer includes adoration, worship, thanksgiving, and also a desire for the increase of the glory of God (verse 2). It also includes personal requests arising from a sense of need (verses 3, 4). We may go to Him in full confidence that every need will be supplied, for He is able and willing to give bountifully (Eph. 3:20; Phil. 4:19). He promises forgiveness to those who make confession of their sins to Him (1 John 1:9).

2. Persistency in Prayer: verses 5-10.

Parables are usually intended to convey a particular lesson, and the meaning should not be stressed to cover all the details of the comparison. Our Lord is not reluctant to help, as was the host in the parable, who was unprepared to meet the sudden demand; our God is more willing to give than we are to receive. The parable teaches the value of persistent, importunate, earnest, believing prayer (Luke 18:1; Jas. 5:16). Prayer is a continued looking to the Lord for blessing, but always in the spirit of submission. Notice the figures used to denote the simplicity and directness of prayer; asking (Jas. 4:3), seeking (Jer. 29:13), and knocking (Luke 13:25). God hears the cry of those who take Him at His word (1 John 5:14, 15).

3. The Promise of Prayer: verses 11-13.

A human father, notwithstanding all his faults, will yet give to his son the earthly provision which he seeks, and not a harmful substitute. So surely will the heavenly Father give the Divine provision of the Holy Spirit to those who ask. At Pentecost the Holy Spirit was bestowed in answer to believing prayer (Acts 1:14) and in accordance with the promise of the Lord (Luke 24:49; John 14:16, 17). Since that time the Holy Spirit dwells in the heart of every believer (1 Cor. 6:19; 2 Cor. 13:5).

Daily Bible Readings

Feb. 20—Personal Devotion to Christ	Matt. 26:1-13
Feb. 21—The Sorrow of the Sisters	John 11:1-16
Feb. 22—The Faith of the Sisters	John 11:17-29
Feb. 23—The Joy of the Sisters	John 11:30-45
Feb. 24—The Disciples' Prayer	Matt. 6:9-13
Feb. 25—The High Priestly Prayer	John 17:9-26
Feb. 26—Confidence in Prayer	1 John 5:10-21

Suggested Hymns

O what fellowship!
Abide with me.
Sweet hour of prayer.
'Tis the blessed hour of prayer.
What a Friend we have in Jesus.
Approach, my soul, the mercy-seat.

For Younger Readers

THE LITTLE GIRL'S PENNY

Nearly seventy years ago, a little girl who knew and loved the Lord Jesus, and who longed to spread His name among those who knew Him not, gave a Christian missionary a penny to help to spread the Gospel among the Burmese, to whom the Lord's servant was going forth with the Word of Life. That penny was all that the dear child could give; it was all that she possessed; and it was given with the heart. The missionary remembered the child's penny while in that far-off land, and he invested it in the name of the Lord, by purchasing with it a gospel tract. That tract was given a young Burmese chief, and followed by prayer. He could not read it, but so strong did the desire become to know the meaning of the words of the little tract that he travelled two hundred and fifty miles to get someone to read it to him. God spoke to the heart of the young chief through the words as he heard them read. He believed the Gospel, and was converted to Christ. Then he returned to his people and began to tell them what the Lord had done for his soul. He invited missionaries to come and preach to his people, and many heard the Word, received the Saviour, and became true and devoted followers of the Lord Jesus. All this sprang from the little girl's penny, given for Jesus' sake, with the desire to spread His Gospel among the lost. How great a fire this little spark kindled! How vast the growth from this tiny seed! A little done, even by a child — if done for Christ — will have results. If you are saved, go thou and do likewise.

—The Baptist Examiner