

The Gospel Witness and Protestant Advocate

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SPIRITUAL RESPONSIBILITY

A SENSE of responsibility is indispensable to advance in any realm of life. Irresponsible persons represent a plague and a stumbling block in the secular field as well as in spiritual matters. The world rightly looks with disdain upon those who act in such a careless manner that they are totally unreliable. The time has come, too, when Christians need to be warned against the utter irresponsibility which unfortunately characterizes an increasing number of believers.

It is indeed a precious truth of the Word of God that every single believer is a priest before God. Saved by the blood of Jesus Christ, we need not rely upon the pretended mediations of others but may personally approach the thrice-holy God. Therefore, each Christian is accountable to *God alone* for his walk, his spiritual state and his affiliations. We would not change this blessed liberty for the most well-meaning autocracy that could be conceived.

The fact that each believer is responsible to God alone is not a signal for utter irresponsibility in the Christian life. Apparently, however, some Christians are quite prepared to make their dearly-bought liberty an occasion for license. When confronted with some clear teaching of the Word of God, they piously plead *their liberty*, thinking that, by so doing, they have escaped all responsibility. The plain fact, however, is that Christian liberty does not free one from all responsibility; on the contrary, it imposes a responsibility of the first order — *a solemn responsibility to God!*

It is commonplace to observe that every believer walks before the presence of an all-knowing, ever-present God. We do wonder, nevertheless, if this fact is not mere theory with some for apparently it has little effect upon behaviour. Is it not true that Christians are apt to walk as though they were responsible to no one, *including God?* By no stretch of the imagination can such irresponsibility be adorned by describing it as "liberty".

Specifically Christians sometimes display this irresponsibility in their carelessness about their affiliations. They plausibly declare that salvation is primary and therefore all else is of little importance. According to such reasoning, it doesn't actually matter if the believer joins or lends his support to a congregation or denomination that does not preach the gospel and does not honour

the Word of God. Such a careless attitude represents an irresponsibility that is damaging to the person himself, to others and to the cause of the gospel. Indeed it shall be remembered on the day of judgment.

Such persons are usually sufficiently spiritually awake to know that there is no real fellowship in their own circles and so they partake of good evangelical meals whenever the occasion offers itself. But while they thus crave the food and fellowship of other believers on special occasions, they are content with a regular diet that induces spiritual starvation.

Such spiritual irresponsibility robs the person who attempts this course. The soul is undernourished and furthermore a testimony is greatly weakened. Whatever men may say, it is a fact that a Christian who perseveres in such a careless course will undermine himself and may even enter a road of further and more serious compromises.

Then this spiritual irresponsibility represents a serious danger to the unsaved in unscriptural organizations. Many today have no hope but their church membership and on that they fully rely for they hear no other message from the pulpit. A Christian who attempts to remain in a congregation where the gospel is never heard is actually giving comfort to the unsaved and is silently expressing his approval of the dead message which will never save a soul. The eternal welfare of those who are yet unsaved is jeopardized by such irresponsibility.

Need we add that the cause of Christ suffers by this carelessness? The irresponsible Christian is devoting his influence, his example, his energy and his substance to the support of an unbiblical program and ministry. The gospel demands and needs the consecrated labour of all believers and the gospel chariot would press on to new and greater conquests if the Lord's people assumed a more responsible attitude about their own walk and affiliations.

Actually an irresponsible Christian is, by his actions, declaring to an already unbelieving world that the Lord is not true to His promises. He is serving notice that the cause of God is dependent upon carnal weapons and associations and that spiritual weapons are not really mighty. Will any reader consent to being a walking advertisement of such infidelity? Let us rather "adorn the doctrine of God our Saviour in all things."

The Editor's Corner

New Subscribers

The readers of THE GOSPEL WITNESS are our best subscription agents. Have you done your part as our representative in your community? Jot down the names of all the Christians you know and contact them about the paper or else send us their names and we will mail sample copies. In this way you can help us to further the ministry of the paper.

Series of Articles

Beginning in next week's issue, THE GOSPEL WITNESS will carry a short series of articles by the Editor. This series will deal with the nature of the church and the work of the church. It is our hope that these contributions will be a blessing to every reader and also the means of strengthening and extending the work of the gospel in Canada.

The Doctrines of Grace

Have you read *The Doctrines of Grace* by Dr. Shields? Put this book on your summer reading list and order one today. Priced at only \$2.50, this book has been acclaimed by many preachers and evangelical publications. Send your order to THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto 2, Ontario.

Editor in Owen Sound

The Editor of THE GOSPEL WITNESS will be in Owen Sound from May 20 - May 27. He will be assisting Pastor R. Brown in evangelistic meetings. We would like to meet as many GOSPEL WITNESS readers as possible. The Sunday meetings are at 11 a.m. and 7.30 p.m., and the mid-week meetings are at 8 o'clock. (No meeting on Monday). The Evangelical Baptist Church is located on the east hill of Owen Sound.

SUNDAY IN JARVIS STREET

The pastor, Dr. Slade, preached at both public services on the past Lord's Day. In the morning his subject was "Great Faith" and in the evening he spoke on "Salvation to the Uttermost". During the day four publicly responded to the invitation — two for baptism, one for salvation and one for restoration of fellowship with the Lord.

Pictured here is the Dr. T. T. Shields' Memorial Sunday School Award which will annually be awarded to the Association Sunday School which earns the highest total in a competition. The Jarvis Street Bible School has donated the shield in memory of Dr. Shields, who built up the largest Sunday School in this dominion. The contest, which last year was won by Kingston, finds two competitors for top honours — the Brownsburg Sunday School and the Churchill Sunday School.

The text on the centre scroll reads as follows:

This award is presented to The Conservative Regular Baptist Association of Canada for Annual Sunday School Competition by Jarvis Street Baptist Bible School in memory of Dr. T. T. Shields, Pastor of Jarvis Street Baptist Church for forty-five years, who pioneered present-day Sunday School methods in Canada, and was used of God in establishing and maintaining the largest Sunday School in Canada's history.
I. Corinthians 15:58.

The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields
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"I am not ashamed of the gospel of Christ."—Romans 1:16

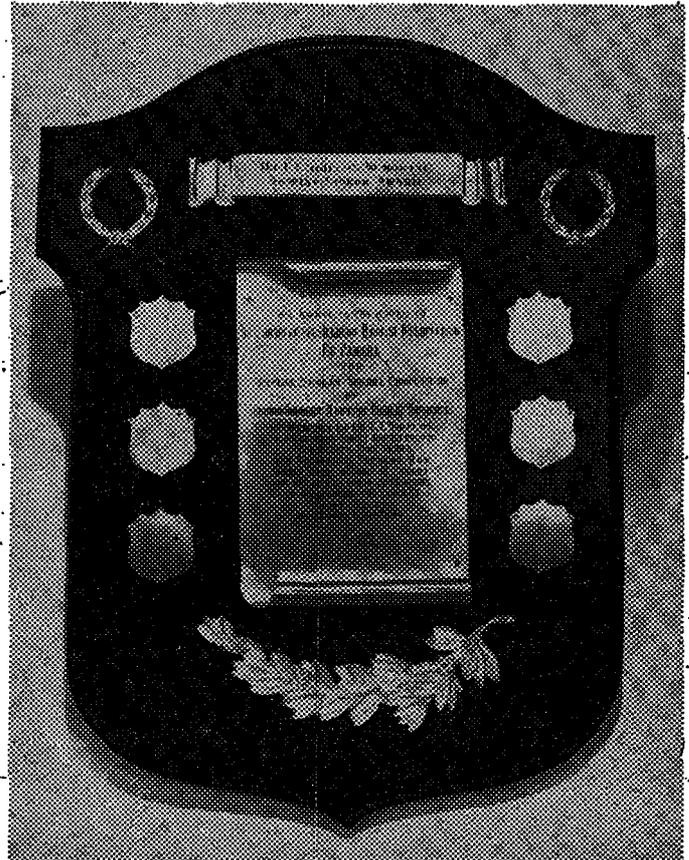
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The Jarvis Street Pulpit

A Full Salvation

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 23rd, 1930

(Stenographically Reported)

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans 5:10.

"WE SHALL be saved by his life." In respect to the relationship of the human soul to God there are always two problems to be faced. The first is involved in the age-long question, How shall man be just with God? And the second, How shall we be saved from the power of sin? How shall we be preserved unto eternal life? How shall we be purged of inbred sin? How shall we be made faultless so that we may stand before God?

The first question is answered by the death of Christ. We are saved from wrath through Him. He did actually bear our sins in his own body on the tree; vicariously He made expiation for our sins. He died the just for the unjust to bring us to God. He paid all our debts. He undertook to make up the deficit; to restore to us the years that the locusts hath eaten; to fulfil in our behalf perfectly every obligation of the law.

We are reconciled to God by the death of His Son. A man who is deeply in debt fears to meet his creditor, and if he sees him coming along the street is inclined to go around two or three blocks to avoid meeting him. I knew a man once who was very friendly with me. I could see him smile a block away when we approached each other on the street. He came to me one day in great distress, and asked me if I could lend him a hundred dollars. Well, I did! But he did not smile at me any more after that! If he saw me coming he turned down the first street. I do not know where he is — he is going down some street still, I suppose. That is why men are afraid of God. Having sinned, and having heard the voice of the Lord God walking in the garden in the cool of the day, men hid themselves. As long as we are conscious of our guilt it is instinctive with us to avoid, so far as is possible, the presence of God. But when that debt has been paid, and the man has the receipt in his pocket, he can greet his former creditor happily. He is not afraid of him. All matter of controversy between them has been removed; they are reconciled.

I know that is a poor illustration, because it is a very difficult thing to find any illustration which adequately represents the tremendous work which our Lord Jesus did when He died for us. But He did that at least. He paid our debt.

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

There may be some who think they have another way of salvation than that. I know of no other. I can pro-

pose no other remedy but that which our Lord Himself has provided. "The blood of Jesus Christ his Son cleanseth us from all sin."

I have found many who are quite ready to believe that. "Oh yes," they say, "I understand how God can take care of my debts, pay off the old score. I can understand how a deposit of merit may be made in my behalf by the infinitely meritorious death of the Lord Jesus, so that all my sins may be forgiven. My great difficulty is not so much now with the consequences of sin, as with sin itself. How may I be saved from my sin?" When the leper came to Christ he did not say, "Lord, if thou wilt thou canst prevent my dying." He said, "If Thou wilt, Thou canst make me clean." If the Lord had said to him, "I make you this promise that you shall live on and on centuries more, and remain a leper", the leper's prayer would have been unanswered. He was not asking for length of days; he prayed for cleansing, for purification. What he wanted was to get rid of his leprosy. And what we need is to know how we may be delivered from our sins.

Our text tells us if when we were enemies, when we were not even trying to please God, when we were enemies in our minds by wicked works, when the carnal mind was enmity against God, and was not subject to the law of God neither indeed could be, when we were in open and active rebellion against God — if then we were reconciled to God by the death of His Son, much more — that being out of the way — being reconciled, for the present and the future, we shall be saved by His life. To these two considerations I invite your attention this morning: to the promise that we shall be saved, and to the further simple statement of the text that we shall be saved by His life.

I.

WE ARE TOLD THAT WE SHALL BE SAVED. The question we must all ask is, How may we be preserved unto eternal life? If I receive Jesus Christ as my Saviour this morning, if I commit the past, the present, and the future, to Him, if I believe that His blood will cleanse me, and that I shall have no more fear of the consequences of sin, how can I be sure that I shall keep on? How can I be sure that I shall be preserved and kept by the power of God unto salvation?

Let us content ourselves for the moment with the mere promise of the text, that we shall be saved; and that means we shall be preserved. "I give unto them eternal life; and they shall never perish, neither shall

any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Let me assure you that what Jesus Christ begins He is sure to complete, and if He undertakes your salvation He will never let you go. I do not ask this morning for a profession of religion, I do not call you merely to an intellectual acceptance of the truth. What I say is that the promise of the Word of God is that when we are touched by His Spirit, and are really quickened into newness of life, when we are saved at all in any true sense by God Himself, we are saved for ever. I should ask to be excused from preaching the gospel if we were called to experiment with Jesus Christ. I cannot conceive of the Son of God failing in anything. He is the Maker of heaven and of earth, of the sea and all that in them is. He "upholdeth all things by the word of his power", and if He undertakes to save you He will do it because we have a living Saviour. Our trust is not merely in an historic Jesus, Who died in the long ago, and was buried. Our Christ rose again, and ascended into heaven. He lives; and we are to be saved by His life. He said, "Because I live ye shall live also."

That is my first proposition this morning, that we are to receive Christ in the confidence that He undertakes for us; and that He guarantees to see us through to the end. The tree which He plants will not be allowed to wither and die. He says, "Every plant which my heavenly Father hath not planted shall be plucked up," but the plants of His planting will grow, those that he planted in the house of the Lord. That does not mean in the church; that means in the spiritual house, in the garden of the Well-beloved. "Those that be planted in the house of the Lord shall flourish in the courts of our God." The divine Husbandman knows how to take care of His own plants, and He will not suffer any of His choice plants to wither by the way.

This Good Shepherd, having found His sheep, may be depended upon to save them. When once He lays His sheep upon His shoulder it is safe for ever. No lion shall devour it by the way. You remember what David said, "Thy servant kept his father's sheep." He did not merely look after them: he *kept* them. When the lion and the bear came, he protected them and delivered the lamb out of their mouths. Our Lord Jesus in His high priestly prayer in the seventeenth chapter of John said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." His Father's sheep He carefully preserves, and we are to receive the promise of eternal salvation through Him. When the prodigal comes home hungry, ill-clad, utterly bankrupt, he receives the fulness of the Father's house; and never again will he be permitted to explore the far country, or allowed apart from the father's house, or to perish with hunger. Let us lay hold of that truth. The Word of God is full of promises to that effect, that the living Saviour will keep His sheep.

But there is another sense in which we must be saved: "And the Lord added to the church daily such as were being saved." There is a sense in which salvation is received as God's free gift: "The gift of God is eternal life through Jesus Christ our Lord." Having received that gift, we are born again, but after that we must grow up into Christ. The "old man" must be put off, and the new man must be put on.

We have seen some people who seemed to be saved in this sense, who held fast the profession of their faith without wavering, who had had a real experience of divine grace; but they ceased to grow. They are stunted and dwarfed, and the old nature is in the ascendancy. They are still carnal, they are not "being saved". You and I ought to enjoy daily deliverance and constant victory in the Lord Jesus Christ. It is to that this text specially refers. We are to be saved by His life. That is to say, we are to be saved from the power of sin; we are to be delivered from the corruption of our own hearts; we are to be conformed to the image of Christ; we are to become more and more like Him every day; our natures are to be changed within. If we are really saved we are given new affections.

A young girl came to see me last night to tell of her hope in Christ, and I asked her how she knew she was a Christian. She said, "Because I find there are some things I used to love that I do not want any more, and there are some things for which I had no love at all, in which I now delight." She was conscious that God had done something inside. He had given her new affections. Salvation is not wholly objective; it is also subjective. God does something for us, but He does something in us as well. The life of Jesus Christ is to be communicated to us — is communicated to us if we are really Christians, so that "the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." We love things that we did not love before, and some things in which we found pleasure we have come now to loathe because they are unworthy of one who walks with God.

I believe there is involved here an intellectual enlightenment. "Then opened he their understanding, that they might understand the Scriptures." There are some people who cannot understand the things of this Book at all, because, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If you have had experience, you Christian workers, in dealing with those whom God has touched, you soon learn to detect whether the Spirit of the Lord has been before you. You begin to talk about the blood of Christ, and all that Christ is to the believer, and if the Spirit of God has enlightened the understanding, you will find the heart responding, and saying, "Yes, I understand that." But if that divine enlightening has not been given, then you are speaking a foreign tongue; they know nothing at all about it. He does inform the understanding. He gives us a clear vision of things that are far off. "The eyes of your heart being enlightened," things are seen in a new light: there are new standards in life. We are able now to appraise moral values as we could not before, because that far view has given us a new perspective, and we come to understand that the things we see are temporal, that they are not of much value; and that the things not seen by the natural eye, but now disclosed to us by the power of God's Spirit, are eternal. When we weigh the things of eternity against the things of time, the wealth of the invisible against riches of the visible world, the man says, "Give me that yonder". He is willing to part company with these, and he is delivered from the bondage of the things of time and sense, because he has a clear view of things that are yet to be.

And how the memory is reinvigorated! How the Spirit of God seals the Scripture upon our memories! I believe that every faculty of the mind is made partaker

of the life of Christ, so that a man can think of spiritual things more clearly, he can love the realm of the spiritual. He can remember the things of the Spirit, and His will is strengthened, so that he has power to choose that which is right, by the power of the indwelling Spirit. Our hearts are to be purified by faith, and there is a promise here that we shall be changed within and without by the power of the life of our Lord Jesus Christ.

I believe it means that some day we shall be perfected. We shall be saved by His life. We shall be freed from our corruption by and by. We are striving all the time, I trust, to put off the old man with his deeds, to crucify the flesh with the affections and lusts thereof. But some day we shall be rid of the old man altogether.

I remember a man who used to come here, who went away to England. He was absent for a few months, and when he came back he told me of a certain preacher. I said, "You heard him?" "Oh yes, I talked with him. I tell you, he has got the truth." I said, "What do you mean?" To which he replied, "He has got rid of the old fellow altogether." I enquired, "What do you mean by that?" "He has got rid of the old man; he is done with him." I said, "Are you quite sure?" "Yes, sir, there is no old man there any more." Well, I was in England after that, and I met the same preacher. I will not tell you on what occasion. But there was not the shade of a shadow of a ghost of a doubt that if the old man had gone, he had come back again — because I shook hands with him that morning, beyond all peradventure! But we are going to have done with what this man called "the old fellow" some day. We shall put off this old nature, and shall be wholly new. Then He will present us faultless before the presence of His glory with exceeding joy; that is in the future when all our powers shall find sweet employ, memory, heart, understanding, conscience, will, everything there is of us in that eternal world of joy.

That is the promise and when I appeal to you to yield yourselves to Christ this morning, you who are unsaved, I do so assuring you, on the authority of God's Word, that He will not only blot out all the sins of the past, providing means of forgiveness for all the sins of your life, but He undertakes to save you and purify your heart, and at last "present you without spot or wrinkle or any such thing"; to be holy, and without blame before Him in love.

II.

How is that to be done? WE SHALL BE SAVED BY HIS LIFE. I would not have you make less of the death of Christ. Always keep in mind that that is the foundation of everything. Only by the blood are we cleansed, but I do think we ought to make much more of the intercessory life of Christ. Let us turn our thought upon the risen Saviour, and remember that He appears in heaven for us to-day as surely as He represented us when He died on the cross. He is still our Substitute, our Representative, our Federal Head; and the living Saviour undertakes to save us by His life.

I think I have already covered that, simply, but let me more explicitly state it. We are saved by His life in the sense that He imparts His life to us, that He actually communicates His own life to us. Lazarus was dead physically when Jesus said, "Lazarus, come forth." "And he that was dead came forth, bound hand and foot with

graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." I cannot explain it. No one can explain it. But the fact is that when Jesus Christ came to Lazarus, one who was dead was made alive again. And we are saved in that sense, that the very life of God Himself is communicated to us; and that life is like the life of God. It is the same in nature; it is eternal life. One who has been joined to Jesus Christ can never perish, because the life of the Head is in the humblest member of His body.

I love to remember that when they had broken the legs of the thieves hanging on either side of Him on the cross, they came to Jesus to break His bones in order to hasten His death, but they found that He was dead already — and they brake not His bones. The gospels tell us that it was in order that "the scripture should be fulfilled, A bone of him shall not be broken." His body was scarred. There were the marks of the nails in His hands, or the spear in His side; the marks of the nails were in His feet, and the marks of the thorns about His brow. But He rose from the dead with a perfect body, He carried all His members with Him into the presence of God; and "we are members of his body, of his flesh, and of his bones." I know it is a mystery, it would be folly to attempt to explain it; but we are joined indissolubly to Jesus Christ if we are saved. The same life that is in the Head is in the humblest member of His body; the life that comes from Him is eternal life, and nothing on earth or in hell can terminate it.

Now very specially, we are saved by His life in the sense that He makes intercession for us. You remember the very familiar scripture which we all quote so often, where the priesthood of Jesus is contrasted with the changing priesthood of men, and it is said, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost" — not only to the end of time, but through all eternity, completely, forevermore — "that come unto God by him, seeing he ever liveth to make intercession for them." He makes intercession for us. You had it in your lesson this morning, how the Angel before the altar was given much incense, and how He mingled the incense with the prayers of the saints, and the smoke of the incense ascended up out of the Angel's hands. Thus we have an ever-living Intercessor.

I have seen some men temporarily saved by their wives. I have seen a man who, during the lifetime of his wife, apparently walked with God, lived an upright, respectable honoured life. But when his wife was taken from his side, and her influence was no longer thrown about him, he began to slip; and by and by he went all to pieces, a perfect wreck. He was really being upheld by the companionship of his wife. How many of us have seen young men and women while under the shelter of a godly home, and subject to the influence and control of godly parents, live honourably. But when the home was broken up, when father was removed, and mother passed away, and these children went out for themselves, what wrecks some of them have made!

Turn back to the Old Testament, and you will find some of the kings behaved themselves as long as a certain prophet or a certain priest lived. They were dominated by a superior personality, and under the influence of some godly man they were kept from open sin. But when that external prop was removed they declined, degenerated, and plunged into every excess of riot.

Who of us does not need a constant companion? You have seen young men who needed the touch of another young man's hand upon his shoulder to keep him strong. But alas, you cannot be with such an one all the time. You cannot go to work with him, follow him everywhere and stand by him in the hour of temptation. No human helper can do that. But do you not see, dear friends, that we have a living Christ Who comes to abide with us; and He said, "I will not leave you alone. I will not leave you comfortless, I will not leave you orphans, I will come to you, I will send you the Comforter, the One Who will stand by. Because He ever liveth, the Holy Ghost has been sent to us to abide with us. He intercedes in heaven for us, and He is represented here by the presence of the Holy Ghost. I know to what extravagances men are led often in their contemplation of the doctrine of the Spirit's ministry, but the ministry of the Spirit is more than emotional excitement. Let me assure you it means that the very power of Deity comes to dwell in these hearts of ours, and that the Holy Ghost does abide with men and women who are genuinely the Lord's. Wherever we are, day and night, all the year round, and all the years, we have with us the Holy Ghost, the Comforter, to stand by. We are saved by His life, and by His upholding power.

You young people come to the services on Sunday, in your classes and in the public services, and as you sing these glorious hymns such as we have been singing this morning, your thoughts are led heavenward, and sometimes you feel like saying,

"My soul would fain abide,
In such a frame as this,
And sit and sing itself away,
To everlasting bliss."

But you cannot do it. You have to go back to business to-morrow, and wherever you go you will be surrounded by temptations. Unless this salvation which we offer can go with you to the office and everywhere, it is of no value at all. But what I want to make clear to you this morning, very simply, is that you have Someone Who is far better than any companion, than the godliest man or woman who ever lived. God Himself in the Person of the Holy Spirit comes to abide with us, to live with us, to work with us, to dwell in us, to fill and flood us with His divine energy, so that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him". Oh I commend to you this great truth that as we have appropriated the death of Christ, so we must by faith appropriate the life of Christ with all its implications, and live in the power of His life; always triumphing through Him Who is our Lord.

We shall be saved by His life, because, praying for us, He will teach us to pray. "The Spirit also helpeth our infirmities." We shall be saved by His life in this sense that He has given to us in this holy Book "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Here you have something upon which your mind may stay itself. Again I cannot explain. I cannot explain how the word of Jesus Christ made Lazarus live, when the word of Mary and Martha fell upon deaf and dead ears — but it did. I cannot explain why the word of Jesus, when He said, "I will, be thou clean," made that leper clean. I cannot tell you how it was that when He said to the

little maid, "I say unto thee, arise," that she got up, opened her eyes, and smiled upon father and mother. But I know that the power that is in Jesus Christ is in His word, and when you and I take His word of promise, and rest upon it, that promise does actually communicate to us the very life and power of God. If it is the promise that we shall be delivered from evil, as I believe it is, that power of deliverance is communicated to me. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." And as we allow the word of the Lord Jesus Christ to dwell in us richly with all wisdom, we shall have an Instructor Who will tell us what to do, and what not to do; what to choose, and what to refuse; what path to take, and what companions to elect for ourselves. He will tell us all these things as the word of God dwells in us, and by the Spirit the very power of God will be communicated to us.

And then we are saved by His life in the sense that He is coming again some day. Do not forget that. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Having prepared a place, He will come for His prepared people. There are certain engagements into which our Lord has entered. He is the Angel of the Covenant, and He will fulfil His covenant-engagements to the very letter. Some day He will come down the skies, and He will receive us unto Himself. Get as far away as you possibly can from the idea that Jesus Christ ever failed in anything; that He ever had to try anything, that He ever had to retrace His steps because He made a false step. There was nothing tentative about His plans at all. The Lamb was slain from the foundation of the world, and the ultimate, absolute, triumph of Jesus Christ was predetermined before this world was made; and our Living Saviour will come again for His saints. Some day we shall see Him as He is.

"When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say:
"It is well, it is well with my soul!"

MAKING AND KEEPING PROMISES

It has been often mentioned to me, that brethren in business do not sufficiently attend to the keeping of promises, and I cannot therefore but entreat all who love our Lord Jesus, and who are engaged in a trade or business, to seek for His sake not to make any promises, unless they have every reason to believe they will be able to fulfil them, and therefore carefully to weigh all the circumstances, before making any engagement, lest they should fail in its accomplishment. It is even in these little ordinary affairs of life that we may either bring much honour or dishonour to the Lord; and these are the things which every unbeliever can take notice of. Why should it be so often said, and sometimes with a measure of ground, or even much ground: "Believers are bad servants, bad tradesmen, bad masters"? Surely it ought not to be true that *we, who have power with God to obtain by prayer and faith all needful grace, wisdom, and skill*, should be bad servants, bad tradesmen, bad masters.

—GEORGE MULLER

THE WRATH TO COME!

By Charles Haddon Spurgeon

"... a resurrection of the dead, both of the just and unjust."—Acts 24:15.

(The question often arises as to whether the great Baptist preacher, Charles Haddon Spurgeon, ever preached on the subject of "hell" — well, here is one message on the subject he preached.)

YOU who are sensual and devilish do not care about your souls being punished, because you never think about your souls; but if I tell you of bodily punishment you will think of it far more. Christ may have said that the soul should be punished; but he far more frequently described the body in misery in order to impress his hearers; for he knew that they were sensual and devilish, and that nothing that did not affect the body would touch them in the least. "We must all appear before the judgment seat of Christ, to receive the things done in the body, according to what we have done, whether it be good or evil."

This is not the only text to prove the doctrine; I will give you a better one, Matthew 5:29: "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," not "thy whole soul", but "thy whole body". Man, this does not say that thy soul shall be in hell; that is affirmed many times, but it positively declares that thy body shall. That same body which is now standing in the aisle, or sitting in the pew, if thou diest without Christ, shall burn forever in the flames of hell. It is not a fancy of man, but a truth that thy actual flesh and blood, and those very bones shall suffer — "Thy whole body shall be cast into hell."

Lest that one proof shall not suffice thee, hear another out of the same gospel, chapter 10:28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Hell will be the place for bodies, as well as souls. As I have remarked, wherever Christ speaks of hell, and of the last state of the wicked, he always speaks of their bodies; you scarcely find him saying anything about their souls. He says: "Where their worm dieth not," which is a figure of physical suffering — the worm torturing forever the inmost heart, like a cancer within the very soul. He speaks of the "fire that never shall be quenched."

Hell Not Mere Metaphor

Now, do not begin telling me that that is metaphorical fire. Who cares for that? If a man were to threaten to give me a metaphorical blow on the head, I should care very little about it; he would be welcome to give me as many as he pleased. And what say the wicked? "We do not care about metaphorical fire." But they are real, sir — yes, as real as yourself. There is a real fire in hell, as truly as you have now a real body — a fire exactly like that which we have on earth in everything except this, that it will not consume, though it will torture you. You have seen the asbestos lying in the fire red-hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever without being consumed; it will lie, not as you consider, in metaphorical fire, but in actual flame.

Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for, if there were no bodies; why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in spirits? Can chains fetter souls? No; pits and fire and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest, thy soul will be tormented alone — that will be a hell for it — but at the day of judgment thy body will join thy soul, and thou wilt have twin hells; body and soul shall be together, each brimful of pain, thy soul sweating in its inmost pore drops of blood, and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains, thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts."

Thine heart beating high with fever, thy pulse rattling at an enormous rate in agony; thy limbs crackling like the martyrs on the fire, and yet unburnt; thyself, put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, Sir? Again, I say, they are no fictions, and as God liveth, but solid stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so.

But now I must have a little reasoning with the ungodly on one or two points. First, I will reason with such of you as are very proud of your comely bodies, and array yourselves in goodly ornaments, and make yourselves glorious in your apparel. There are some of you who have no time for prayer, but you have time enough for your toilet; you have no time for prayer-meeting, but you have time enough to be brushing your hair to all eternity; you have no time to bend your knees; but plenty of time to make yourselves to look smart and grand. Ah! fine lady, thou who takest care of thy goodly-fashioned face, remember what was said by one of old when he held up the skull:—

"Tell her, though she paint herself an inch thick,
To this complexion she must come at last."

Evil in Persistent Sin

Something more than that: that fair face shall be scarred with the claws of fiends, and that fine body shall be the medium of torment. Ah! dress thyself, proud gentleman, for the worm; anoint thyself for the crawling creatures of the grave; and worse, come thou down to the pit in goodly apparel; my lord, come there,

to find yourself no higher than others, except it be higher in torture, and plunged deeper in flames. Aye it ill becomes us to waste so much time upon the trifling here, when there is so much to be done and so little time for doing it in the saving of men's souls. O God, our God, deliver men from feasting and pampering their bodies when they are only fattening them for the slaughter, and feeding them to be devoured in the flames.

Again, hear me when I say to you, who are gratifying your lusts — do you know that those bodies, the lusts of which you gratify here, will be in hell, and that you will have the same lusts in hell that you have here? The debauchee hastes to indulge his body in what he desires — can he do that in hell? Can he find a place where he shall gratify his lust and find indulgence for his foul desire? The drunkard here can pour down his throat the intoxicating and deadly draught; but where will he find the liquor to drink in hell, when his drunkenness will be as hot upon him as it is here! Aye, where will he find so much as a drop of water to cool his parched tongue? The man who loves gluttony here will be a glutton there; but where will be the food to satisfy him, when he may hold his finger up and see the loaves go away from him, and the fruits refuse his grasp. Oh! to have your passions and yet not to satisfy them! To shut a drunkard up in his cell, and give him nothing to drink! He would dash himself against the wall to get the liquor, but there is none for him. What will you do in hell, O drunkard, with that thirst in your throat, and having naught but flames to swallow, which increase thy woe? And what will you do, O rake, when still you would be seducing others, but there are none with whom you can sin? Do I speak plainly? Did not Christ do so? If men will sin, they will find men who are not ashamed to reprove them. Ah! to have a body in hell, with all its lusts, but not the power to satisfy them! How horrible that hell will be!

Hear me yet again. Oh! poor sinner, if I saw thee going into the inquisitor's den to be tormented, would I not beg of thee to stop ere thou shouldst put thy foot upon the threshold? And now I am talking to you of things that are real. If I were standing on a stage this morning, and were acting among these things as fancies, I would make you weep; I would make the godly weep to think that so many should be damned.

But when I speak of realities, they do not move you half so much as fictions would, and yet sit just as ye did ere the service had commenced. But hear me while I again affirm God's truth; I tell thee, sinner, that those eyes that now look on lust shall look on miseries that shall vex and torment thee. Those ears which now lend-est to hear the song of blasphemy shall hear moans and groans, and horrid sound, such as only the damned know. That very throat down which thou dost drink shall be filled with fire. Those very lips and arms of thine will be tortured all at once. Why, if thou hast a headache thou wilt run to a physician; but what wilt thou do when thy head, and heart, and hands, and feet, ache all at once? If thou hast but a pain in thy liver, thou wilt search out medicines to heal thee; but what wilt thou do when gout, and rheum, and vertigo, and all else that is vile attack the body at once? How wilt thou bear thyself when thou shalt be loathsome with every kind of disease, leprous, palsied, black, rotten, thy bones aching, thy marrow quivering every limb thou hast filled with

pain; thy body a temple of demons and a channel of miseries.

Christ Saves From Hell

Will ye march blindly on? As the ox goeth to the slaughter, and the sheep licketh the butcher's knife, so it is with many of you. Sir, you are living without Christ, many of you; you are self-righteous and ungodly. One of you is going out this afternoon to take his day's pleasure; another is a fornicator in secret; another can cheat his neighbor; another can now and then curse God; another comes to this chapel, but in secret he is a drunkard; another prates about godliness, and God knows he is a damned hypocrite.

What will ye do in that day when ye stand before your Maker? It is a little thing to have your minister upbraid you now; it is a small thing to be judged of man's judgment; what will ye do when God shall thunder out, not your accusation, but your condemnation: "Depart ye cursed, into everlasting fire, prepared for the devil and his angels"? Ah! ye sensual ones, I know I should never move you while I spoke about torments for your souls. Do I move you now? Ah! no. Many of you will go away and laugh, and call me, as I remember once being called before, "a hell-fire parson." Well, go; but you will see the hell-fire preacher one day in heaven, perhaps, and you yourselves will be cast out; and looking down thence, with reproofing glance, it may be that I shall remind you that you heard the Word, and listened not to it.

Ah! men, it is a light thing to hear it; it will be hard enough to bear it. You listen to me now unmoved; it will be harder work when death gets hold of you, and you lie roasting in the fire. Now you despise Christ, you will not despise him then. Now ye can waste your sabbaths; then ye would give a thousand worlds for a sabbath if ye could but have it in heaven. Now ye can scoff and jeer; there will be no scoffing and jeering then; you will be shrieking, howling, wailing for mercy; but—

"There are no acts of pardons passed
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there!"

Oh my hearers! the wrath to come! the wrath to come! the wrath to come! Who among you can dwell devouring fire? Who among you can dwell with everlasting burning? Can you, sir? Can you? Can you abide the flame forever? "Oh, no," sayest thou, "What can I do to be saved?" Hear thou what Christ has to say: "Believe thou on the Lord Jesus Christ, and thou shall be saved." "He that believeth and is baptized shall be saved; he that believeth not, shall be damned." "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be whiter than snow."

—Copied from THE WATCHMAN-EXAMINER

The Lord may see it needful, for the trial of our faith, to seem for a season not to regard our supplications; yet; if we patiently and believingly continue to wait upon Him, it will be manifest in His own time and way that we did not call upon Him in vain.

—GEORGE MULLER

THE GOD OF LUCK

There is another god that some men are making. Perhaps a great many young men may be engaged in this manufacture. Its name is *Luck!* It is a little English word. Luck! Some men have faith in their luck. They say, "Things will not turn out so badly after all. I have always been able to get upon the sunny side of the road, and something will occur to get me upon that side again. I have trusted the chapter of accidents. My chances have always turned out right, and they will turn out right again." There never was so mocking an ideal as luck. Have you seen a great picture of a scene in a gambling place, where everything seems to depend upon the shuffling of certain pieces of ivory or brass, on the doing of certain things in a skilful, quick way, when a wrong turn may mean utter waste of fortune and dispossession of estate and inheritance? Have you seen what expression there is upon the countenances of the parties engaged, — what anxiety, what hope, in some cases what shadowing despair just begun, hope just going away? Yonder can be seen a little fringe of light, and despair just coming on. It is the god luck that is tormenting his soul. But the young man who throws in a game of that kind and is lucky, will have another game to play. He has another competitor who will force him, and say, "Now you must have the dice out again." The name of that last competitor is Death, and he will play you. The young man says, "I do not want to play." Death grasps him by the throat, and says, "You shall play!" Now he gets hold of his dice-box, and Death always wins. You see how strong we are when we teach according to the revelation of God and the facts of nature. There is a point where you cannot escape us. There are thousands of miles where we can have something like an equal fight, and you can throw us in the tussle, but when we come up to this last point of all you cannot get away! Death is only a spectre, but you cannot toss him; a shadow, but you cannot evade him; a grim thing, that

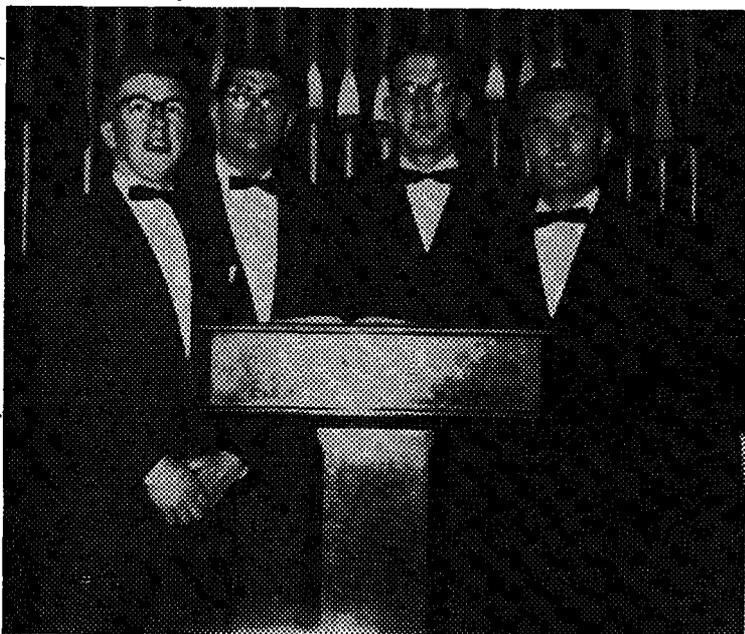
you say that you could smash. Try it! What will you do when you come to that last game of all, to close this strange eventful history? Where is your god then? Where is all the old fortune of chance and happy luck and sunny accident? — Once you had only to touch a thing and it became gold. Other men threw bargains down because they could make nothing of them, and you went and picked them up and instantly they blossomed and flowered into beauty and success. Ha! where is your luck now? Granted that some men may have drilled themselves into the power of laughing their way out of the world. Let us suppose — although by doing so we insult all divine power and truth — but let us suppose that, last of all, a man could snap his finger at God and eternity and heaven and hell, and go out of the world as a merry dancer might whirl out of a lamp-lit room. What of it? Who dare risk it? No wise man who knows life, and is sensible on ordinary affairs, dare make up his mind to be at last a fool like that.

—JOSEPH PARKER—

TRUE GREATNESS

It should be the aim of the teacher so to speak, that children, servants, and people who cannot read may be able to understand him, so far as the natural mind can comprehend the things of God. It should also be considered, that if the preacher strive to speak according to the rules of this world, he may please many, particularly those who have a literary taste, but in the same proportion he is less likely to become an instrument in the hands of God for the conversion of sinners or for the building up of the saints. For neither eloquence nor depth of thought makes the truly great preacher, but such a life of prayer, and meditation and spirituality, as may render him "a vessel meet for the Master's use," and fit to be employed both in the conversion of sinners and in the edification of the saints.

—GEORGE MULLER



QUARTETTE TOUR

The International Quartette of Toronto Baptist Seminary is presently touring the churches. Accompanied by Pastor S. Dempster, of Kingston, they will be visiting the following points during the next nine days:

- May 18—Harriston, Bethany Baptist Church
- May 19—Essex, First Baptist Church
- May 20—11 a.m.—Tilbury, the Baptist Church
- May 20—evening—Roseland, the Baptist Church
- May 21—afternoon & evening—Milliken Baptist Church
- May 22—Delhi, Bethesda Baptist Church, Sovereign St.
- May 23—Toronto, Central Baptist, Ossington & Hallam
- May 24—Toronto Jarvis Street Baptist
- May 25—Palgrave, Churchill Baptist Church

NURTURE AND ACTIVITY

IT IS often suggested or intimated that there is a vast gulf that separates the realm of meditation from that of activity or that a life of meditation is preferable to a life of service. Some Christians emphasize meditation or personal soul growth and, by declaration, inference or example, depreciate gospel work. Still others, of course, engage in a ceaseless round of meaningless activity and pay little heed to the development of the inner spiritual life. The believer would do well to avoid either extreme for like all emphasis on one aspect of truth, either of these is dangerous to spiritual well-being and the work of the gospel. It is another case of the need of balance in the spiritual life and the need for real discernment.

Usually those who espouse either of these extremes would not openly declare themselves as emphasizing one and minimizing the other but this lack of balance may be detected. We have heard it suggested, for instance, that instead of endeavouring by God's grace to pull perishing souls from the fire, we should halt, pay more heed to our own spiritual development and seek the mind of the Lord in the matter. This sentiment may be expressed in an amazing variety of ways. Not for one moment would we disparage communion with the Lord (indeed we are too aware of our own shortcomings in this regard) but may these utterances not be lame excuses for laziness? Let us confess that there is a very subtle method of blaming the Lord for our own lack of concern for the souls of men.

It has been our experience that we have known the presence of God when knocking upon a door as much as when we were in meditation. He is not some absentee Being who deserts us when we would serve Him; in the midst of the service He blesses and encourages the saint and serving becomes the means to a personal enlargement of soul.

There are situations, indeed, in which there is no need of our asking the mind of the Lord! This statement may shock some good souls but it is nevertheless true. If the Lord has given some specific command in the Word, only unbelief or ignorance would cause a believer to excuse himself on the grounds that he must pause to find if the Lord really wants obedience. We rightly tell the unsaved that they call God a liar by doubting His Word. "Take Him at His Word!" we declare. True! and the same rule applies to Christians. If God has clearly commanded something in His Word, only positive unbelief would cause anyone to pause to pray if God really means what He says.

It may be, of course, that the specific application of the Word is not immediately evident and hence in a particular instance we find it necessary to inquire how some scriptural principle is to be applied. In such cases, He will make it clear as we lay the matter before Him. His Spirit is in the world and indwells the believer for that very purpose.

Let us return, however, to the startling thought that it is very possible that we may piously evade our own divinely-given responsibilities by asserting that we refrain from too much activity in order to care for the needs of our own soul. It will usually be found that the one who continually sounds this note is really endeavour-

ing to justify his own position. *There are few believers who are seriously endangered by the prospect of doing too much to the glory of God!* The more we would walk closely to the Lord, the more we will be impelled to spend and be spent for Him.

How pious it sounds to speak of "laying the matter before the Lord" or of "waiting on the Lord". It is to be feared that we spend much time in *speaking* of laying matters before Him and of waiting on Him when actually He has clearly laid the matter before us and is waiting for us. If He has set forth an obvious duty for Christians we need not expect nor will we receive any word beyond that declaration.

If this thinly-disguised form of lethargy is to be described as meditation or development, then we plead to be delivered from it! Fortunately there is a true and blessed meditation with the Lord that the believer cherishes and desires to nourish. This meditation, however, issues in very practical results. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." A waiting upon the Lord will result in inner spiritual empowerment for practical tasks. It does not consist in perpetual meditation and study for inner soul nurture as an end in itself. When the apostles prayed, the Word of God tells us that they were enlarged personally ("they were all filled with the Holy Ghost") to do the very thing for which they prayed — to speak the word of God with boldness.

This relationship between "being" and "doing" or between personal growth and activity is a close one. Each is not confined to some convenient airtight compartment. Personal soul growth finds its expression in practical activity and if this expression is non-existent, the growth is of an exceedingly doubtful nature. Indeed there is no spiritual growth that does not issue in practical gospel labour and compassion. Those who truly wait upon the Lord and thus minister to the inner man will find that the love of Christ constrains us and, as a result, we realize that we are ambassadors for Christ, beseeching men to be reconciled to God.

The pure monastic ideal, which is essentially selfish, is far removed from the scriptural ideal. That concept which would picture the saints as a happy, self-satisfied little island of spiritual prosperity in sweet obliviousness of lost souls, is a gross caricature of a gospel church. Spiritual atrophy is an ever-present threat to the overly-speculative Christian who does not exercise his spiritual muscles.

MY COVENANT DOLLAR-A-MONTH CLUB

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

Name

Address

"The Weapons of Our Warfare"

A Sermon by Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 26th, 1956

(Electrically Recorded)

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)"

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

CHRIStIANITY is a militant religion. The Bible abounds in military metaphors to set forth the business of the Church, and of every Christian. Our text talks about warfare and weapons, and strong holds. Winning souls for Christ is like storming fortresses. Paul exhorted Timothy to endure hardness as a good soldier of Jesus Christ. At the end of a long and eventful career, the Apostle did not care to commend himself, except to say that he had fought a good fight, and had kept the faith.

This world — and it is a sensational announcement that ought to be repeated — this world is in rebellion against Almighty God, its Creator and Ruler. Satan is the rebel chieftain, and has the whole world of humanity enrolled in his army, marching under his banner, except as souls are saved one by one by the preaching of the gospel, in the demonstration of the Spirit and of power. It is a wonder of grace and patience that the almighty

God does not put down this rebellion in wrath to the destruction of all men. But instead of giving men what they deserve as rebels, God has gone to war to rescue men from the hands of Satan, and from themselves. God will bring His banished ones back to Himself. He will save them from sin and Satan and from themselves. God's method of rescue is by the preaching of the gospel. But the gospel has to encounter difficulties from Satan and from the sinner himself. The Gospel has to storm fortresses, and can only conquer through the power of God.

I.

The Warfare

Let us consider briefly the warfare: "The weapons of our warfare" — individual responsibility. There is a place in the battle-line for every child of God. This is a divine, and not a diabolical, war. The kind of war men usually think of is diabolical and devilish. But here is a holy warfare. Wars usually arise from avarice, or ambition, or revenge. But here is a war based on love for human souls. Here is the real war to end war. This warfare is benevolent, and not destructive. Wars usually aim at spreading misery and devastation and death. In the war between the States, the so-called Civil War, of nearly a hundred years ago, when the South was nearing the end of its resources in men and money, Sherman, with an army from the North, invaded the South, and marched to the sea, leaving a scorched earth in his wake, leaving behind him burning cities, and starving people. No wonder Sherman said that "war is hell".

Think of countries torn to shreds and the earth soaked with human blood, and you think of the horrors of war. Look at dying and maimed men, weeping women, crying children, and we think of the horrors of wars caused by sin. Think of huge deficits piled up by military spend-

ing, and you will learn something of the cost of war in money.

During the late Civil War in Spain a war correspondent back in Madrid from the horrors of Alcazar, recovering from the shock of his experiences, talked to his Editor over the phone in America, and said, "I am sick of humanity".

Sin has wrought awful havoc in the human race. But here is a war of compassion, of pity, of tenderness, and of goodness, a war waged in behalf of precious human souls. Our banner does not bear the symbol of serpent, or lion, or eagle — but the symbol of a Lamb. A few years after War Two I listened to a young man who was being interviewed over the radio. He had been in the war with Japan, and had been captured and held prisoner for thirty-four months, and had been cruelly tortured. But after the war he came back to America and prepared himself and went back to Japan as a missionary to wage a new kind of war. When he was asked if he did not have bitterness in his soul, and revenge in his heart for his tormentors he said, in the most pleasant way, "Oh, no; they are captives of Satan, and we are trying to take them away from him. The Lord Jesus Christ came to destroy the works of the devil; and as missionaries of the cross we are sent to deliver men from the power of Satan." When Saul of Tarsus met the Lord Jesus Christ on the Damascus Road, the Lord said to him, "Rise up; stand on thy feet. I have called thee to send thee to the Gentiles, to open their eyes, and turn them from darkness to light, and from the power of Satan to God, that they might receive the forgiveness of sins, and inheritance among them which are sanctified by faith — that is in Me." Holy warfare! peaceful missionaries of the cross, fighting for human souls — that is our business, as the people of God.

II.

The Strongholds

Let us next consider some of the strong holds that have to be taken. Two weeks ago I spoke to you of strong holds as found in collective humanity, represented in groups, and organizations, like the heathen religions, Communism, Romanism and Modernism. But to-night in this message we shall speak of humanity in its individual capacity. Satan has erected in the soul of every sinner fortresses that must be captured if the sinner is to be saved. Satan wants to keep men under his dominion; and so he has erected strong holds in the human mind and heart, to resist the appeal of the gospel. One of these strong holds is ignorance. Paul said, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them

which believe not, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine unto them." Ignorance is essential to Satan's kingdom. His kingdom is a kingdom of darkness. Error is the main pillar on which it rests. Men do not come to Jesus Christ for salvation, because they are ignorant of themselves and of their needs, and of the true Saviour. Multitudes have not gone down deep enough into the cellar of their hearts to be scared at the ugly things that lie there. They do not see themselves as helpless sinners, therefore they have no deep consciousness of their need of a Saviour. No man can look savingly at Jesus Christ, so long as he looks complacently at himself. Paul tells us that his heart's desire and prayer to God for Israel was that they might be saved. And he bears them record that they had a zeal of God, but not according to knowledge, for being ignorant of God's righteousness, ignorant of the righteousness that God had provided through His Son, they were going about to establish their own righteousness, not submitting themselves to the righteousness of God. In their ignorance of the true God, multitudes, as I did for years, trust in His mercy, and ignore His justice. They cannot see that a Holy God, that divine justice, must burn with wrath against the sinner. They hide their fears under the thought that God is merciful. But they are ignorant of the fact that all the mercy God has for anyone is in His Son, the Lord Jesus Christ, Who is God's Mercy Seat. Men are ignorant of the holiness and the power of God so that there is no fear of God before their eyes.

On Mr. Gladstone's last visit to Oxford it is recorded that he sat in the senior common room of Christ Church College, and talked at some length about the happy changes he had witnessed during his lifetime in the lot of the English people. His outlook was so radiantly optimistic that it aroused a challenge. One of the students said, "Sir, are we to understand that you have no anxieties for the future? Are there no adverse signs?" The grand old man of England answered slowly, "Yes; there is one thing which frightens me — the fear of God seems to be dying out in the minds of men." What frightened the grand old statesman some sixty years or more ago is a prospect even more alarming to-day. There is much fear in the world, but little of the fear of God in human hearts. We listen to men talk about the dangers of the atom bomb, the danger of the hydrogen bomb, the danger of war. But there is not much said about any danger from God. The Lord Jesus Christ, speaking for His Father, said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." And Jesus says, there is one Lawgiver who is able to save and to destroy. Yes; fear as it prevails to-day, is a modern demon. The world is jumpy and jittery; but I repeat, there is not much fear of God in human hearts. "The fear of God is the beginning of wisdom." And those who have the holy and reverential fear of God in their hearts will not be plagued with fears that have torment.

Another fortress in the human mind might be called prejudice. Blinded by the god of this world men are naturally prejudiced against the religion of Jesus Christ. Man is religious by nature, but he is prejudiced against the true and saving religion of the Son of God. And prejudice is manifested in the trifling objections that men are constantly giving as their reason for not coming

to Jesus Christ. They complain about "hypocrites" in the church. During pastorates of more than forty years I had to listen to that many many times — that there are hypocrites in the church. Well, what of it? Is the privilege of criticizing to compensate for the horrors of hell? Will the fact that there are hypocrites in the church make hell any cooler? Many a sinner is utterly soured on Christianity because some preacher or some church member, he thinks, has wronged him. I shall never forget a man I met during my pastorate in Orlando, Florida. In trying to win him to Jesus Christ he said he had not been to the House of God since he was a child; that as a little boy he caught a deacon in an unspeakable and shameful sin. What a pity! Yea; what absolute nonsense! And usually those who complain about hypocrites in the church are just trying to hide their own sins. They want to think about someone else's sins, so that they will not have to be occupied with their own. After all, there have always been hypocrites among the people of God. There was a hypocrite among the twelve apostles. But a hypocrite in the church after all is evidence that there are sincere, and honest, and devoted Christians. Men do not reject money because counterfeits are in circulation, for the counterfeit is evidence that there is good money, legal tender, in circulation. And so the hypocrites in the church testify to the fact that there are true Christians among the people of God.

I conducted a funeral last summer, of a man who complained that a preacher had wronged him. This man would not come to church, and had not come to church for years. I knew something about the case, and I think the preacher had mistreated him. But, oh, what a terrible mistake the man made, by letting something like that keep him from the House of God, and away from the Saviour, Jesus Christ!

Another fortress in the minds of men is pride. Men are too proud to take the place of helpless sinners dependent upon someone else for salvation. Men do not want to acknowledge that they are moral bankrupts, and have to take salvation as a gift without money and without price. Men do not go without salvation because they are too bad. There is not any one anywhere in the world to-night who is too bad to be saved. Many men are going without salvation to-night because in their own eyes they are too good to be saved. The sinner has to be saved by trusting Christ, and he will not trust Christ until he distrusts himself. There can be no help, or hope in Jesus Christ until one has lost all hope in himself. No one can adore Christ as Saviour until he abhors himself as a sinner. In every instance of Bible conversion the convert is made to see himself as a sinner. The dying thief acknowledged that he was being punished justly. The Philippian jailor cried out, "What must I do to be saved?" The publican in the temple smiting upon his breast, said, "God be merciful to me, a sinner." The woman of Sychar, after having had her sins exposed by Christ, said to the people, "Come, see a man which hath told me all that ever I did." The woman with the alabaster box was there at the feet of Christ because she realized that she had been forgiven much. The Apostle Paul, who rejoiced as few men have rejoiced in Jesus Christ, spoke of himself as "the chief of sinners." All of Satan's strong holds are erected in the human mind. We are in the battle for men's minds. Human reasonings, speculations, that are against the knowledge of God, have to be thrown down: everything that exalteth itself against the knowledge of God. Every

thought has to be brought into captivity to the obedience of Christ.

The gospel is directed to human understanding, but man by nature has his understanding darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart.

My attention was arrested in reading one of Dr. McIntire's letters in which he quoted from an advertisement that appeared in one of the newspapers in Sydney, Australia. This advertisement was aimed at Communism, and it said in part: "The Kremlin plans to win the battle for the minds of men. It frowns on religion but uses the churches." Yes; we are in the battle for the minds of men. And I began to think how Soviet strategy has been changed. From the years nineteen hundred and twenty to nineteen hundred and forty their method of fighting Christianity was persecution. But they seemed to realize that persecution had failed. One of their leaders said, "Christianity is like a nail. The harder you hit it the deeper it goes." And so now Communist leaders tolerate the churches and control them, and use them as propaganda for Communism. Their reasoning is that it requires a few more years for religion to disappear from the minds of the people, and that while religion is dying they will take over the churches and use them for propaganda purposes. But the church so used is a compromising church. It is not a church of Jesus Christ. And right here is the front where the battle rages the fiercest in this twentieth century. It is true Christianity against a false Christianity.

III.

Our Weapons

We shall now in closing, consider the weapons of our warfare. Negatively, they are not carnal. Let us think about some of the carnal weapons that have been and are being used in extending Christianity. One carnal weapon is the sword, as if a man could be forced to become a Christian. Mohammedanism extended its boundaries at the point of the sword. Romanism with threats, and intimidations, and persecutions, has done likewise. That is a carnal weapon. But no sinner is ever captured from Satan at the point of the sword.

Another carnal weapon is earthly rewards. Not a few followed Christ for loaves and fishes. But He knew they were not saved, and He did not enrol them in His army. Religious leaders in many parts to-day are trying to increase the membership of their churches with earthly rewards. They are offering worldly emoluments in the form of pleasure, social prestige, business success, and popularity — carnal weapons — turning away from the gospel to attract the minds of men with the things they are already interested in, the things that appeal to the carnal nature, to a depraved soul.

Another carnal weapon is human wisdom, excellency of speech. But no sinner can be saved by oratory, or human wisdom. Paul wrote to the Corinthians, and said, "When I came unto you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It is not orators we need in the pulpit to-day: it is plain-speaking prophets, who will cry aloud, and spare not, and warn the sinner of wrath to come; and

with the tenderness of a woman, plead with them to repent of sin, and trust the Lord Jesus Christ.

Our weapons are not carnal but mighty, mighty through God to the pulling down of strong holds. The truths of the gospel are our weapons, the Word of God which is the sword of the Spirit. The mind of the natural man is all mixed up, and terribly confused on that which is so simple to us, the way to be saved. And yet you and I were once as badly mixed up as the unregenerate are to-day. I expect every Christian in the house would testify that there was a time when he felt that if he lived a good enough life he would be saved, and get to heaven in the end, if he would just be good enough. The natural man thinks that if he would just be good enough, turn over a new leaf, have confidence in himself, he will be all right in the end. But the Bible says, "Ye must be born again". The Bible says he must receive the kingdom as a little child. Whoever heard of a child's speculating about this or that! The Bible says we are to have no confidence in the flesh. The Bible says we are to repent of our sins. The Bible says we must believe on the Lord Jesus Christ to be saved. Our weapons are mighty through God to the pulling down of strong holds. God uses the truth with which to slay human arguments, and throw down human reasonings, and speculations of the philosopher. Oh, how marvellously plain and explicit the Word of God is on the way of salvation! If you are here to-night a lost person, listen to me, will you, a moment? You will never get anywhere by reasoning, by speculation. God's Word says you are a sinner. Will you accept that? That is His verdict, not mine. You say, "But I am not the only sinner!" No; but you are the only sinner you need to be thinking about, while you are lost. Will you accept God's verdict that you are a sinner? There is none good, no, not one. All have sinned. Take the place of a sinner, Then God says you are a helpless sinner. God's Word says that you cannot save yourself. God's Word declares that by the deeds of the law shall no flesh be justified in His sight. God's Word says that salvation is not of works, lest any sinner should boast. Will you agree that you are a helpless sinner! Then God's Word declares that there is a Saviour, one mighty to save, the Lord Jesus Christ Who came to bear our sins in His own body on the tree; Who came to die the Just for the unjust. You are the kind of person Jesus Christ came to die for. He came to die for sinners. Will you take the place of a sinner, and pin your faith and your hope on Him? There is nobody else who can do helpless sinners any good. Nobody else has ever claimed to bear the sins of sinners in his own body, save the Lord Jesus Christ. Take Him at His Word when He says, "Him that cometh to me I will in no wise cast out." Accept God's word to-night. It is not a matter of feeling — it is a matter of faith. It is not a matter of doing — it is a matter of trusting. Helpless! we can do nothing but trust. By the grace of God may somebody here to-night trust — trust — the Lord Jesus Christ for salvation, and if you do you must not keep it a secret. If you see that He is the Saviour and you pin your faith and hope in Him, you ought not to keep it a secret a minute.

How precious to have learned in any measure to stand with God alone in the world, and yet to be happy, and to know that surely no good thing will be withheld from us whilst we walk uprightly.

—GEORGE MULLER.

Common, But Saddening

By C. H. Spurgeon

WE HAVE seen it mentioned as a wonder, by old Puritan writers, that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely, men who live in a sea of grace, and yet are not gracious. It is very saddening to see professing Christians who are not even restrained from irreligious actions by the fact that they have made a profession of godliness. They have a name to live and are dead. The Ethiopian is called a white man, but he remains as black as ever. The hovel is labelled a palace, yet no attempt is made, even to keep it decently clean. We know persons who hold orthodox opinions, and hold them firmly too, and grow warm in their defence; and yet they are not in the least degree affected by those glorious truths, but might for all practical purposes be upon the other side. We cannot make out how they can carry the heavenly fire in their bosoms, and not be burned; how they can swim in the boiling fountain of truth, and not be warmed by it. When they are in suitable company such persons will converse upon spiritual truths, and they will do so with an apparent acquaintance with them, and yet in their ordinary lives they are as dead to spiritual realities as if there were no such things. They believe that the ungodly are perishing, but they do not warn them, and they do not appear to have any concern that they should be spoken to by others about their souls. They believe in the power of prayer, and seem pleased that others should pray, but they themselves do not draw nigh unto God, neither can they bear any kind of personal testimony to the efficiency of supplication. To all intents and purposes they are unaffected by influences which are powerful beyond all others. On a burning day we laid our hand upon a marble slab, which was exposed to the sun, and we were startled by its coldness: such are these persons. They live under a shower of grace, and are not wet; they grow by the rivers of water, and no dew moistens their branch. They have a form of godliness, but feel nothing of its power; they are like the statues in Westminster Abbey, which stand in their places, and bear all the outward similitude of human beings, but yet they never unite in the worship, for there is no life in them.

The picture which we have drawn will be recognized by many; in fact, by everybody except the persons who are portrayed thereby. These form a stumbling block in the way of seeking souls, for such persons are apt to think that there is no power in religion, and that it is all a form. If I see a martyr at the stake, surrounded by a huge fire, and if on looking again and again I perceive that he is no more consumed than he was at the first, I am sure that it is all a matter of canvas and paint, and not a real flame at all. If a man drinks, and is not refreshed; or eats, and is not filled; we soon conclude that he has partaken of unsubstantial fare, and has been sitting at a phantom festival. It is grievous indeed when, by the inconsistency of the outwardly religious, enquirers are led to suspect that there is no reality in the gospel of our Lord Jesus. These unworthy persons also furnish very convenient excuses for those who have no wish to believe in the truth of our holy

religion. In fact, they are infidel-makers on a large scale. They act as an encouragement to unbelievers, who can quote their example for ungodly conduct; thus they come under the censure of the prophet, who charged Israel with being a comfort to Sodom.

This form of insensible religiousness is occasionally seen in persons who do not profess to be saved, and we cannot help thinking that they have borrowed it from the dead Christians among whom they dwell. They observe that these professors talk without feeling, and set forth an experience which does not at all square with their conduct, and therefore these persons count it no evil to imitate them, and feign a repentance and a sorrow for sin which they do not feel. The following story is but a specimen of a vast number which come under the notice of watchers for men's souls:—"Pastor R., of Elberfeld was once sent for to see a dying man. He found the patient really very ill, and entered at once into an earnest conversation about the state of his soul. The patient began, in the strongest terms, to describe himself as the very chief of sinners, and declared that his past life filled him with abhorrence. He continued so long in this strain that the pastor could scarcely find an opportunity to speak. At last, taking advantage of a pause, he remarked gently, 'It was then really true what I heard of you?' The patient raised himself in the bed, stared in astonishment at the pastor, and demanded, 'What, then, have you heard? No one, in truth, can say anything against me'; and continued in a strain of unbounded self-satisfaction, to tell of his virtues, and recount all his good deeds, pouring out, at the same time, a torrent of execrations against the slanderers who had tried to injure his character. 'It was not from foes or slanderers,' said the pastor, 'that I heard it, but from yourself; and now it grieves me to hear that you do not believe what you said.'"

We were lately asked what, in our judgment, will become of these godless godly folk, these unchristian Christian people. Our reply was that we were none of us allowed to judge our fellow-men, but if it really were the case that there were persons possessing knowledge of the truth, and full acquaintance with its requirements, who nevertheless did not yield the slightest obedience to it, they must of course perish. Salt can preserve, but when salt itself has been tried in vain what remains to be done? If men cannot see in the sunlight, what more can be done for them? It is a dreadful thing to perish with the added terror of having held the truth in unrighteousness, restraining its natural force from operating upon the conscience and heart. If men dash themselves down to hell from the very rock of salvation they must be ground to powder. As to their present condition, these persons seem to be in greater danger than any others. It is not likely that they will ever be converted: the truth which is adapted to work that desirable end has already been brought under their notice, and it has exerted no power over them. In all likelihood they conclude themselves to be perfectly safe, and so they are clothed with the impenetrable armour of carnal security. Expositions and exhortations addressed to ungodly men are warded off from them by their own impression that

it is well with their souls. The probability is that they will continue as they are, and sleep themselves into perdition; and perhaps, like Ignorance, in the "Pilgrim's Progress", they will be ferried across the stream of death by one Vain Hope, and never discover their mistake until it is too late to amend it.

The unhappy story of the bushrangers, in Australia, will be fresh in the memory of most of our readers. These men were in a small inn, surrounded by a body of police, and for a while they defended themselves against all comers. At last when their number had been thinned out, their leader was seen to come forth from the house, and to advance against his adversaries with a dauntless mien. Several shots were aimed at him, but they did not tell. He seemed to wear a charmed life; the fact being that he was encased in a kind of armour made of ploughshares, and thus he remained secure until a ball found out a joint in his harness. How many wear a secret and invisible armour of indifference and self-flattery, which protects them from the salutary wounding of the Spirit! But to what a pitch of hardness must that heart be brought which is not affected by the power of the grace of God! That which lies in the fire and is not burnt must be harder than iron, or an adamant stone. The blacksmith's dog sleeps just under the anvil, where the sparks fall around him; and the sea-boy, on the dizzy mast, falls asleep amid the loud roaring of the billows: even these are beaten in their drowsiness by professors who sleep on while all around them agencies are at work which might awaken the dead.

What responsibilities belong to those who have the gospel, and yet do not allow it to operate upon them! They lie by the river, and do not drink; they sit at the table, and do not eat. If they starve they are suicides. What is worse, they pretend both to eat and drink, and they cry up the provision to their neighbours, though they have not tasted it themselves. Whither must they go who act thus? Is hell itself a punishment sufficient for men who make a mock both of law and gospel, and invite their own destruction?

Among all animals, there is not one which is more disgusting to a man than a monkey, simply because it is the image of an intelligent being without the intelligence; and among all characters there is scarcely one so objectionable as that of the external Christian, who is devoid of inward Christianity. These are as scarecrows in a field, who deceive none but the silliest birds; or as dummies in the shop, whom every one undertakes to be mere pretences. Truthful men need much patience to endure them, and the time will come when no such tolerance will be expected of them. Shams will be swept out of the kingdom of truth; death will be banished from the realm of life; and those who have made no living, obedient response to the hallowed influences with which they have been favoured, must be driven where none of these will be wasted upon them. A man will not long lay a stone asoak in milk, nor boil a mass of iron in water, nor dip a lump of lead in a dye-vat, nor try to wash a blackamoor white: he cares not to have his best things thrown away. It is even so with the Lord our God, for it is written, "The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing: whose end is to be burned."

Bible School Lesson Outline

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JESUS BETRAYED IN GETHSEMANE

Lesson Text: Luke 22:39-53.

Golden Text: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Hebrews 5:7.

I. The Agony: verses 39-46.

Parallel Passages: Matt. 26:36-46; Mark 14:32-42.

At the conclusion of the Lord's Supper Christ departed from the house and from the city with His disciples, and they made their way to the Garden of Gethsemane, an enclosed piece of ground between Kedron and the foot of the Mount of Olives (Matt. 26:36; Mark 14:32). The Saviour had frequently retired to this garden to pray (Luke 9:28; John 8:1). How blessed is the hallowed place of prayer (Gen. 28:17)! The disciples did well to follow their Master along the path of prayer.

Before the Lord entered into combat with the Adversary He made two requests of His disciples: (1) that they should watch with Him, that they should "stand by" (Matt. 26:28); (2) that they should pray, not for Him, but for themselves. Unmoved, the eleven slept for sorrow and weariness, and they neglected to pray (1 Sam. 12:23). Consequently, they were unable to withstand Satan's thrusts and became an easy prey to doubt, discouragement and distress (Mark 14:50).

Gethsemane means "Oil-Press", a name suggesting the deep anguish of spirit of the Son of man as He prayed there alone (Psa. 42:6; Isa. 63:8; Lam. 1:12; John 7:32), Luke the physician mentions the fact that His sweat became, as it were, great drops of blood, which was a physical sign of intense heart strain. The spiritual oppression must have been tremendous, for the weight of the world's sin was already coming upon Him (Isa. 53:4-6; 2 Cor. 5:21; 1 Pet. 2:24).

The Word does not state specifically what is implied in the Lord's prayer that the cup might be removed, if it were possible, but we do know that the image suggests extreme mental and spiritual suffering (Matt. 20:22; 26:27; John 18:11). It may be that He prayed to be saved from physical death at that time through great exhaustion (Psa. 102:23-27; Heb. 5:7), and that this conflict represented another attempt on the part of Satan to destroy the Royal Seed through whom he was to be defeated (Gen. 3:15; compare Matt. 2:16; Luke 4:29), and to prevent Christ from reaching the cross, where the Adversary would be judged (John 12:31; 16:11).

Our Saviour had complete confidence in the Father's love and in His power (Mark 14:36; John 10:17). In the time of trial we, too, should trust and pray, assured of the sympathy and help of our Saviour, who suffered as no mortal could ever suffer (Heb. 12:3, 4).

Christ was entirely submissive to the Father's will (John 5:30; 6:38; 12:27, 28); He was obedient unto death (Phil. 2:8). So may every request we make of our heavenly Father contain the proviso of trustful obedience, "Not my will, but thine, be done."

Along with suffering which comes as a result of obedience there will always be Divine comfort. The pain will seem to be nothing compared to the joy ministered by the angels and by the Holy Spirit (Matt. 4:11; 1 Thess. 1:6; Jas. 1:2; 1 Pet. 1:6, 7).

II. The Betrayal: verses 47-53.

Parallel Passages: Matt. 26:47-56; Mark 14:43-52; John 18:1-11.

Judas knew that Christ often resorted to the Mount of Olives in the evening (Luke 21:37; John 18:2), and chose

that time and place to carry out the covenant which he had made with the chief priests (verses 3-6). The traitor disciple brought with him a multitude, armed with swords and staves. A wicked adventure draws many followers, while the good cause often lacks supporters (Exod. 23:2). Judas betrayed the Son of man; with a kiss; the token of friendship became the token of treachery (Psa. 41:9).

It would have been ridiculous, had it not been so tragic, to see that motley crowd of armed men coming to take the lowly Nazarene, who went about doing good. Judas knew that the Lord Jesus was powerful, yet he had no conception of the spiritual resources available to the Saviour as the Son of God (Matt. 26:53). One word from the Lord and the hosts of Judas would have melted away. As it was, Christ gave them a brief glimpse of His Deity (John 18:6).

The followers of our Lord attempted to protect Him and avenge Him, but this was the hour, so long foretold, when Christ would give Himself voluntarily as a ransom for many (Isa. 53:4-7; Gal. 1:4). Many times He had said, "Mine hour is not yet come," but at last it had arrived. This was the hour when His enemies seemed to be triumphant, but in reality it was the hour of destiny. The seed of the woman was now to bruise the head of the serpent. This was at once earth's darkest and earth's brightest hour, for Christ died that His children might live for ever.

Daily Bible Readings

May 21—On the Way to Gethsemane	John 15:1-11
May 22—The Comfort of the Spirit	John 15:12-27
May 23—Our Suffering High Priest	Heb. 2
May 24—Prayer with Strong Crying and Tears	Heb. 5
May 25—The Prayer of the Afflicted One	Psa. 102
May 26—The Heel of a Friend Lifted Up	Psa. 41
May 27—Wounded in the House of Friends	Zech. 13

Suggested Hymns

In the hour of trial.
Yield not to temptation.
For the tempted, Lord, we pray.
Sweet the moments, rich in blessing.
What a Friend we have in Jesus.
Oh, for a faith that will not shrink.

ADVERTISING THE BREAD OF LIFE

DURING the past week the residents of this area have been bombarded with advertising by a bread company. The systematic advertising campaign is designed to introduce a new brand to the public. Hundreds of thousands of dollars were spent in this concentrated drive to capture the public's attention. Full page colour advertisements, television announcements and radio commercials all heralded the advent of a new loaf! The promotional work was doubtless successful for the company has employed it in other cities with the result that their bread is the top-seller in several Canadian centres. It doesn't cost to advertise; it pays!

As we thought of this all-out offensive against bread-users, we could not help but contrast it with the Christian's campaign to advertise and sell the bread of life. Many thoughts and comparisons came to mind. We could mention the fact that churches do not take sufficient advantage of the media of public communication to send out the gospel. Little or nothing has been done to present the claims of Christ to the readers of the daily and weekly papers and the magazines. The Roman Catholic Knights of Columbus have realized the value of the printed page and have there advertised their "wafer god" but we see no mention of the bread of life. We could further cite the fact that the churches refuse to take advantage of modern advertising methods. Rather

than elaborate on these "down to earth" thoughts, we recalled several other ways in which individual Christians are called to advertise the bread of life.

The very existence of a consecrated believer is an advertisement of the gospel and its power to save. You, if you are a believer, are an advertisement! Paul thus described his Thessalonian converts as examples or patterns to others (1 Thess. 1:7). They stood as advertisements that all the world might behold the power of Christ.

Then, too, the walk of the Christian should be a powerful advertisement. In speaking to Christian servants and workers, Paul stressed this point. He called upon them to live exemplary lives "that they may adorn the doctrine of God our Saviour in all things." (Titus 2:10). A consistent Christian is a walking advertisement of the bread of life. Need we add that the unruly walk of a believer is an advertisement that does harm to the cause of Christ. In driving through the country we have sometimes seen large billboards or signs on the sides of barns. The elements have so attacked these signs that they are in a sorry condition. As one reads the name of the product, the feeling arises that the sign is a poor advertisement and that perhaps its effect is detrimental to the sale of the product. Likewise a Christian may be a poor, walking advertisement of the product which he represents.

The believer also advertises the bread of life by word of mouth. A dumb Christian is a pitiful spectacle. His silence is an adverse advertisement for the gospel. Paul cites the Thessalonians again as examples in this regard for he says that from them "sounded out the word of the Lord". The tongue can be a powerful tool by which to sound out the merits of the Saviour. Often we sing

Oh for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

Our real need is probably for one sanctified tongue to advertise His gospel.

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