

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 35, No. 13.

130 Gerrard St. E., TORONTO, JULY 12, 1956

Whole Number 1781

A PREREQUISITE TO POWER

THE Christian is ever confronted with the temptation to take for granted certain familiar passages of the Word of God. Perhaps from childhood these sections have been committed to memory so that they could today be recited with no difficulty whatever. One is led to wonder whether we are not apt to be acquainted with the letter of these passages and at the same time unacquainted with the mighty truths and the mind of the Spirit. For instance, many of our readers would probably be able to repeat the twenty-third psalm, "the Lord's Prayer", John 3:16 and other favourite parts of the Bible. It would be wrong, however, to assume that, because we can recite these verses, we can learn nothing further from a consideration of them. Indeed the very fact that we can recite them is apt to cause us to skip lightly over the words without giving much thought to the deeper meaning.

This is true also with regard to the great hymn of love, 1 Corinthians 13. Because we memorize it in Sunday School and, in some instances in public school, we can be carried away with its poetic form or its magnificent simplicity and so forget that it is *the Word of God*. This passage of the Bible, and all other passages, will have blessing for us only as we appropriate for ourselves the truths which are enshrined therein.

For some weeks now we have been led to consider that familiar chapter in 1 Corinthians 13 and we would invite our readers to share some of our thoughts on the hymn of love. May we not be deterred by the fact that we may be acquainted with the *words*; nor should we be extra-cautious merely because compromising Christians and modernists have pointed to this chapter to discourage believers in their contending for the faith. It is our firm conviction that the teaching of this chapter is sorely needed today in evangelical circles. As we proceed, let us again remind ourselves that we are approaching the Word of God.

I. Alternatives in Christian Love

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

In these first three verses the apostle Paul presents several possible alternatives to Christian love and as quickly as he mentions them, he dismisses them as being unworthy of any prolonged consideration. It is important to note that he does not condemn these gifts but he merely declares that if they exist without accompanying Christian love, then they are all futile and barren. Any one of them *coupled with the love of Christ* would be a mighty power for God.

As we further thought of these alternatives to Christian love, we realized that Paul mentions three alternatives that could be described as *intellectual, spiritual and philanthropic*. He first notes that one may have a great oratorical ability so that he could vie with men and angels in expressing himself and although the ability to reason and speak is a precious boon to the servant of Christ, Paul regards it as a positive curse if it is not accompanied by a love for Christ, for fellow believers and for the unsaved. Perhaps we could make some applications of this truth for it obviously does not refer only to ability as a public speaker. The Lord may have blessed some Christian with the talent of clarity in speech so that he can make fine distinctions between things that differ. Truly this is a blessing if it is motivated and energized by love; otherwise, it is "as sounding brass or a tinkling cymbal." Or again, we have sometimes been impressed with the forthright speech of some Christian and we have marvelled at their ability to expose error and to rebuke errorists; let it be said that this is surely another blessing if it is tempered with a lovely and loving spirit. If it is allowed to run riot without the restraint of love, it is surely a means not of blessing but of contention.

The inspired apostle further declares that there are spiritual gifts which are empty if they do not have love for a partner. One marvels to hear these words from the mouth of Paul — "And though I have the gift of

prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing"! "Oh!" we wonder, "can it be that Paul is depreciating preaching, discernment, scriptural knowledge and faith itself!" The answer is that he is not minimizing these at all but he is declaring that even the greatest spiritual gifts unaccompanied by good, old-fashioned, Christian love are in vain. The world needs more great preachers but it needs great preachers who have hearts of love; the world needs men of discernment in this day of error but we need discerning men who are motivated by love and not by contention; the world desperately needs those who have acquired a sound scriptural knowledge but let this too be coupled with charity; finally the world requires men of deep faith but let it be a faith that works by love. In short then, there is no real spirituality, if there is no love. By all means, let us be precise and scriptural but let us heed the whole counsel of God and unite with our spiritual gifts a spirit of love.

Finally Paul announces a philanthropic alternative to love and he dismisses it as profiting nothing if it be unaccompanied by Christian love. The churches certainly have need of the gifts of God's people but they have a greater need of men's hearts to accompany their gifts. It is to be feared that some believers like to make a big show of giving their small or large gifts. Ministers and church officers might be tempted to honour all such but Paul views the matter from God's vantage point and declares — "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." To Simon Magus, who sought to purchase the favour of God, Peter declared — "Thy money perish with thee . . ." No true believer can be lost but Christians may forfeit much blessing and reward if they rely upon even commendable philanthropic and charitable acts that are not motivated by a heart of love.

Paul, then, concludes that there are no divinely-accepted substitutes or alternatives for Christian love. The very best and choicest blessings and abilities fall short if they do not walk step with charity. By all means we should exercise the gifts we have, whether they be intellectual, spiritual or social, but let them be not the cold, dead expression of external duty; may they rather be the overflowing of hearts that burn with love for God and love to men!

II. Characteristics of Christian Love

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things."

In verses four to seven, Paul outlines some of the characteristics of Christian charity. As we examined these, we were struck with their similarity with "the fruit of the Spirit" as outlined by the same apostle in Galatians 5:22. A closer review revealed that the characteristics of Christian love as given in 1 Corinthians 13 are identical with the fruit of the Spirit as given in Galatians 5:22! For the sake of brevity we list here below the fruit of the Spirit and the descriptions from the hymn of love which fit each of them.

Love—the whole-section (verses 4-7).

The Gospel Witness and Protestant Advocate

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

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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Joy—love "rejoiceth not in iniquity, but rejoiceth in the truth."

Peace—love "is not easily provoked"

Longsuffering—love "suffereth long"

—love "thinketh no evil"

—love "beareth all things, hopeth all things, endureth all things."

Gentleness—love "is kind"

Meekness—love "vaunteth not itself, is not puffed up."

—love "seeketh not her own".

Temperance (Self Control)—love "doth not behave herself unseemly."

In the consistent exercise of Christian love, the believer brings forth the fruit of the Spirit.

Several of these characteristics of Christian love call for special comment and emphasis. Let it be noted that the love of which the apostle spoke, was not some empty sentiment which prompts one to remain silent and passive in the presence of evil and error. True love "rejoiceth not in iniquity, but rejoiceth in (or with) the truth." Christian love then will not gag the messenger of the gospel so that he cannot protest against error; on the contrary, true love causes one to so rejoice in the glorious truth that he *must* refute that which is contrary to the truth.

One other characteristic of Christian love caught our attention. We read that Christian love "thinketh no evil" or "doth not impute evil". (Young's Literal Translation). In other words, love does not lead us to be suspicious. Christians would do well to remember this for it is so easy to acquire a suspicious mentality which regards everyone as an enemy until proven otherwise. One

would sometimes think that Christians subscribe to the French law which starts with the assumption that the accused is guilty and that he must prove his innocence. True spirituality will not cause us to be suspicious of brethren and to impute all conceivable motives to them. It is lamentable to think that the work of the Lord should be retarded not because of obstacles placed by the world, but because of Christians who are suspicious of each other and who have refused to obey the Word which counsels us to impute no evil to each other.

We could comment on each of the separate characteristics of Christian love but space would forbid. Let each reader examine the passage again and note some of the far-reaching, practical implications of the consistent exercise of this indispensable spiritual trait.

III. The Enduring Nature of Christian Love

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Paul concludes this inspired eulogy of Christian love by declaring that Christian love is eternal. He does not entirely discount other gifts such as prophecies, languages and knowledge but these he sees as being transitory. In contrast to them, love is enduring. Concluding his remarks, he declares that three abide — faith, hope and love — but the greatest of these is love.

Why is Christian love enduring? It endures because the very incarnation of love is now enthroned at the right hand of the majesty on high. Our salvation has its source in the eternal love of God and in the lives of those who are saved; the Lord desires to see mirrored something of that love which saved them. An unlovely Christian is a poor advertisement of the gospel and can be a stumblingblock to lost men.

IV. Some Afterthoughts

The Biblical view of Christian love must be seen in relation to the whole of scriptural truth. On the one hand there are those who would minimize it in the interests of their own cold, sterile orthodoxy. On the other hand, are those who would so dilute it to make love to become a cheap sentimentality which tolerates anything and everything. The Christian will espouse neither of these extremes. The first one produces suspicious, pharisaic, contentious individuals who fairly bristle with bitterness; the second produces weak, anaemic, emasculated souls who must sicken every honest man. *But Christian love coupled with deep convictions can work revolutions under the blessing of the Lord.* Let us speak the truth in love!

And now, Christians, should we not put up that petition heartily, "Thy kingdom come"? "The Spirit and the bride say, Come; and let him that heareth' and readeth 'say, Come." Our Lord himself says, "Surely I come quickly; Amen. Even so, come, Lord Jesus."

—RICHARD BAXTER

UNION OF METHODISTS AND CATHOLICS?

"What are the team's views on the proposed talks between Anglicans and Methodists on closer unity? How far would the members of the team be prepared to go?" These questions were addressed to a British radio panel which included Dr. Donald Soper, prominent leader of British Methodism. Dr. Soper's reply was — "What is desperately needed now is that Christians of every denomination, and Roman Catholics especially, should make the strongest efforts to worship together. Methodists should know the Mass, just as I hope Roman Catholics should know something about Methodist love feasts."

AUSTRALIAN WEEK OF "PRAYER"

From Australia comes word of an unusual week of "prayer". The program, which has been circulated to "practically all recognized denominations" calls for the following prayers:—

Monday—For the Roman Catholic Church and for the Orthodox churches.

Tuesday—For the Church of England and the Anglican Communion and for the Lutheran churches.

Wednesday—For the Presbyterian churches and for the Congregational and the Baptist churches and the Churches of Christ.

Thursday—For the Methodist churches and the Salvation Army, the Society of Friends and other Christian groups.

Friday—For the Jews.

To what lengths will these religious triflers go? Apparently they are determined to gather every Christian denomination, every heresy and all false religions into one big group.

TRIFLING WITH ETERNITY!

Alas! for thee, that thy pulse should beat a march to hell. Alas! that yonder clock, like the muffled drum, should be in the music of the funeral march of thy soul. Alas! alas! that thou shouldst fold thine arms in pleasure, when the knife is at thy heart. Alas alas! for thee, that thou shouldst sing, and make merriment, when the rope is about thy neck, and the drop is tottering under thee! Alas! for thee, that thou shouldst go thy way, and live merrily and happily and yet be lost! Thou remindest me of the silly moth that dances round about the flame, singeing itself for a while, and then at last plunging to its death. Such art thou! Young woman, with thy butterfly clothing, thou art leaping round the flame that shall destroy thee! Young man, light and frothy in thy conversation, gay in thy life, thou art dancing to hell; thou art singing thy way to damnation, and promnading the road to destruction. Alas! alas! that ye should be spinning your own winding-sheets; that ye should every day by your sins be building your own gallows; that by your transgressions ye should be digging your own graves, and working hard to pile the fagots for your own eternal burning. Oh! that ye were wise, that ye understood this, that ye would consider your latter end. Oh! that ye would flee from the wrath to come!

—C. H. SPURGEON

The Jarvis Street Pulpit

PEACE, PERFECT PEACE

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 10th, 1930

(Stenographically Reported)

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

THERE is nothing the world needs more than peace. Some years ago, shortly after the war, when Mr. Bonar Law led one political party in England during a general election, he declared that the need of the world at that hour above all else, was a period of tranquility. That is always the need of the world. Whether you view life in its larger international relationships, whether you think of the national life, or of a lesser community, the household, or only of the individual, we all need peace. And my text tells you how we may have it. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because" — you know how you read it generally — "because he trusteth in thee", and you swallow the last word, and lay the emphasis upon the "trust". "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in **THEE**."

I.

WHAT IS INVOLVED IN THIS PRICELESS GIFT OF PEACE? What do we mean by peace? What is it to be at peace? What is it nationally? Merely the absence of war? Is that peace? Russia is not at war, openly; but she has not peace because, although she does not know it, she is really at war with all the fundamental laws of life. There cannot be real national peace that is not founded upon just and equitable laws, laws that are designed to secure the life and liberty of such nations as are subject to them; and laws which are so administered that people may possess the means of enjoying life and liberty. Peace, as a matter of fact, is not a negative quality at all. There cannot be peace in the individual life merely by the elimination of all disturbing factors. Peace is something more than the placidity of a stagnant pool: something more than shelter from the wind. Certainly it is more than the presumptuous complacency of ignorance. We shall not be at peace by merely avoiding that which would effect a disturbance of the elements of life. The peace of the text is described as "perfect peace", "peace, peace" the margin says: "Thou wilt keep him in peace, peace, perfect peace, whose mind is stayed on thee." And such peace we need.

But you cannot have peace unless life is true in all its relationships. A man cannot have peace unless he is almost a paradox; unless he is rightly related to himself. What a complex world you are! If for a moment you forget your neighbours, and forget your circumstances, and think only of yourself, and of the elements of your own being, very often you will find that a man who seems to have nothing in his circumstances, or in his relation to his fellows that would mar his happiness, is troubled

in his own spirit, — without rest or peace within. There are elements of the mind, qualities of the mind, which must be in harmony with each other. A man's reason must be in accord with his judgment, and both in agreement with his memory, and these in harmony with his affections, and all in tune with conscience.

And then, what of his record? No man can be at peace who ignores yesterday, because the book may be opened, and something may come out of the book. All of life may be set awry by that which happened yesterday. A man can never divorce himself from his record. You cannot say, "I am living for the present; I care nothing about the past." You must care about your past. You are to-day the product of your past. To-day is what it is because yesterday was what it was, and all the yesterdays before. We cannot break up life into unrelated fragments after that fashion, and say, "I have resolved that I will live for to-day, and forget all about the yesterdays." The bank will talk to you about that, or any other creditor, any other business man with whom you have had commerce. The obligations of yesterday intrude upon the peace of to-day. A man has to consider the relations of the elements of his own being if he is to have peace.

And he has to be related to his fellows. You cannot live to yourself. You may think you are very independent; but even the most independent man is related to others. A man says to me, "I am a very careful driver. I have never run into anyone else's car. I never hurt anybody on the road. But it is not of myself I am afraid: it is what the other man is going to do." Quite so! And we are all on life's highway; and you have to consider what the other man is going to do, whether you like it or not. Sometimes you have to consider what your wife is going to do; because if you do not, you may be in danger of being told what you *must* do — if you have got a good wife. No man can live to himself. The lives of other people are factors in your mental state, in spite of everything.

And your circumstances! You are not the maker of your circumstances. You think you are! You cannot call down the rain, when you want it, can you? The poor-weather man has been blamed a lot lately, — of course I know facetiously. The fact is, circumstantially, we are not sovereigns at all. We simply have to put up with things. Spurgeon used to say it was useless to expect people to be converted with cold feet. He was arguing for a little care in places of public assembly. The Bible says it is not of much use to tell a man that you love him if he has not had his breakfast, and you make no provision for his dinner; no use to say "Be ye warmed

and filled". Our circumstances may be at war with us, and we have no peace of mind.

Then, of course, there is the still higher relationship. How can a man be at peace unless he is right with God? How can a man find rest of spirit unless he knows that his record is clean? and that all that comes under the eye of God, and is exposed to His omnivident gaze, is made right. "There is no peace, saith my God, to the wicked."

You see, then, peace is far more than an aggregation of negatives — no poverty, no hunger, no thirst, no want, no pain, no war, that is not peace. Peace is something vastly more than that. And in view of that, who can give peace but God? Who can bring this disordered, and ill-balanced life to a state of peace and harmony? Who can relate me to my past, and to my future, and to my circumstances, and make me superior to them? And to my fellows! I think sometimes they are very awkward. And they would say, if they talked back to me, "That is perfectly mutual, sir". And who is going to bring all these discordant elements into agreement with each other, and bring the mind of the individual into such a state that he has peace, peace: that he enters into that tranquility of soul so greatly to be desired? Peace is the gift of God. Peace of conscience, peace of mind, peace of heart! "Thou wilt keep him in perfect peace."

II.

WELL NOW, WHAT IS THE METHOD? If it comes from God, how are we to possess this peace here described as "perfect peace"?

I think sometimes we imagine that we shall have peace of mind if only we could cease from thinking. Somebody says, "I did not sleep very well last night." "Why did you not sleep?" "Oh, I was thinking too much." "Well, why did you not count the sheep going through the gap." You know a certain gentleman was advised to do that not long ago in one of the comic strips — Now do not look shocked, as if you did not read them, because you do! Somewhere about two or three o'clock in the morning he is represented as coming out to the landing and calling to his wife, "What comes after a million?" When the mind is going like a runaway engine, and you cannot stop it, you cannot sleep, you cannot have peace awake or asleep, how troubled we are! How shall we get peace? In the thought of many, peace is a state of mental repose, inactivity. Somebody looks very wise, and very pious. He comes along to the man who is bowed down beneath his burdens, and says, "Do not worry". Well, it is easy to say that. It is like a doctor coming in to a man who thinks he is sick, or a woman, and says, "You have been overdoing it. You have been working too hard." — I think if I were a doctor I would earn a reputation for great sagacity, by making that discovery! — A man comes, who does not do an honest day's work for a month, and he tells him that he knows he is overdoing it, and he needs to go away for a rest. I know a lot of people who are "overdoing things". I do not know what it would be like if they were to "underdo" them. I would not like to keep some of them on my payroll if I were their paymaster. No; we shall not have peace by telling each other not to worry. "Now you must not think about to-morrow." "You must not think at all; just let things go, and just rest on the promise," somebody says. You will not get peace that way. That is not what the text says. That is not how peace comes.

I heard a great preacher once talking about surrender to the Lord. He spoke of the cup in his hand, as he sat

at the breakfast table. That cup was in his hand to do what he liked. And we must just be like that in the hand of God. It is all nonsense! A cup is a non-thinking, non-volitional, inanimate thing: it has not any will of its own, any feeling of its own, any power of thought. I am not like that. You are not like that. I go to some man, and say, "You must not think about to-morrow." But he says, "I am bound to think about to-morrow. My obligations will possess me to-morrow. I have my duty to perform to-morrow — my duty to my family, my duty to my employer or employees, duty in a thousand different aspects faces me. I am bound to think about to-morrow. What is the use of telling me not to think about to-morrow, and just let to-morrow take care of itself?" "Oh," but you say, "that is just what the Bible says." The Bible does not say anything of the kind. The Bible never told any man to cease thinking. Nowhere in the Scripture are we told not to exercise the powers of mind. That is just exactly what we are admonished to do. And when we come to a thinking man with twaddle of that sort, — "be passive now, be passive" — the man says, "I have a mind that is active; I have an imagination; I have a reason; I have a heart, a will, I have got to think!" Of course you have to think. God would not have given you a mind if He had not intended you to use it. You are bound to think. But you say, "Is that not exactly what we read together this morning, 'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof?'" We are not to take thought for to-morrow perhaps; but we are to take thought. We are not to cease from thinking, and find tranquility of soul in mere mental stagnation. The silence and peace of the wilderness, or of the cemetery, is not what is promised here.

"Thou wilt keep him in perfect peace, whose mind" has ceased to think? No! Here the text assumes that all the faculties of the mind are operative, all the powers of the mind are concentrated upon one object: "Whose mind is stayed on thee." Our trouble is not that we think, but that we think about the wrong things: not that our minds are occupied, but they are occupied with the wrong subjects. Instead of thinking of to-morrow we are to think of the God of to-morrow. What is the antecedent verse of the verse I have quoted: "Take therefore no thought for the morrow"? It does not tell us to do nothing. Listen: "Seek ye first the kingdom of God, and his righteousness" — let that be the first thing — "and all these things shall be added unto you." You attend to God's business, and He will attend to yours. You give Him the first place, and He will not give you the last. Stay your mind, not upon the problems of to-morrow, but upon Him Who has power to solve all the problems of to-morrow. Let the mind be enlarged, and as active as you like, whose imagination, whose reason, whose memory, whose judgment, whose affections, whose conscience, whose will, are all stayed upon Thee.

I wonder can I make it simple? Did you ever dream, when you were wide awake? Did you ever dream of being rich. Did your mother ever talk to you about what she was going to do for you when her ship came home. I remember when I wanted to go to the seashore to see that ship come. I thought it was real. I thought there was a modern ship of Tarshish that had gone to Ophir for gold, and that it would surely, surely come home some day. That ship is rather overdue, so far as I am concerned! Whether it lost its sails, or whether the en-

gine did not work, I do not know, but it has not come to port yet — and I do not suppose yours has either. But what a lot of time we have spent dreaming about what we would do! Then we should have peace, should we not? Then we should have no difficulty at all! Then all obstacles would be overcome! But it was a phantom ship that never came home.

And you have given your imagination play. Listen: "Thou wilt keep him in perfect peace" *whose imagination is stayed on Thee!* Now what do you need? Let imagination have wings, and let it fly as far as you like, it is not possible for any man to exaggerate the greatness of God. There is your ship; there is your Treasure Island, there are your mansions, there is your great fortune, there is the long-lost brother that you have been waiting for. Let your imagination be stayed on Him. Try to picture what God is like, and when you have drawn the picture, then bring your little business into the light of that picture. Do you think it is very difficult for God to look after you?

"Thou wilt keep him in perfect peace" *whose reason is stayed on Thee.* You know the Christian religion is not an unreasonable thing. Faith is not unreasonable. Faith is above reason. I have often said to you faith is not reason in its infancy, but reason grown to be a man; nay more, reason grown to be an angel with wings, to fly into heaven itself, and challenge the world with such a question as this: "Why should it be thought a thing incredible with you, that God should raise the dead?" Nothing unreasonable in that! Postulate God, and anything is possible. Let your reason — if you have any — be stayed on Him. Find out any ground, when you think of God, for unbelief. I remember one night being at sea — I am a fairly good sailor; I do not know anything about sea sickness, at sea — but one night I was restless. I was not afraid — I got over that when I was a child. Everybody had gone to bed, and the decks were cleared, and the lights were out, and the moon was shining. I dressed and went out on deck — I went for a walk — and I climbed the stairs up to the top deck where the boats were. I looked up at the bridge, and I saw a man walking back and forth there; and I looked away up to the crow's nest, and I saw there was a man up there on the lookout. I heard the throb of the engine, that mighty throb, throb. And I walked back and forth, and looked over that great ship of thousands of tons. I said, "I wonder how many times this ship has gone across the sea and back?" I knew something of its age, and something of the number of trips it made every year to New York, and Boston, and Halifax; and I counted up how many times it should have been across the sea. I went out to the bow, and I just looked over, and saw it going through, dividing the waters; and I could still hear the throb of that engine. And do you know, that ship seemed to say to me, "What are you doing up at this time of night? I am looking after you. Go back to bed!" I let my reason work. I had crossed the sea many times. And the captain on the bridge, and the watchman in the crow's nest, and the engineer, all were doing their part. The chart was in the chart house, and the helmsman at the helm. And I said, "Why should I stay up. I am not helping this thing. Good bye!" And I went back to bed, and went off to sleep, perfectly comfortable.

Let your mind be stayed on God! Summon all your powers and tell me one reason why you should ever waste an hour worrying, while God is looking after you? That is what this text means. It means that I must bring all

my cares into the light of His mercy; all my difficulties I must weigh over against His power; all my sins over against His grace.

Had I time I could talk to you about memory, and remind you how the Psalmist said, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Think of all the times God has helped you through:

"Each sweet Ebenezer
I have in review
Confirms His good pleasure,
To help me quite through."

I do not believe He will leave me in the middle of the sea. He brought me out that He might bring me in. He always does. And so you see all the difficulties, the problems, — whatever you like to call them, — of life are to be brought to Him; and because he trusteth in Thee, his mind is stayed on Thee; and because his mind is stayed on God, he has nothing to worry about. Peace is a positive thing; peace is the result of the harmonization of all the contrarieties of our natures, all brought into cooperative action, bringing the whole man to cast himself upon God. He does it with intelligence, with affection, with all the strength of his will. "That is the place to stand," he says.

Out there in the lawn I notice there is something going down in the middle. We built it up once or twice. I do not know what there is there, but after it was watered I was looking over it the other day and I put my foot on it, and it would not bear my weight; and as I did not want to go through to China I stepped off. I knew that was no place to stand when the earth was giving way. And do you know the Christian finds a good many sinking sands. But when he has summoned all his powers at last, he says,

"On Christ, the solid Rock, I stand" —

and he *has* a standing place —

"All other ground is sinking sand."

Can you say it? Man of business, take this simple suggestion to the office to-morrow with you! Pray before you leave in the morning, and when you get to your office say "Good morning" to the Lord a second time. Say, "Thou art to be a factor in my business to-day. God is with me; my mind is stayed on Him"; and you will have a smile for everyone. You will find that all the wheels of the day have been oiled, and your faith in God will be the lubricant that will cause all friction to disappear. And when the evening shadows fall about you, and the day is done, you will say, "What a wonderful day I have had!" because you had God with you.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

THE VALUE OF A SOUL

Did you ever think of the value of a soul? Ah! ye have not heard the howls and yells of hell; ye have not heard the mighty songs and hosannas of the glorified; ye have no notion of what eternity is, or else ye would know the value of a soul.

—C. H. SPURGEON

"Towards Christian Unity in Canada"

AMONG Protestants there is an increasing volume of talk on the subjects of "Christian unity", the ecumenical movement and organic church union. This talk is no longer confined to international conferences for it is common today to hear the man on the street discuss the subject. What Christian has not been asked some question such as — "When will all the churches unite?"

The Church of Rome officially has remained aloof from the various conferences which have met to discuss these and other allied themes. Despite Rome's rejection of Protestant overtures, there are still many ecumenical leaders who mourn the fact that the Protestant bodies are separated from the papal church. Like rejected suitors, these churchmen pout over the Pope's spurning their plea.

Because the Roman Church has rejected the overtures of these zealous ecumenicalists, we were amazed to learn of the recent publication of a book by a Jesuit priest, "Towards Christian Unity in Canada" (published by Palm Publishers, Montreal.) Could it be that the Church of Rome was actually interested in the ecumenical movement as it related to Canada? Was there a possibility that the day would dawn when the representatives of the Anglican Church, the United Church, the Presbyterian Church and the Baptist churches might sit at a conference table to discuss the union of "divided Christendom"?

A reading of the book revealed that Rome's formula for unity was a simple one which required no "give and take" conferences. Her solution to a "divided Christendom" is simple — "Come back to the Mother Church"! The Roman Catholic position is faithfully set forth — the Church of Rome is the one Church founded by Christ, the successors of Peter are her visible heads, she has kept in its entirety the divine revelation, all Protestant bodies are schismatic and have broken away from the one holy, apostolic, Catholic Church. We cannot agree at all with such undiluted nonsense as "Father" Beaubien presents but we do admire his conviction for it stands in such contrast to the vacillations of spineless Protestant religionists.

In his Foreword to the book, Bishop J. C. Cody of London, Ontario, reveals that the Roman Church favourably views the ecumenical movement as presenting an opportunity for the Church to remind men that she is the only true Church. He declares that Rome should utilize "the sincere though confused desire for religious unity" for her own ends. Again we must agree with the good Bishop for the modern ecumenical movement is actually preparing the minds of Protestants for union with Rome. Since the desire for one world church has been realized in the Catholic Church to a greater extent than in any other body, it is not difficult to believe that the ecumenicalists of tomorrow will be in the Roman camp. If they consistently follow their convictions, they should indeed join Cardinal Newman and others in their trek to the Imperial City.

Father Beaubien, in the book, expresses his conviction that the triumph of Rome in Canada is assured. He sees Protestantism as weak and lacking in conviction and positive beliefs. He issues a call to the Catholics of the country (forming 46.1 per cent of the population) to win their Protestant neighbours and friends to the faith. There will be some ardent Protestants who will object to

the Jesuit's picture of Protestantism as being weak and convictionless but again we must concur with him for present day Canadian Protestantism is anaemic and in many instances is simply institutionalized Unitarianism.

The Catholic threat and the accompanying general weakness among the majority of Protestants present a challenge to Baptists. Let us boldly call men back to the real basis of spiritual unity — the Word of God. In an era characterized by laxness in belief and behaviour, let us dare to sound forth our scriptural message. As souls are won to Christ and as New Testament churches arise there is laid a solid basis for Christian unity in Canada.

Do We Really Need Pulpit Clowns?

EVERY true minister of Jesus Christ will acknowledge that he has a part in the greatest work in all the world. Can mortal mind conceive a greater labour than that of standing before men, beseeching them to be reconciled to God? No man in his right senses would rush blindly into such an office without noting the solemn implications

The aspiring preacher of the gospel of grace of God is taken aback when he considers the qualifications which the New Testament presents as being indispensable in the work of the ministry. At this moment, several obvious qualifications come to mind — the preacher must be converted, he must be a man of prayer, one who is apt to teach, one who walks with God, one who has a shepherd heart and one who does the work of an evangelist. The thought of few qualifications is enough to cause one to exclaim — "Who is sufficient for these things?"

Nowhere in the Bible do we read that the pastor is to be a pulpit humorist. Scripture is silent on this matter but in evangelical circles there seems to be a feeling that the minister of the gospel should be a glorified religious entertainer who can amuse the unsaved. We truly feel sorry for those ultra-spiritual souls whose face is never adorned with a smile; indeed, we seriously wonder whether life would be bearable if the Lord had denied us the ability to laugh. Nevertheless, the pulpit is not the place for would-be clowns whose chief aim is to entertain saints and sinners with large doses of their homespun humour and small doses of the gospel. What a petty conception of his calling must lead a man to trifle with such solemn matters as life, death, heaven and hell!

Not for one moment would we advocate a stiffly formal and chilling service that is monotonous, routine and depressing. Our objection to formality, however, does not lead us to countenance that type of service which consists in innumerable trivialities, chatty running commentary and stale jokes interspersed with prayers, scripture reading and a message. Deliver us from both the formalist and the budding entertainer!

If the Lord had intended to establish an order of pulpit clowns, He would have mentioned it in His Word. Since there is no mention of these humorists and since they are positively detrimental in the gospel work, we must conclude that even the churches of the twentieth century have no need for pulpit clowns.

Study God, in his Son, in his word, in his saints, and in his works.

—RICHARD BAXTER

Working Out What Is Worked In

A Sermon by C. H. Spurgeon

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Philippians ii. 12, 13.

I HAVE frequently heard these words addressed to an indiscriminate audience, and it has always struck me that they have thereby been twisted from their right meaning. These words, as they stand in the New Testament, contain no exhortation to all men, but are directed to the people of God. They are not intended as an exhortation to the unconverted; they are, as we find them in the epistle, beyond all question addressed to those who are already saved through a living faith in the Lord Jesus Christ. No proof can be needed of this assertion, for the whole epistle is directed to the saints; it begins, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons;" and the verse before us contains within itself conclusive evidence that Paul was not speaking to unbelievers, for he calls the persons addressed "my beloved", and he says of them "As ye have always obeyed, not as in my presence only," but now much more in my absence"; he was therefore writing to persons who had been obedient to the gospel; but all true obedience springs from saving faith, and he was therefore addressing those who, through faith in Christ, had been rendered obedient to the gospel commands. To obedient believers he writes, "Work out your own salvation with fear and trembling." It may be right to use a text apart from the connection, and I will not venture to censure those who have dealt so with this passage, but it is never right to attempt to draw authoritative doctrine from a text apart from the context, and therefore nothing can be drawn from the text before us in reference to the duty or to the power of the unconverted, seeing that from its connection it is tied and bound to those who are saints in Christ Jesus, and to those who were and still continue to be obedient to the gospel which Paul proclaimed. If we sometimes looked a little more to the connection of sentences, we should be kept from very dangerous errors. The Bible ought to be treated in conformity with common sense, as you would use any other book. If you took the writings of any author, however carefully he might express himself, if you picked out a sentence here and a sentence there, you might make the man to say what he never believed; nay, even make him to be the supporter of opinions which he abhors. So it is with the Bible: if you pay no regard to the connection and general run of the passage, you miss the mind of the Spirit of God, and rather thrust your own mind into God's words than bring out God's mind from the words of the Holy Ghost. The exhortation before us is solely given to the people of God, and I feel it to be more than my conscience could endure to force it into any other service. To as many as are obedient to the gospel the word of the Holy Ghost comes this morning, "Work out your own salvation with fear and trembling. For it is God that worketh in you."

In a certain sense, the salvation of every person who believes in Christ is complete, and complete without any working out on his part, seeing that "it is finished," and we are complete in Jesus. Observe that there are two parts of our salvation, the one complete, the other as yet

incomplete, though guaranteed to be brought to perfection. The first part of our salvation consists of a work *for us*; the second, of a work *in us*. The work for us is perfect — none can add thereunto, Jesus Christ our Lord has offered a complete atonement for all the offences of his people. He took his people into union with himself, and by that union they became entitled to all the merit of his righteousness; they became partakers of his everlasting life, and inheritors of his glory. Saints are therefore saved completely so far as substitutionary work is concerned. Such was the meaning of those majestic death-words of our Lord, "It is finished." He had finished transgression, made an end of sin, and brought in everlasting righteousness, and thus perfected for ever them that are set apart. Now with the work of Christ we cannot intermeddle; we are never told to work that out, but to receive it by faith. The blessing comes "to him that worketh not, but believeth on him that justifieth the ungodly". Justification is not at all by human effort, but by the free gift of God. The second part of salvation consists of a work in us — this is the operation of God the Holy Ghost. As many as were redeemed by the blood of Jesus, are also in due time renewed in the spirit of their minds. The Holy Ghost in regeneration descends into a man, and creates in him a new nature; he does not destroy the old, that remains still to be battled with, and to be overcome. Though the nature which the Spirit implants is perfect in its kind and in its degree, yet it is not perfect in its development. It is a seed which needs to work itself out into a tree, it is an infant which requires to grow into the stature of a perfect man; the new nature has in it all the elements of entire perfection, but it needs to be expanded, brought out, to use the words of the text, wrought out with fear and trembling. God having first worked it in, it becomes the business of the Christian life to work out the secret inner principle till it permeates the entire system, till it overcomes the old nature, till it, in fact, utterly destroys inbred corruption, and reigns supreme in the man's every part; as it shall do when the Lord takes us to dwell with himself for ever. Understand then, it is not at all to the mediatorial work of Christ, it is not at all with regard to the pardon of our sins, or the justification of our persons that Paul speaks, but only with regard to our inner spiritual life. He says of that, "Work it out with fear and trembling. For it is God that worketh in you."

This morning I am sure I shall have your attention while I shall note first, *the matter to be worked out*; secondly, *the model to be worked to*; thirdly, *the spirit in which we are to work*; and, fourthly, *the great encouragement which is suggested in the text for such working*.

1. THE MATTER TO BE WORKED OUT, is spoken of in the text as "your own salvation".

Every Christian is to be a worker for the good and salvation of others. It is very doubtful whether a man knows the Lord himself unless he desires to extend the boundaries of the Master's kingdom, but on no account

is any Christian to think that he can safely neglect the interests of his own soul. "Work out *your own* salvation." Your charity must begin at home. You ought to seek the spread of the truth, but you must first know the truth yourself, and you must daily seek to understand it better. You are bound to attempt the reclaiming of the wandering, but you must take heed lest you yourself wander, for however unselfish you may become — and God grant that you may have such unselfishness — yet still it is a law of nature, and equally a law of grace, that you should see to self-preservation; indeed, if you neglect this, you will become utterly unable to do aught for the salvation of other people. "Work out *your own* salvation." Ploughing another man's field, suffer not your own to lie fallow; indicating to another the mote in his eye, do not permit a beam to blind yourself. You preach against the sluggard, let not the thorn and the thistle grow in your own garden. You testify of the medicine which Christ can give, but physician, see to it that thou art thyself healed: The first business of a Christian man should be to see that all his own graces are in a vigorous condition, that repentance always weeps for sin, that faith always looks to the cross, that patience becomes stronger to bear her cross, that hope's eyes are clear to behold the coming glory, that to faith we add courage, and to courage patience, and to patience brotherly kindness, and to brotherly kindness charity. We are never to sit down, and fold our arms, and say, "My life-work is over; I am saved; I have no pilgrimage to make to the celestial city; I wage no war for driving out the Canaanites." O beloved, the time of rest will come on the hither side of Jordan, but as yet it is for you to press forward like the racer whose prize is not yet won, and to watch like a warrior whose conflict is not ended. Your own salvation is your first concern.

The text speaks of *working out* "your own salvation." Now, the matter to be worked out is a something which the text tells us is at the same time worked in. We may safely defy anybody to work a thing out which is not first in. God, we are told in the second verse of our text, worketh in us, therefore it is that we are to work the inward towards the outward. We work out, bring out, educe from within ourselves to our exterior life, that which God constantly works in us in the interior secret recesses of our spiritual being. An unconverted man cannot work any good thing out, for there is nothing worked in. If he works out that which is within apart from what God has wrought in him, he will naturally work out that which is of his own nature or of the devil, strife, envying, murder, and I know not what. Work out the human heart, work out what nature has worked in, what the devil has worked in, and you work out the hideous criminal, or else the proud and self-righteous Pharisee; but, believer, there are better principles in you, and you are to see to the education — perhaps that is the word — to the working out from within your own soul that which God has wrought in you. You have faith, work it out then, act like a believer, trust God in daily life. You possess the incorruptible seed: bring it out then; let your whole conduct be incorruptibly pure and heavenly. You profess that the Holy Ghost dwells in you, and he does so if you are a Christian; well then, let your whole conduct be saturated with the sacred influence; let it be yours to lead the heavenly life of one in whom dwells the Lord from heaven. Be you Christlike, inasmuch as the Spirit of Christ dwelleth in you. This is the matter to be attended to then, the bringing out, the working out,

and developing the mine of grace which God has wrought in us.

"Your own *salvation*," the text says, and that is correct enough. Holiness is salvation. We are not to work out our salvation from the *guilt* of sin — that has been done by Christ; we have now to work out our salvation from the *power* of sin. God has in effect worked that in us; he has broken the yoke of sin in our hearts; it lives, and struggles, and contends, but it is dethroned, and our life is to be the continual overthrow and dethronement of sin in our members. A man may be saved from the *guilt* of sin, and yet at present he may not be altogether saved from the power of pride; for instance, a saved man may be defiled by being *purse-proud*, or proud of his position, or of his talents; now the believer must, with fear and trembling, work out his salvation from that most intolerable evil. A man may be the subject of a quick and hasty disposition, he may be often angry without a cause. My brother, your salvation from sin is not complete until you are saved from a bad temper; and day by day with solemn resolution you should work out your salvation from that. I might take any form of besetting sin, or any one of the temptations which come from the world, the flesh, and the devil, and in each case bid you labour for salvation from its bondage. Our business is to be continually fighting for liberty from sin, contending earnestly that we may not wear the shackles of any infirmity, that we may not be the bondslaves in any shape or form of the works of the devil. Working out by vehement efforts after holiness our entire deliverance from sin that dwelleth in us, and from sin that contends without us: that I believe to be the great business of the Christian's life. I have heard it said that the good sculptor, whenever he sees a suitable block of marble, firmly believes that there is a statue concealed within it, and that his business is but to take away the superfluous material, and so unveil the "thing of beauty" which shall be "a joy for ever". Believer, you are that block of marble; you have been quarried by divine grace, and set apart for the Master's service, but we cannot see the image of Christ in you yet as we could wish; true, there are some traces of it, some dim outlines of what is to be; it is for you, with the chisel and the mallet, with constant endeavour and holy dependence upon God, to work out that image of Christ in yourself, till you shall be discovered to be by all men like unto your Lord and Master. God has sketched the image of his Son in you; in the as yet but slightly carved marble he has fairly outlined it, and you have but to go on chipping away these sins, infirmities, and corruptions, till the fair likeness of the Incarnate God shall be seen by all. You are this day, Christian, like the seed of Israel in Canaan. You have not to escape from Egypt; you are already free. With a high hand and with an outstretched arm God has set you free from the Pharaoh of your sin; you have already passed through the wilderness of your convictions — the fiery serpents and howling wilderness are all over now; you have crossed the river; you are a saved man. Jesus the Joshua is in command; he reigns and rules in your spirit. You have not to fight your way towards the land — you are in it — for we that have believed do enter into rest. But what have you now to do? Why, you have to extend the kingdom within yourself by routing one nation of sins after another; you have, in the power of the Spirit, to hang up your corruptions before the light of the sun — to destroy them utterly, and let not one escape; for Canaan will never

be a place of rest to you till you have driven away the Canaanites; and shall live in the land without association with sin. This is the matter then to which you are earnestly invited to attend. May the Holy Spirit grant you grace never to forget it so long as you live.

II. Secondly, what is THE MODEL TO BE WORKED TO?

Every artist requires some pattern or idea in his mind to which he is to work. I must beg to refer you to the chapter itself. Taking the text according to its connection, Paul has been urging the people here addressed to be "likeminded, having the same love, being of one accord, of one mind;" in which four expressions we have the same idea. Paul would have all God's people to be unanimous; he would have them think alike — that is the precise interpretation of the Greek — he would have them hold the same views, receive the same truth, contend for the same faith. He would have them as much alike in heart as in head. They are to be all found in the same love, not some loving the rest, but each loving all, and not even a single person exempted; every soul flaming with the sacred fire. He would have them knit together in every sacred enterprise, being of one accord, or as the Greek has it, of one soul; as though instead of a hundred souls enshrined in a hundred persons, they had but one soul incarnate in a hundred bodies. He would have all the people of God to be fused into one race, made to love each other, in fact, with a pure heart fervently. Now by this may we tell whether we are becoming like our Lord. What is our standing today towards our fellow Christians? If there be strifes and divisions among you, you are carnal and walk as men. From whence come divisions? Come they not from fleshly passions? Brethren, if you cannot work with your fellow believers; if you cannot feel a love towards your fellow members — you may, perhaps, feel justified in keeping aloof from them, and speaking after the manner of men and before men, your justification may be a good one — but, rest assured, were you fully developed in the divine life, you would have enough patience to bear with the infirmity of a brother, and to overlook his errors; you would have enough grace also to overcome your own infirmities, which may, after all, be the real cause of the division. Brethren, when we set up divers opinions, one of us must be wrong, therefore we are not complete in knowledge. When we set up divers policies in a church, we cannot all be equally wise, therefore, some of us need to be better led of the Spirit of God. But, oh, when a church marches like the old Roman legion, every man keeping step, and each warrior inspired as with one soul, when he saw the eagle brought to the front, and followed it to victory or death, then the church has life and vigour, and only then. I thank God we have had much of this for many years, and I rejoice in it, but we want still more. There are some hard pieces of metal amongst us which have not been melted, and, therefore, are not essentially one with the general mass; and I pray God, if at any time we shall begin to be separated in heart from one another, the eternal Spirit would put us in the fire again and melt us down, and case us in the same mould; and may God send the like unity to all Christian churches. Melancthon mourned in his day the divisions among Protestants, and sought to bring the Protestants together by a parable of the war between the wolves and the dogs. The wolves were somewhat afraid, for the dogs were many and strong, and therefore they sent out a spy to

observe them. On his return, the scout said, "It is true the dogs are many, but there are not many mastiffs among them. They are dogs of so many sorts one can hardly count them; and as for the most of them," said he, "they are little dogs, which bark loudly but cannot bite. However, this did not cheer me so much," said the wolf, "as this, that as they came marching on, I observed they were all snapping right and left at one another, and I could see clearly that though they all hate the wolf, yet each dog hates every other dog with all his heart." I fear it is true still, for there are many professors who snap right and left, followers of Jesus too, when they had better save their teeth for the wolves. If our enemies are to be put to confusion, it must be by the united efforts of all the people of God—unity is strength. The Lord send purity and unity to Zion, and then woe to thy gates, O Philistia! The standard of Judah's Lion shall lead the way to certain victory when the divisions of Reuben are healed, and Ephraim ceases to envy her sister. Heal our divisions, O Lord, so shall we tread down our adversaries in thy strength.

The next verse gives us another rule for guidance in our sacred statuary, as I shall call it; it is *humiliation*. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Speak of great works that have been achieved by engineers, bridges cast over ravines, mountains bored — here is a work far more tremendous, and which no man might venture to attempt if it were not for the encouragement that God has already wrought in him. Nothing is to be done through strife. But how much of religious service is from top to bottom carried out in strife? Sometimes one sect will seek to increase itself merely for the sake of becoming larger and more influential than another. Do Sunday-school teachers never try to get good classes and to obtain conversions that they may be more honoured than others? Does that never enter the classroom? Do street preachers never wish to preach better than others, and in order that they may win more applause? I know this from experience, that the spirit of strife may easily enough come into the pulpit, and that the minister may be seeking to outrun his neighbour when he thinks he is filled with zeal for God. The devil has had a finger in the building of many places of worship. The people have striven with one another, and then they have separated and built a new chapel, fancying that it has been all for the glory of God. Meanwhile, the devil has felt that it has been for his glory, and he has rejoiced therein. Whenever I serve God out of any motive of emulation or strife, I prove to myself that I have not worked out my salvation from one evil passion at least, and I have need to fear and tremble, to begin again and labour diligently till the spirit of pride shall be driven out of my soul. "Let nothing," again, "be done out of vainglory." But how much is done out of vainglory! How many people dress themselves out of vainglory! The thought is uppermost, "How do I look in this?" How many give to God's cause out of vainglory, that they may seem to be liberal! How often does a preacher polish his sentences and pick his words that he may be thought to be an able orator and an eloquent preacher! Vainglory! It is a wonder that God accepts us in any of our works at all — in fact, he never could if he did not see them washed in the precious blood of Jesus, for in almost everything, from the lowest member up to the most useful minister of Christ, this vainglory

will thrust itself in. Ah! brethren, you must work out your own salvation from this spirit of vainglory, and do it with fear and trembling, God helping you. It is unworthy of you to be vainglorious; it is dishonourable to God. You must be brought down from it. The divine arm will aid you in the struggle, and I beseech you, as ye have obeyed full many a gospel precept from our lips, so be obedient now, and strive against all vainglory. Whenever I have noticed it (and I have noticed it among you) I have been greatly pained, and pained because I may have set the example myself. Too often workers are disposed to magnify their own labours and think lightly of the work of others. It is remarked that such an institution is flourishing, but somebody says at once, "Yes, yes; there are many conversions, but I wonder whether they will all last!" It is a miserable vice of workers to depreciate the work of other workers — it is quite melancholy to see it in the best of people; and I see it everywhere. People will, if they can, pull other people's work down in order to make their own work appear to be rising rapidly. This vainglory is all wrong. It all shows that we are not yet conformed to the image of that great model of perfection, Jesus Christ, the Apostle and High Priest of our own profession.

Next, the apostle says, "In lowliness of mind let each esteem other better than themselves." Alas! how far we fall below this standard! How few have attained this grace! Bunyan beautifully portrays Christiana and Mercy coming up out of the bath of the interpreter's house. They have had jewels put upon them, and when they are both washed, Mercy saith to Christiana, "How comely and beautiful you look" "Nay," Christiana said, "My sister, I see no beauty in myself, but how lovely you look! I think I never saw such loveliness." They were both lovely because they could see other people's loveliness. Your own spiritual beauty may be very much measured by what you can see in other people. When you say, "Ah! there are no saints now, it is to be feared that you are not one." When you complain that is dead in the Christian church, it must be dead in your heart, or you would not say so. As you think of others, that you are. Out of your own mouth shall you be condemned. Your corn shall be measured with your own bushel. When we come to admire the good in other people that we have not yet attained ourselves, instead of depreciating other people because they have not something which we have, when we get to that, we shall be evidently approaching nearer to Christ. If the popular preacher can say, "My beloved brother A has a smaller congregation, and is not a very attractive preacher, yet he visits his flock so carefully, and looks after each individual so well, that I admire him greatly, and must endeavour to imitate him:" and if the man with the small congregation says, "My brother B studies to find out acceptable words, and commend himself to the people of God, and he is very earnest, and is a great soul-winner, I wish I were as earnest; I admire it in him;" why, these interchanges of loving estimate are infinitely more Christlike than for the minister with the large congregation to say, "Brother A has mistaken his calling; he cannot get above a hundred people to hear him: what is the good of his preaching?" and for the lesser light to reply spitefully, "Ah, B's work is just a flash in the pan—fine words and excitement—there's nothing in it." Satan greatly approves of our railing at each other, but God does not. Let us learn this morning to esteem others instead of depreciating them; for in proportion as we exhibit a meek and lowly spirit,

we shall be working out our own salvation.

The apostle lingers for one moment more to inculcate as a part of the salvation wrought out, the development of the spirit of mutual love and charity. "Look not every man on his own things, but every man also on the things of others." In temporal matters do not think it to be enough if your own business prospers: have a desire to see your brethren obtaining a sufficiency. Do not be so greedy as to scrape everything to your own dish, but let other men have some share in your concerns. If they be poor and you wealthy, help them. If they are in straits and you possess abundance, minister to their necessities. Let not Christ be naked and you able but unwilling to clothe him. Let not Christ be sick and you visit him not. But if one member suffer, do you, as another member, suffer with him. In spiritual things think it not enough yourself to live near to God: take the cases of others who may have backslidden, and lay them before the throne of grace, and seek by loving rebuke or gentle admonition to restore such as are fallen, remembering thyself, lest thou also be tempted. Be anxious for the good of all the members of the church to which you belong; in fact, so far as you can, seek the soul prosperity of all the people of God. Observe then, my brethren, the drift of the apostle is this: if we are to work out our own salvation, it must be by putting self down in the dust and becoming unselfish. In proportion as we are selfish we are sold under sin, but in proportion as we are unselfish and live for others for Christ's sake, in proportion as we value others and set a low estimate upon ourselves, in that proportion we are advancing in grace, and are working out our own salvation from sin. As I said before, here is the work, here is the difficulty. The descent into the Avernus of sin is easy enough. How many slide into sin as swiftly as travellers glissading down the snowy side of an Alp! but to toil upward, to climb the hill of God, this is the work, this is the difficulty. Blessed is that man who, leaning on the eternal arm, works out his own salvation, and is permitted to ascend the hill of the Lord, and to stand in his holy place.

Before the apostle had done with his subject, he set before the Philippians the best model in the world. Read the next verse and see after what image we are to be fashioned. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." There is your model. Jesus stoops from Godhead to manhood, from the throne above the cherubim to the manger, side by side with the cattle. Stoop, my brother, if you would rise; if you would be great, be little; if you would be high, be low; if you would be exalted, condescend. Ay, and be like the Master was, for you never can be perfect without it, willing even to give up life itself if it be for God's glory; for renouncing his reputation, and being numbered with the transgressors, and crucified with malefactors, he then gave up his life to death — death in its most shameful and painful shape, the death of the cross! We shall not have thoroughly worked out our salvation from the bondage of this fleshly body till we are willing to give up reputation and honour, if we may but serve Christ, and are willing to put our neck upon the block, our property to shipwreck,

and to give all up for him, if so he wills it. Ah! this is hard work. The roots of our selfishness go very deep. The deadly cancer of self-love has thrust its horrible roots into our souls, intertwisting them with the vital fibres of our heart. I suppose when the last root of pride is torn away; we shall ascend to be with God. Until we are wrapped up in our winding-sheets, we shall never have completely worked out our own salvation; the battle ends only with life, but we shall earn the victory by God's grace, for his power within us shall help us to bring ourselves down to that heavenly nothingness in which God is all in all. We shall master our members, we shall subdue our inclinations, we shall conquer our lofty thoughts, lay low our pride, and then, then will God also partake in the honour which belongs to him, and reign with him for ever and ever. Seeing that we are humbled with him, and willing to die with him, we shall be exalted with him, and made to live with him world without end. I have thus brought before you the model to which we are to work, as well as the matter which we are to work out.

III. We have in the third place in the text THE SPIRIT IN WHICH THIS MATTER IS TO BE WROUGHT OUT.

First it is to be an *energetic* spirit. "Work out." From the Greek word for "work" we get our English word "energy". The bringing out of the new nature into actual exposition in our life is a work of superlative difficulty. Some professors appear to have imbibed the notion that the grace of God is a kind of opium with which men may drug themselves into slumber, and their passion for strong doses of sleep doctrine grows with that which it feeds on. "God works in us," say they, "therefore there is nothing for us to do." Bad reasoning, false conclusion. God works, says the text; therefore we must work out because God works in. The assistance of divine grace is not given to us to put aside our own efforts, but to excite them. God comes to us to work in us — what? To work in us to be indifferent? Ah, no! to work in us to will with resolution and firmness. Does he work in us, having willed, to sit still? Ah, no! he works in us to do. The direct effect of the influence of grace upon the heart is to make a man active, and the more grace he has the more energetic he becomes. A man will never overcome sin except by energy. You cannot get your pride down I am sure by merely resolving to do it; you will have to watch that old enemy, and keep your eye on him as a detective watches a thief, for when you think, "At last I have really overcome him," you will discover him at work under another shape, and your conflict will commence anew. So with a hot temper; how some brethren have had to struggle with it, and when they have thought, "Now I really have mastered it by the grace of God;" then some accident has occurred in which the temptation has assailed him from another corner, and the old man has set the tongue on fire again. Yes, our life must be spent in constant watching, and, as we find ourselves tripping, we must add constant repentance, perpetually praying to be upheld for the future, unceasingly struggling to attain something yet beyond, pressing forward evermore. Evermore, I say, for to pause is to retreat, to halt is to be driven back.

The text further says, work out your own salvation "with fear". What kind of fear is that? If you read a Romish author, he will tell you "that this is the fear of purgatory, or the fear of hell;" and if you go to an

Arminian author, he will assure you that it is the fear of falling from grace and being ultimately lost. I do not believe that *this* fear is ever needful to a child of God at all. This is the fear that gendereth to bondage. If I am sure that I believe in Jesus, I am no more afraid of being lost than I am afraid that God himself should die, because we have Christ's word for it: "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand." You do not suppose that Paul, who knew that fear "hath torment," and is cast out by perfect love, would tell us to work out our salvation under so disheartening an influence! The fear of the text is that which makes a fear to offend so good a God, a hallowed, childlike fear, of which we read, "Blessed is the man that feareth always." A reverential awe of the Most High; a pious dread of offending — this is the fear which is to be cultivated by us. It is not the fear which is the enemy of full assurance, but it is the fear which is opposed to carnal security or recklessness.

But the "trembling" — what is that? Is that the slave's trembling? Nay, this belongs not to heirs of grace; they have a trembling which is akin to joy, for they "rejoice with trembling". Before the Lord we do not tremble with affright, but we are moved even to quaking with a holy awe. Under a sense of the presence of God; we tremble lest we should sin, we tremble lest that presence should move, lest we should grieve the Spirit and vex the holy One of Israel. We know what it is to tremble with the exceeding joy and glory of the love of God shed abroad in our souls by the Holy Ghost. Strangers do not understand us, but men of God will. George Fox was called a Quaker most probably because his whole frame seemed to shiver under the consciousness of the divine power. We know what it is to contend with sin under a divine impulse, and to be filled with tremulous anxiety while wrestling with our foe. Sin is to be trembled at, and God also, so that there is a double cause for a solemn awe in the business of the soul's inner life. It is no child's play, but an awful weighty business. I pray God we may know more of holy trembling, that the awful majesty of divine love may be so revealed to us that we may lie prostrate beneath its force, wondering how it is that we are permitted to stand in the midst of such a blaze of love, a bush burning but unconsumed. "Even our God is a consuming fire." Many learn by that text that the Lord out of Christ is a consuming fire to the wicked, and so indeed he is, but the passage means far more. The Lord is a consuming fire to us. "Who may abide the day of his coming? for he shall be as a refiner's fire!" He will consume in us all that can be consumed. His own nature in us cannot be consumed, but all of earth and evil will be. What trembling may well seize us as we think of this! Only that which is himself in us will come forth of the furnace; that will live and flourish in the very heat of the fire, but all else must go. Every sacrifice must be salted with fire: this is sharp discipline, and well may we tremble at it.

IV. Lastly, without detaining you much longer, let us notice THE SWEET ENCOURAGEMENT WHICH THE TEXT AFFORDS.

We are to work out our salvation for this reason: "It is God which worketh in you to will and to do of his good pleasure." Here is help in an exercise beyond your power; here is help all-sufficient for every emergency; here is help which it ennobles you to receive, divine help,

help which, if Satan shall put on his utmost force, and if your corruptions shall arrive at their utmost power, shall yet be more than equal to the day. Grace all-sufficient dwells in you, believer. There is a living well within you springing up; use the bucket, then; keep on drawing; you will never exhaust it; there is a living source within. Continue to struggle, you will not exhaust the life-force which God has placed within you. There is a growing mine of gold; spend it; keep on scattering right and left. Inexhaustible, divine wealth is yours, therefore cease not to work it out. Observe what God works in us, he works in us *to will* — the desire after holiness, the resolution to put down sin, the pang of grief because we have sinned, the stern resolve that we will not fall into that sin again — all, all is of God; and he who gave the desire will surely fulfil it.

But he that gave you the will does not leave you there; he works in you the power *to do*. The power to achieve the victory, the power to smite down the loftiest plume of pride shall come from him. God is equal to all emergencies, therefore fear not; though your inner life shall be subject to ten thousand dangers, he will give you power to do the right, the just, the lovely, and the true; for he worketh gloriously in you.

That which he works in you is pleasing in his sight. Note the words, "*according to his good pleasure.*" It gives God pleasure to see you holy; it is his delight to see you self-denying. If you conquer yourself it will give him pleasure. Depend upon it then, since he is pleased with the result, and has put forth his own strong hand to bring it about, you, as you work, will not work at a peradventure, but in absolute certainty of success. O brethren and sisters, my heart glows with the hope of being altogether rid of the power of sin. Oh, what a day that shall be when neither sin nor Satan shall vex the pleasures of our purified spirits! What bliss will it be to see God face to face, because the ungodlike and unheavenly has been altogether cast out of us! O long expected day begin! The best heaven I could wish would be perfectly to be rid of myself, perfectly to be free from tendencies to evil. Is not this the heaven you are panting after? If it is, you shall have it. If you have grace enough to pine after it, grace enough to labour for it, you shall yet have grace enough to win it.

I have thus addressed God's people, and I leave the matter with them. I wish I could have addressed you all as believers, but, alas! you rebel against the Lord, you will not come to Christ, you will not trust in Jesus; yet, to you unbelievers I have a message; it is but a sentence, and I have done: "Believe in the Lord Jesus Christ, and thou shalt be saved." Thou hast nothing to do with working yet. Believe first, and when thou hast believed, then set to work. But, now, the first gospel message to thee is this, "He that believeth and is baptized shall be saved;" with its awful alternative, "He that believeth not shall be damned." God save thee, for Christ's sake. Amen.

AN EMPTY WORLD

What interest hath this empty world in me? and what is there in it that may seem so lovely as to entice my desires from my God, or make me loth to come away? Methinks, when I look upon it with a deliberate eye, it is a howling wilderness, and too many of its inhabitants are untamed monsters. I can view all its beauty as deformity, and drown all its pleasures in a few penitent tears; or the wind of a sigh will scatter them away.

—RICHARD BAXTER

For Younger Readers

THEIR PRAYERS ANSWERED

I remember when preaching on one occasion to an immense audience in the Agricultural Hall in London, a father and mother were in great distress about their absent son, who had given up God's ways and had wandered from his father's home to the wild bush in Australia. These poor parents asked the united prayers of that vast congregation for their son, and I suppose fully 20,000 people lifted their hearts to the mercy seat. It was ascertained afterward that at the very hour those prayers ascended from the audience in London, that young man was riding through the Australian bush to a town a day's ride from his camp. Something caused him to think of his home and his parents, and as he sat in the saddle, the Spirit of God descended upon him, and he was convicted of sin. Dismounting, he knelt down by his horse's side and prayed to God for forgiveness, and in a little while he was assured of being saved. When he reached the town, he wrote the good news to his delighted mother, and asked if they would receive him at home. The answer flashed along the cable beneath the ocean:

"Come home at once."

So afraid were they that he might arrive in the night when they were not awake to receive him, that they fastened a big bell to the door, so that all the family would be awakened as he entered.

—D. L. MOODY

THE CORRECT APPROACH TO THE CROSS

At this moment I feel that Christ on the Cross is doing something for me, the whole meaning of which I cannot tell, which I never could have done for myself, which no being in the universe but himself could do; and when the Apostle tells me that he is bearing my sins in his own body on the tree, I say, God be thanked for him! for such a priest this poor lost soul of mine needs: if that is what he is doing, worthy is the Lamb that was slain! There are those who tell me that the word "blood" and all words related to it partake more or less of the quality of coarseness or vulgarity. I say I do not come to the Cross as a respectable man: respectable men have no business at the Cross: I do not come to Calvary as a man who has any right to speak, but as a self-condemned criminal, asking if God will have any connection with me, with one so worthy of the hottest place in the hottest hell. Everything depends upon how you approach this subject; if you are coming to it as learned dons and certificated teachers and wise theologians, you may take one view: but I come to it on hands and knees, with blind eyes, with choking throat, with conscience all aflame; and all I can force out of this constricted throat is, God be merciful to me a sinner! When I am in that mood, and an Apostle tells me that Jesus Christ died for me, even in the sense of dying in my stead, I answer him with my love. If we were all more or less guilty only, and could discuss the coming of Christ and his mysterious action on critical grounds, there is no telling how high the controversy might rise; but we do not come into this field as controversialists, we come as men conscious of sin and conscious of self-helplessness.

—JOSEPH PARKER

For Younger Readers

A GREAT SECRET

The Black Prince and a Bible Manuscript

By John Stirling, Bible Society Librarian

Colin's curiosity was not satisfied as quickly nor as easily as he had hoped. He wanted to know the story of the Black Prince, and thought that a few pointed questions would lead Jean to give him the substance of it in as many sentences. But Jean had other ideas. The story was too good, and too full of incident, to be told in this way. Besides, there was not time in the few minutes left of this lunch hour to tell it in detail.

"No," she said to Colin, "I will keep it for another time."

"When?" he asked abruptly.

"When you have brushed up your history." And as she got up to move away she added with a smile, "I'm ashamed of you, Colin. You don't seem to know anything about the Black Prince. You did go to school, didn't you?" With that remark, and a shrug of his shoulders, they parted.

It was some days before they had another opportunity for conversation. It came unexpectedly. They were standing together at one of the office windows waiting for the Lord Mayor's Show, which was due to pass that way. Taking a pencil from his pocket, and turning over some papers he held in his hand, he wrote on them three words, "Ich dien" and "Houmont". With some pride he showed them to Jean. She smiled for she recognized them as the mottoes of the Black Prince.

"You've been busy," she whispered, "but do you know what they mean?"

"Of course I do." He straightened himself up as if he were indignant at being challenged in this way. "They mean 'I serve' and 'Courage'. And I know a lot more about this hero of yours, but I can't find out what he did for the Bible."

Just then the procession in its stately splendour passed by the window. As he watched it, with the memory of the history he had recently read fresh in his mind, Colin thought of the magnificent procession from Westminster along the Pilgrim's Way to Canterbury in honour of the Black Prince, but refrained from making any reference to it. Before the music of the bands had died away the watchers returned to their offices, leaving the two friends for a few moments together.

"Your words 'service' and 'courage' fitted that show," remarked Jean. "If the Black Prince had been living I believe he would have been in it. He would have supported its call for chivalry, too, that was to him life's greatest virtue, and he practised it."

"How?" asked Colin, wanting the facts of the story.

"You have read," she began, "how the Black Prince went to Spain to restore Pedro to his throne?" Colin nodded.

"One night when he was riding through Toledo with the King he saw a Jew, the Rabbi of the city, tied to the door post of his house, being tortured by Spanish soldiers, who were demanding that he should deliver up to them what they said was the greatest treasure in the West. The Jew's daughter, a young and beautiful girl, who had thrown her arms around her father, was pleading with the soldiers to spare his life. Seeing the Black Prince approaching, she ran to him begging for mercy.

But Pedro, known as the Cruel, thrust her aside. Then he ordered her to be taken to his house and her father killed if he would not give up the manuscript in his possession. In a flash the Prince challenged Pedro and made him promise that the girl should be protected and her father set free.

"Later that night, when Pedro had gone to his palace, and the Prince was sleeping in the market square with his troops, he was wakened by the girl who pressed into his hands the precious and sacred Roll of Ezra, which was believed to be one of the most valuable manuscripts of Scripture. She begged him to preserve it until the Jews could buy it back and pay him for this service. Then, as silently as she came and under the cover of darkness, she disappeared.

"At daybreak the Prince sent for Pedro. His messengers returned with the news that the King had gone into the city. Had he gone to the Rabbi's house? Without a moment's delay the Prince went to the building. Inside he found the girl being brutally treated, her father with a rope round his neck under a beam of the ceiling, and Pedro seated in the midst of his soldiers issuing orders. There was a fierce encounter. The Prince drew his sword and said that anyone who touched the Jew or his daughter would die. Turning to Pedro, he called him a liar and a coward, and said he would hold no converse with him until he had regained his honour. The Roll of Ezra, he declared, had been given into his and England's safe keeping, and keep it he would against all who sought to get hold of it by infamy and murder.

"So this manuscript came to England — it was in the days of Wycliffe — and here it remained until it was returned as promised to the Jews at Toledo. Unfortunately it is no longer in existence, for in a later massacre of Jews in Spain it was destroyed by fire in the burning of a synagogue. Its fame, however, is still preserved in references to be found in some ancient manuscripts which state that their text has been compared with that of the Codex Ezrae, which is the official name of this sacred roll.

"Thank you, Jean," was all Colin said as they parted, but it was enough. She knew he meant it, and was glad that her gleanings amongst the old manuscripts had added something to his interest in the Book of Books. —For Everyland.

(Reprinted from *The Evangelical Christian*)

Bible School Lesson Outline

Vol. 20 Third Quarter Lesson 4 July 22, 1956

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

THE ROD FROM JESSE

Lesson Text: Isaiah 11:1-16.

Golden Text: "But with righteousness shall he judge the poor, and reprove with equity the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

—Isaiah 11:4.

I. His Glorious Person: verses 1-5.

The first six chapters of the Book of Isaiah describe his call, cleansing and commission. Chapters seven to twelve, which comprise prophecies concerning the Messiah, are sometimes designated as "The Book of Immanuel".

At that time the mighty Assyrians were threatening to invade the land, and all unconscious of the over-ruling Providence which controls the destinies of nations and of individuals, they were to be used by the Lord as a rod to punish His people for their disobedience and rebellion. Like a mighty flood, these Assyrians would overwhelm the nation, leaving untold desolation in their wake (Isa. 10:5-7). The Lord would then punish the Assyrians for their great wickedness and pride (Isa. 10:12-14). The king and his vast armies are compared to a huge imposing forest, like the forest of Lebanon, which would be felled, destroyed and consumed by a stroke from the Lord (Isa. 10:15-19, 33, 34).

In contrast to the magnificence and grandeur of the forest, representing the powerful Assyrians, a slender twig would arise from the decayed stump of a felled tree, representing Judah, which would practically disappear as a nation when taken into captivity (Job 14:8; Isa. 40:24; 53:2). The Lord Jesus Christ was the righteous Branch (Isa. 4:2; Jer. 23:5; 33:15, 16) of the stock of David, according to the flesh, who would spring forth as a young living shoot from the fallen royal tree. Christ was of the seed of David, the son of Jesse (Mic. 5:2; Matt. 1:3; Heb. 7:14).

Isaiah saw a vision of Christ the Messiah, His birth, His humanity and Deity, His endowments, His ministry, and finally a vision of His power and the character of His Kingdom. The various scenes passed before the mind of the prophet, by the inspiration of the Spirit, seemingly without regard to order, time, or significance, mingling with one another like the dissolving views on a screen. Glimpses of His humble, earthly origin when He came as Son of man in His First Advent were followed immediately by suggestions of judgment upon His enemies at His Second Advent (verses 2-4; Isa. 61:1, 2). The exact interpretation was evidently not disclosed to the prophet, the order or complete significance of these great events (1 Pet. 1:10-12), but the whole vision was a moving spectacle of the glory of the Christ. Every prophecy would be fulfilled in the Lord's own time and way.

As a Man, for He was truly Man as He was truly God, the Lord Jesus Christ was endowed by the Holy Spirit upon earth (Matt. 3:16; John 3:34). The seven-fold Spirit of God would rest upon Him in fulness, the Spirit who gives wisdom, understanding, discernment, power, knowledge and piety (Isa. 61:1, 2; Luke 4:18; Rev. 1:4). As King and Judge, He would be just and impartial (John 7:24), not influenced by external circumstances, but looking upon the hearts of men (Deut. 1:16, 17; 1 Sam. 16:7). The poor in spirit and the meek would find in Him their Champion (Psa. 72: 2, 4; Matt. 5:3, 5). On the other hand, He would exercise His authority in punishing the proud and evil-doers (Psa. 2:9; Mal. 4:6). Christ came the first time as the lowly Saviour, doing good among men and dying that He might save us (verse 2; John 12:47). He will come again as the glorious King, executing vengeance upon His enemies and destroying the wicked with the very words of His mouth: He speaks, and it is done (verses 3, 4; John 5:22-27; 2 Thess. 1:6-10).

The qualities of righteousness and faithfulness would be inherent in His nature (Psa. 33:5; Rev. 19:11); they would cling to Him as a garment adheres to the body (Job 29:14; Isa. 61:10). Thus, He is eminently worthy to be our Saviour and our Lord (Rev. 5:12).

II. His Glorious Reign: verses 6-16.

Christ became a curse for us, that He might redeem us from the curse of sin (Gal. 3:13). When He died on Calvary, He delivered us potentially from the curse which came upon the human race through sin, and one day that redemption will be actual and perfect. Just as the material creation was involved in the curse upon sinful man (Gen. 3:17, 18), so, too, will it share in man's emancipation from the bondage of corruption (Rom. 8:18-25). When the curse is lifted, the animal creation will no longer be ferocious, but it will be docile, as before the fall. Enmities will disappear (Isa. 65:25; Ezek. 34:25; Hos. 2:18-20).

Peace and security will everywhere prevail; happiness and harmony will characterize the reign of the Lord, for He rules with equity (Isa. 2:1-4). It is true even now that whenever anyone acknowledges the Lordship of Christ, he experiences joy and peace of heart, and wherever the Gospel spreads it transforms the characters of men. But the language of this chapter seems to point to a future period of universal peace, such as has never hitherto been known, when the whole earth shall be full of the knowledge of the Lord (Hab. 2:14).

The Lord will be the Captain of His people, and He is not merely to be King of the Jews (Matt. 27:27), but also the King of the Gentiles. The royal banner of the conquering Lord will be displayed, and the restfulness, peace and quietness which He gives will be full of glory and honour (Isa. 33:17-24; Mic. 4:1-8). The ancient enmity between Israel and Judah will disappear; they will dwell together in unity (Jer. 3:18; 50:4).

The great deliverance which the Lord would accomplish is described in terms of the deliverance from Egypt, when the Lord with a strong arm caused the waters to rise as a wall on either side while the children of Israel passed over the Red Sea (Exod. 14:29; Isa. 63:11-14; Jer. 23:7, 8; Zech. 10:11). The Exodus from Egypt is spoken of in the Old Testament as the typical token of God's power (Exod. 32:11, 12).

Daily Bible Readings

July 16—The Exalted Lord	Isa. 2
July 17—The Great and Holy One	Isa. 12
July 18—The Righteous King	Isa. 32
July 19—The Righteous Branch	Jer. 23:1-8
July 20—The Rejoicing City	Isa. 65:17-25
July 21—The Conquering Messiah	Isa. 66:5-16
July 22—The Glorious King	Psa. 72

Suggested Hymns

Lo! He comes with clouds descending.
On that bright and glorious morning.
Rejoice! rejoice! our King is coming.
It may be at morn.
There's a royal banner.
Our Lord is now rejected.

OUT OF SELF

From the cross of Calvary, where the bleeding hands of Jesus drop mercy; from the garden of Gethsemane, where the bleeding pores of the Saviour sweat pardons, the cry comes, "Look unto me; and be ye saved, all the ends of the earth." From Calvary's summit, where Jesus cries, "It is finished," I hear a shout, "Look, and be saved." But there comes a vile cry from our soul, "Nay, look to yourself! look to yourself!" Ah, look to yourself, and you will be damned. That certainly will come of it. As long as you look to yourself there is no hope for you. It is not a consideration of what you are, but a consideration of what God is, and what Christ is, that can save you. It is looking from yourself to Jesus. Oh! there be men that quite misunderstand the gospel; they think that righteousness qualifies them to come to Christ; whereas sin is the only qualification for a man to come to Jesus. Good old Crisp says, "Righteousness keeps me from Christ; the whole have no need of a physician, but they that are sick. Sin makes me come to Jesus, when sin is felt; and in coming to Christ, the more sin I have the more cause I have to hope for mercy."

—C. H. SPURGEON

WICKED IDLENESS

I do think that one of the worst sins a man can be guilty of in this world is to be idle. I can almost forgive a drunkard, but a lazy man I do think there is very little pardon for. I think a man who is idle has as good a reason to be a penitent before God as David had when he was an adulterer, for the most abominable thing in the world is for a man to let the grass grow up to his ankles and do nothing. God never sent a man into the world to be idle. And there are some who make a tolerably fair profession, but who do nothing from one year's end to the other.

—C. H. SPURGEON

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