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## THE JEHOVAH'S WITNESSES AND THEIR PHENOMENAL PROGRESS

**J**UST OVER seventy-five years ago there was initiated a religious movement which has borne various names—"the Bible Students", "Russellites" or "Jehovah's Witnesses". In the intervening period the teaching has spread until in 1955 there were 570,694 "ministers" preaching this message in 158 countries. It is little wonder that one American newspaper has designated the cult as "the fastest growing religion in the world".

There is probably no reader of these words who has not personally been approached by the members of this cult or who has not seen copies of their magazines and publications. Their message has been carried into the remote places of this land and to nearly every country on this planet. If one were to judge the divinity of any religion on the basis of its success and expansion, then certainly the cult of Jehovah's Witnesses would be a serious contender for top honours.

### Expansion in Canada

In Canada the Jehovah's Witnesses have experienced a steady growth so that whereas in 1918 there were none in Canada, the 1951 census revealed that they then numbered 34,596. Just this year, a spacious and costly Canadian headquarters, complete with a printing plant, was erected in Toronto. It is apparent that the organization feels that Canada presents a promising mission field and hence the coming years will reveal even increased activity on the part of these industrious cultists.

### The Plight of Western Canada

One of the neediest mission fields in all the world is Western Canada. In the three prairies provinces, especially, the outlook is surely dark for evangelical forces. In these provinces, in which there are so few evangelical churches, the Jehovah's Witnesses have made their most phenomenal progress. The four westerly provinces compose only 26 per cent of the country's population, but over fifty-eight per cent of the Jehovah's Witnesses of Canada are to be found in Manitoba, Saskatchewan, Alberta and British Columbia! In the very areas in which the evangelical Baptist testimony is weak, the teachers of error have made their greatest gains.

The spread of this cult is but a symptom of the times and should serve as an indication of the dire spiritual poverty which has come upon us and as an incentive to an imaginative and daring evangelization venture on the part of Bible-believing Baptists. It is evident, especially in Western Canada, that other cults and sects are enjoying a regular field day simply because men will not long endure a spiritual vacuum.

### Reasons for the Cult's Growth

As we pondered the question of the advance which has been made by the Jehovah Witnesses we could not refrain from seeking the causes of this growth. Just what specific factors, we asked ourselves, accounted for the spread of this false teaching? As we pondered this matter, several causes came to mind. By no means are these the only factors which explains the spread of Russellism, but doubtless they are the major contributing causes.

#### (1) The Use of Scriptural Methods to Propagate An Unscriptural Message

The message which the Russelite representatives seek and propagate is decidedly anti-scriptural and by no conceivable stretch of the imagination can it be described as "Christian". An examination of the cult's literature will reveal that it strikes at the very heart of the gospel and that it leaves untouched no truth of the faith. It dishonours and would degrade the Lord Jesus Christ; it denies the personality and power of the Holy Spirit; it would render ineffective the sacrifice on Calvary; it promotes the crudent possible approach to the Word of God.

This dangerous and damning teaching has, however, been promoted by the use of *scriptural methods*. Denying the real message of the Word of God, the Russellites, nevertheless, adapt to their own purposes some of the methods which were employed with such success in the early churches. (At this point, it is sad to note that many evangelicals who embrace a scriptural message have, in numerous instances discarded scriptural methods and embraced either the practices of Rome or the devices of the world!) The so-called Witnesses of Jehovah have effec-

tively employed at least three effective scriptural methods—(1) every member a worker (2) home visitation (3) the distribution of literature.

This cult does not encourage the accumulation of drones but rather seeks to enlist every single follower as an active worker. In this way the dogmas and declarations of this group find expression through the testimony of each individual. Thus there is eliminated any concept of some person or persons who are paid to promote the message. This stands in sharp contrast even to the situation in some evangelical churches where much manpower is wasted as lazy believers congregate Sunday after Sunday and engage in sermon-tasting and preacher-criticism. The churches of the New Testament would never have made such phenomenal conquests if such an attitude had prevailed, for it is obvious in the early chapters of Acts that each believer regarded himself or herself as a personal ambassador of the Saviour — “Therefore they that were scattered abroad went every where preaching the word.” (Acts 8:4). Again we emphasize that while the Jehovah’s Witnesses have an anti-scriptural message, they have adopted this scriptural method to spread their poison far and wide. Let it be the earnest prayer of believers—“Would God that all the Lord’s people were prophets, and that the Lord would put His Spirit upon them?” (Nu. 11:29). As Christians sense the fact of their own personal responsibility in the matter of witnessing, real progress will be made in sending out the gospel message which is the only effective antidote to Russellism and all other forms of error.

One characteristic of the Jehovah’s Witnesses that has aroused the anger of many people (and has incidentally gained many “converts” for the cult) is their program of house to house visitation. Cities, towns and rural areas are divided into convenient visitation districts which are to be covered at regular intervals. In this way, the group’s representatives can establish and maintain regular personal contacts with prospective “converts”. Naturally enough, in the process of finding these converts, the visitors must knock on many doors at which there is no welcome. Despite the fact, however, that many people disapprove of this practice of home visitation, the Jehovah’s Witnesses have effectively demonstrated its effectiveness. *Furthermore it is a scriptural method.* How mightily it is blessed when it is used to propagate the scriptural message! Long before this unscriptural cult appeared on earth, it was recorded of the church at Jerusalem — “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ”. (Acts 5:42). The great Apostle Paul, who was a mighty preacher of the Word thus describes his personal ministry in Ephesus — “. . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house” (Acts 20:20). It is imperative that Christians realize the need of this ministry for nowhere in all the New Testament is there a promise that the unbelieving will come of their own volition to the house of God, but Christians are clearly commanded to go out and bring men to the Saviour. “Go out . . . and compel them to come in, that my house may be filled” (Luke 14:23), is the order that is given to local churches. The specific commands of the Word of God and the inspired practice of the early churches reveal that house to house visitation is a divinely-prescribed means to take the glorious gospel to those who are without Christ and without hope. It is tragic that his scriptural method has been employed to take to men

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and

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not the bread of life but the stone of Russellism!

No other religious movement in all history has made such use of the religious press and its products. From the Watchtower Bible and Tract Society press in Brooklyn have poured books and pamphlets without number. These are placed in the hands of the cult’s workers who distribute from door to door and on the streets attractive and inexpensive pieces of Russellite propaganda. This publication work has thus brought the anti-Christian message into thousands of homes. Again the Jehovah’s Witnesses are found to be employing a scriptural method to promote an unscriptural message. The letters which have come to us from the hand of the Apostle Paul clearly reveal the power of the printed page and have made believers since that day to be indebted to the Spirit-inspired apostle who took up the pen to write the very thoughts of Deity. The same Jehovah’s Witnesses who deny the teaching of Paul do not hesitate to adopt the method which he employed. Is it not true that while this un-Christian group has successfully used the printed page, evangelical Baptists have largely neglected its systematic use? The success which has accompanied the printed labors of the Jehovah’s Witnesses should be an added incentive to the preparation, printing and systematic, wholesale distribution of attractive, Christ-honoring, true-to-the Bible, Baptist publications:

### (2) Zeal and Dedication of the Cult’s Followers

A blind zeal can drive men to perform heroic exploits; unfortunately, such zeal is often directed into wrong channels and can do much harm. The “Jehovah’s Witness” who plods a city’s streets during a drenching rainstorm or a driving snowstorm is a picture of such blind and misdirected zeal. Any group, regardless of its teaching,

that has such dedicated followers will make progress against all obstacles. A rising cloud on the horizon may cause some timid Christian to forsake the evening gospel service at the local church while these followers of error brave all hazards to carry on their program that is contrary to the truth of God.

The amazing growth of the cult in Canada and elsewhere is in no small degree related to this persistence and zeal of its followers. "A zeal without knowledge!" declares some believer. Ah! it is true indeed that the Russellites display just such a zeal but it is to be feared that there are many complacent Christians who pride themselves upon their knowledge and are deficient in zeal and dedication to the Saviour. If these cultists can be so zealous in reaching out to men with a message that belittles the Saviour, how much more should evangelical Baptists press on with a desire to see Him exalted!

### (3) A Tightly-Knit Organization

If one were to regard seriously the rabid fulminations of the Jehovah's Witnesses against tradition, ecclesiastical systems and man-made organizations, there might remain the impression that this cult is some very loose and informal conglomeration of people who are held together only by some fraternal bond. It is true that there is a deep sense of oneness in their midst, but, at the same time, the Jehovah's Witnesses have a compact and rigid organization that rivals the Roman Church in its authoritarian structure and its business efficiency.

Its publications often attack the dogmas of Rome or of organized Christendom, but an examination soon reveals that this cult has a system of dogma that is as rigid as that of the papal church. The very Jehovah's Witnesses who distribute pamphlets which call men to study the Bible and to disregard the opinions of men, also distribute with equal zeal their own sectarian "helps to Bible study". We are told that men cannot properly understand the Bible without these aids! Boasting to be unprejudiced by traditional creeds, the cult has formulated a system of dogma that is based on the teachings of Russell and Rutherford and which twists the Bible to suit its own prejudices. The followers dutifully receive this material which originates in the Brooklyn headquarters and blindly distribute it just as any Roman priest would receive the papal declarations.

In its organizational set-up the group is as rigid as it is in its teaching. At first glance, one might conclude that there is no central organization for it does not carry on its business under the name "Jehovah's Witness". Actually, however, three legal corporations control all matters of property, organization and teaching. Each of these organizations (Watch Tower Bible and Tract Society of Pennsylvania, Watchtower Bible and Tract Society of New York, Inc., and the International Bible Students' Association) has the same president! This organization at headquarters is thus a closely knit one. Beneath it are the various national organizations, district groupings, circuits and individual congregations. Numerous local rallies and periodic world assemblies also contribute to the smooth functioning of this religious machine.

A business survey some months ago revealed that the Roman Catholic Church ranked high as an efficient business enterprise. We would dare to suggest that from an organizational standpoint, this cult of Jehovah's Witnesses would be a serious competitor to Rome.

### (4) Appeal to the Natural Man

The message which this cult promulgates is one that is calculated to appeal to the natural man. The age calls for a Christ who is the product of earth, or at most, one of many similar beings. The Christ of the Scriptures is set forth as the incarnation of the eternal God and to Him the cults and modernism will not bow. To satisfy the anti-supernatural and pseudo-rational craving of the natural man, the Jehovah's Witnesses present, a Christ who is a created being — a "god" but not the eternal God. Furthermore they announce that He did not actually rise from the dead. Russell, the cult's founder speaks of the Lord's body in the following fashion:—"whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience and of our redemption; no one knows; nor is much knowledge necessary". The natural man who hates spiritual truth finds no objection to such blasphemy nor to the cult's rantings and crude utterances against the Trinity. Then, too, the natural man rejoices in his Russellite announcement that there is no eternal punishment and that men will have another opportunity after death.

It is strange, but true, that the same men who desire to reject all that is supernatural or to explain it away, should also have a craving for the spectacular. Thus it often happens that the unbeliever who rejects the Bible, the Saviour and the supernatural will turn to spiritism or some other mysterious and occult system. The Jehovah's Witnesses satisfy this craving of man for the spectacular by presenting a graphic and colorful picture of the end of the ages and their own peculiar version of the Battle of Armageddon. Strangely enough, their followers are not at all disturbed by the fact that the Russellites, like all date-setters, have been shown to be wrong in their fantastic predictions.

In the rise and growth of all cults and false religions, the big factor is this same appeal to the natural man. Actually the message of the Russellites is simply a systematization of the thought of the natural mind with the addition of a slight religious flavor. The acceptance of the message is but the confirmation of the scripture which declares that "men loved darkness rather than light."

### (5) Spiritual Barrenness of the Major Denominations

The same modernism which has captured seminaries and pulpits and which has brought spiritual famine over the land has contributed to the spread of this pernicious cult. We have already noted that both Russellism and Modernism do grave injustice to the Person of Christ; both scoff at the fact of eternal punishment. Those who have heard this powerless message of modernism and who have heard denials of the Saviour's virgin birth and bodily resurrection are prepared to receive the pseudo-rational explanations which the Jehovah's Witnesses have to offer.

More specifically, modernism has contributed to the spread of the Witnesses by silencing the evangelical message in many churches. The gospel of Jesus Christ alone can cope with Russellism or any other form of error and if that gospel is silenced in those places from which it should sound, we need not marvel that the cultists acquire many "converts". Men who are denied the opportunity of hearing the saving gospel and who do not feel the restraint of gospel influence are helpless before errorists.

In reality, churches that have no gospel-preaching, no real Bible study, no vital prayer meeting and no outlet for gospel service are extending a standing invitation to all false teachers to invade their ranks. Those who are not captured and added to the ranks of the Russellites may remain in the church but, at the same time, embrace British-Israelism, Spiritism or Rosicrucianism. A powerless church is thus a potential hotbed in which the seeds of error will find rich soil.

Let no one conclude that the Witnesses attract only inactive church members or "adherents" for this is not the case. Just recently we learned of a United Church elder and Sunday School teacher who had joined their ranks. An examination would probably reveal that a good number of the cult's followers were active members in churches in which they received no Biblical teaching. The modernist church that has no message for its people will discover that it is the happy hunting ground for the Russellites and other adventurous systems.

#### (6) Reaction to Rome

As we have read and heard of the persecution of the Jehovah's Witnesses in the Province of Quebec and have noted their court victories, we have wondered whether they have gained many "converts" from Romanism. The 1951 census reveals that there were 1,422 Witnesses in that French-Canadian province; this relatively small figure would seem to indicate that they had made few inroads against the papal church. We cannot help but feel, however, that as the years pass the Jehovah's Witnesses will profit from the increasing smoldering resentment to the Roman Church. In this reaction against the whole clerical system, many people in Quebec could conceivably turn to the group which they believe has stood against the Church. This would be especially true if there were few real gospel churches in the province. It

would be unfair, however, to state that the cult has greatly profited as yet from this reaction.

#### (7) Baptist Weakness in Canada

Some readers will probably accuse us of sectarianism at this point. Dare we suggest that the weakness of the evangelical Baptist witness in any way accounts for the spread of Russellism? It is profound conviction that the historic Baptist position is the scriptural position and that the best possible bulwark in any community against all forms of religious error is a Bible-teaching, gospel-preaching Baptist Church. The absence of such a scriptural testimony is detrimental to the progress of the gospel in any area.

Only some wishful thinker could possibly be satisfied with evangelical Baptist progress in Canada. Whole sections of this land have no such testimonies. In Western Canada, where we have already noted that the Russellites have made their greatest gains, the Baptists are particularly weak. A few faithful pastors and assemblies of believers seek to accomplish the impossible.

In Manitoba alone, Baptist modernism has contributed to closing local churches and has fostered a program of compromise and retreat. Those communities which are thus deprived of such a scriptural testimony are ready for the Russellite message. The scattered farmhouses and small rural communities lie waiting for the appearance of a gospel messenger but often the first upon the scene is some teacher of error.

Russellism, Romanism, Modernism and all other false religious systems will not be successfully met by big evangelistic rallies or mass protest meetings. The progress of error will be retarded and the gospel will secure permanent victories only as evangelical Baptist churches are established as gospel lighthouses in communities across this land.

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# The Jarvis Street Pulpit

## The Source of Sufficiency

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 21st, 1929  
(Stenographically Reported)

"Our sufficiency is of God."—2 Cor. 3:5.

### Prayer Before the Sermon

O Lord our God, desiring to worship Thee, Father, Son, and Holy Ghost, we thank Thee that we have all things in Thee. Thou has commanded us, Look unto me and be ye saved, all the ends of the earth, for I am God, and beside me there is none else. We thank Thee that Thou hast disclosed Thyself to us in the Person of Thy Son, and that the God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. We would behold Thy face with unveiled and unclouded vision this morning, and in Him we would see God.

We thank Thee for all Thou hast wrought for us as believers in the Lord Jesus Christ. There are many in Thy presence this morning who can review years in which they have put Thy promise to the proof, and in which Thou hast proved Thyself to be faithful to Thy Word. We rejoice in Thee, O Lord, this morning as in the God Who cannot lie. We have rested upon Thy promises, and we have found Thee never to fail. This hymn in which we have sought to praise Thee is an expression of our experience. We have heard Thee saying, I will never, no, never, no, never forsake thee. We thank Thee for every blessing that has come, for every one who has learned to trust Jesus Christ as his Saviour. There are many little children, boys and girls, and young men and women, who know that Jesus Christ saves. We thank Thee for every life that has been touched by Thine abounding grace; for every one who has been made new by the quickening power of the Holy Spirit.

We thank Thee, too, for what we have seen of Thy mercy in this place. Thou hast been very gracious to us. We have not deserved the least of Thy lovingkindnesses, for we are sinners, every one; and yet it has pleased Thee in Thy mercy to meet with us, to bless us, and to use our humble testimony to make Jesus Christ known. We thank Thee for hundreds, indeed for thousands, who have been touched during these years. We thank Thee for what we recall this morning of Thy lovingkindness in the experience of eight years ago, and we give all glory to Him Who is the head of the church, and to whom power belongs.

But now we pray that this morning we may be instructed out of Thy Holy Book. We thank Thee for the Word of God. We thank Thee for understanding hearts; we thank Thee that so many have been illuminated by the Holy Ghost, so that they have no doubt whatever that this Bible is Thy Holy Word. Help us so to come this morning. Speak to us out of its treasures so that every child of Thine may receive some portion of meat at Thy hands. Bless every man and woman, every boy and girl, every child, in this assembly. May we go from this place presently with a song of praise in our hearts, with thanksgiving and with abounding gratitude, because God has been pleased to reveal Himself to those who seek Him!

Thus we pray for every assembly of the saints, for every minister of the gospel of every name, for every missionary of the cross, for every mission worker, street preacher, hospital visitor, and Sunday School teacher. We pray that the blessing of Heaven may rest upon the efforts, upon the testimony of Thy people throughout the world to-day; and thus the day may be hastened when Jesus Christ shall see of the travail of His soul and shall be satisfied. We ask it in the name of Jesus Christ our Lord, Amen.

"OUR sufficiency is of God." No argument is needed to establish the truth that we are living in exceedingly difficult days. I know there are many who are influenced by the things they see, the things they touch and taste; who speak of our day as the best of all days. In some respects that is true: the world is nearer, at this moment, the happy hour when our Lord shall rend the heavens than it has ever been before, and for that reason it is a better than any day that we have ever seen. But from the distinctively Christian point of view, surely it will be generally admitted that it is a difficult day, it is a day when God is crowded out of the thoughts of men. If one reads almost any religious magazine published in this country, in the United States, in Great Britain, anywhere in the Antipodes, and, indeed, from mission fields as well, it is the same story of spiritual declension that is told everywhere — fewer people attending church, fewer scholars in the Sunday School, fewer converts. It is a time of spiritual destitution, a time of spiritual famine, a famine of hearing the word of the Lord.

I was interested in reading an account of a meeting of prison workers, of expert criminologists, in Toronto this last week. They gave a most pessimistic report of the outlook. They told of the spread of the crime wave, and sought to assign a reason for the rapid increase of crime. Among other things, they cited the decline of religious influence.

Under the circumstances, what are believers to do? Is there no place where we may find refuge? I merely call your attention to our experience of eight years ago. It is not necessary to dwell upon it, but those of you who were with us then remember how we had no help but in God. We sought His face; we besought Him to have mercy upon us; and to intervene in our behalf — and He did; He wrought for Himself a great victory. God has not changed: He is the same, and His years do not vary. The God Whom we worship is exactly the same to-day as He was in apostolic days. Such changes as I have referred to are wholly circumstantial, they have to do with conditions of human life; and they do not reach to God at all. It is possible for the believer to say the same as this writer said in the long ago, "Our sufficiency is of God". Our help is in Him, and in Him all our needs are supplied.

Let us turn over this simple and yet sublime and satisfying statement this morning, that we may ask ourselves whether, indeed, we find in Him all that our souls require. First of all, I want to find you out individually; I want to ask every professing Christian man here — and every one who is not a professing Christian for that mat-

ter — Can you for yourself, or will you, ere this service closes say by faith, "My sufficiency is of God."

## I.

First of all, do we know God? What is God to you? Is He a mere abstraction, a mere idea, or an ideal, someone of whom you have heard, but who dwells remotely from you, and with whom you have no personal contact, and of whose grace and power you have no personal experience? When you speak of God, what memories does it recall? When His name is mentioned, how is your spirit moved? Do you know Him, really know Him, as a God Who is nigh at hand, and Who is a factor in your life? Have you been justified freely by His grace? Do you know, not the man beside you, or the person in the pew behind you, or in front of you, but do you know from your own experience, from the change that has been wrought in your own life, do you know beyond all peradventure that God is, and that He is the Rewarder of them that diligently seek Him?

Ah, I know it is common in our day to speak of the service of God as something rendered to men, and to reduce the religion of Christ to a mere humanitarian system. But what I desire this morning, if possible, is to get you back, and myself as well, to the Person of God, to know whether there is a God in your life and in your experience. Can you say, "I have had commerce with God; I have had direct personal dealings with God; I know for myself that God has dealt with me, convincing me of my sin, of my need of His righteousness, and of the certainty of His judgment upon all sin as illustrated in the death of our Lord Jesus Christ as the sinner's Substitute. I have seen all that for myself, and know that the blood has been applied for my cleansing, every stain has been washed away, and I have been robed in His perfect righteousness. I am in Christ, I stand in Him this morning; and in Him I am complete?" Can you say, "I know God for myself, because I know that I am accepted in the Beloved"?

I am not asking you if you are a church member. Thousands of people are church members who have never known Christ. What I desire to know is, Are you a member of Christ? Do you, for yourself, know God? Not what you have read in a book; not what the preacher has told you; not, let me say reverently and carefully — not merely what you have read in the Bible about God, but Has the Bible come to you as it is in truth the very Word of God? Have you recognized in that word the voice of the Good Shepherd? Has the word been fulfilled in your experience, "My sheep hear my voice, and I know them, and they follow me"? Is that the sort of God you have?

I think I have once referred to it before, but I remember some years ago coming along Gerrard Street from Sherbourne, and overtaking my dear friend, Professor Keirstead. I saw that he was coming to worship with us, and I put my hand on his shoulder and said, "Doctor, how are you this evening? I am glad you are going to be with us." "Oh well," he said, "I thought I would come down and hear a little about the divine side of things. We do not hear much about the divine side of things; and my soul was thirsting for God, for the living God, and I thought I would come down and see if I could hear something about God." Oh, my friends, my question to you this morning is, What do you know about "the divine side of things"? What do you know about the Person of God? Is He more real to you than wife or children, more real to you and more precious than all your material

interests? Is He inseparable from you and you from Him? Can you say in the language of the hymn? —

"His for ever, only His;  
Who the Lord and me shall part?  
Ah, with what a rest of bliss  
Christ can fill the loving heart! —  
Heaven and earth may fade and flee,  
First-born light in gloom decline;  
But, while God and I shall be,  
I am His, and He is mine."

Are we justified in Him? If we are, what progress are we making? It is one thing to rejoice in Him as our Saviour in the sense that we are justified freely by His grace, but Christ "is made unto us wisdom, and righteousness, and sanctification and redemption." Sanctification is a long process of education in the soul. We are children of God, and we are to "grow up into Christ in all things." Are you finding your sufficiency in God? Are you "growing up" into Him? Are you falling more and more deeply in love with Him? Are you tasting every day that He is gracious? We ought to be a better Christian today than we were yesterday. We ought to be better than we were five years ago. Surely we ought to be learning something more about God.

Can you say, "My sufficiency is of God. I am shut up to Him; and I make Him the subject of study. I am trying to know more and more about Him, to be more and more like Him, and to experience more and more of His grace and power?" Is that what God is to you? How full of disappointments life is, apart from God! I heard someone say many years ago of a certain man, "He is a very disappointing man." I had never heard anyone use that phrase before. I had never heard anyone so described; but I have had more experience since, and I have been in this pulpit nearly twenty years—one of the delights is to see people growing up; to see somebody converted; born into the family of God, as a little babe desiring the sincere milk of the word, and then to grow and get stronger and stronger until such an one becomes a stalwart in the faith. What a joy that is to see the children of God healthy!

You mothers know what it is. If I were to say to one of you this morning, "Well, how are you to-day?" You would say, "I am very happy to-day." "The family are all well?" "Yes, thank God. We have had a good deal of sickness, but just now I am glad to say they are all well; they are all in perfect health, and all busy." What a happy family it is when there is no sickness, no infirmity of any kind; when all are well! And what a happy church it is when the family of God are in good health, growing up into Christ, taking their share of the burdens.

Now that is my question, Do you know anything about the sanctifying power of this Word? Are you going on learning more and more about Christ? Are you increasingly submissive to the authority of this holy Book? Are you putting off the "old man" and putting on the new, and finding sufficient grace in God to enable you to do it? If you are, you are a happy man this morning; you are a joyous man if you can say, "My sufficiency is of God."

## II.

How completely dependent we are upon Him! What a master the apostle Paul was! What a great scholar he was! And yet he says in this verse that he was not sufficient to think anything of himself. He said in effect, "I cannot trust myself to do my own thinking, but my sufficiency is of God. I would rather have God's thoughts

than mine. His word comes to me, and I receive it in the love of it; to me it is the last word. I am not sufficient even to think for myself." We hear a great deal to-day about "thinking" people. — and God would have us think. There is nothing in the world will help you to think, and teach you to think, like the Word of God.

Let me ask another question, Are you finding sufficient power in God to overcome? I have heard so often of men who cannot overcome the cigarette habit, and a great many other things. Surely the religion of Jesus Christ ought to cleanse and purify us within and without. It ought to do that, and it will do it; that is what it is for. Young men, can you say this morning, "My sufficiency is of God; God is helping me in a difficult situation"? I do not know what it is. It may be different from everyone else's. But whatever your trial or temptation, or howsoever difficult your circumstances may be, can you say, "I have learned to trust God to help me right through"? And can some of you who have had longer experience say this morning; —

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

He will not leave us, my friends. If He has helped us thus far He will see us to the end of the road. "Our sufficiency is of God".

I shall ask another question. You see, I am very simple this morning, but these are principles that, if they can have effect in our lives, may work a transformation of character in many instances. What about your Christian service? What are you doing — I had almost said, *for* God. But that would not be correct, for there is not a passage in the Scripture that tells us that we are to do anything *for* God. Working for God! You cannot work for God. We are "workers together with God". You cannot do anything for God of yourself, but what about your Christian service? There is much to be done, and does somebody say, "Oh well, Pastor, I am just a spectator of the game. I am thankful I am saved. I really have a hope in Christ, and I rejoice in that fact. But I am not doing very much. I cannot teach a Sunday School class, and I do not know what I could do really for the Lord. I am just sitting watching others work, encouraging them when I can with a word; but I cannot do anything myself." Are you sure? I think you are correct that you cannot do anything *yourself*, but if you take this verse and apply it to yourself, you may go out from this place an effectual witness for Jesus Christ, if you will say, "My sufficiency is of God".

There is an incident in the Old Testament that is illustrative of this truth. There was a man called Gideon, who lived in a day when the Midianites were in the ascendancy. The Israelites were terrified of them. In fact, it was a day very much like our day, when the people of God had formed the habit of retreating before the enemy. That is what they did: when the Midianites showed themselves, the Israelites promptly ran away; and Gideon — brave man that he was — was thrashing some wheat, not to grind it immediately, but he was thrashing wheat to hide it from the Midianites! He said, "They will come presently, and if I leave my wheat in the field all my labour will be for naught. I will reap it, thrash it, and hide it away, so that the enemy cannot find it." And while he was busy at that courageous business of trying

to hide the product of his labours from the view of the enemy, he heard a voice saying, "The Lord is with thee, thou mighty man of valour." This man looked around to see who the angel was talking to, for he knew in his own heart that he was not "a mighty man of valour". He was engaged in a cowardly trick at that very minute! He proposed to let the Midianites have their own way, but he was going to hide a little bit of his grain anyway so that they would not get it all.

I was in Brussels just after the Armistice, and a gentleman invited two or three of us to his home. He told us of things that he had buried in the garden. He was a rich man who lived in a mansion, and there were some things that he valued very highly. He had dug a hole in the garden when he knew the enemy was coming, and had buried these things, and put grass over it. He said that day I visited him, "Thank God, they did not get these things." He had no idea of fighting the enemy at all in that day — there was no use — but he hid these things from the enemy that when they passed by he might have a little left.

That is the principle of the modern church, simply to hide from the Philistines and the Midianites. A certain professor said to me, "Modernism is a world movement. How can we stand against the denial of the Book and the Saviourhood and Deity of Christ? It is a world movement, brother, what are we going to do?" "Why," I said, "man, stand up against it." "But," he said, "It will overwhelm us!" "Well," I replied, "be overwhelmed, and go down in the flood like a man; but stand for God anyhow." Gideon would not do that, poor coward that he was, until the angel said, "The Lord is with thee, thou mighty man of valour." Gideon seemed to say, "If you please, to whom is that word addressed?" And the angel said, "You are the man. I am going to make a mighty man of valour out of you." Gideon could hardly believe it, but he was led to say, even in that Old Testament time, "My sufficiency is of God, and if God calls me by that name I will be just what He tells me."

You have heard the story, have you not, of a private in the French army? The army was being reviewed by Emperor Napoleon the First. He had dismounted, and his horse bolted. A private sprang from the ranks and caught the bridle, and brought it back to where his majesty was standing. Napoleon said, "Thank you, Captain." The soldier gave a salute at once, and said, "Of what regiment, your Majesty?" To which Napoleon replied, "Of my guards." He was only a private, but he knew that when Napoleon called him "captain", he had the authority to make him a captain. And I tell you when God calls you "a mighty man of valour" He will make you such. He may call you to teach a Sunday School class and say to you this morning, "The Lord be with you, faithful teacher." But you say, "I am not a teacher, and I never have been able to do anything." No, but He can make you do so! "The Lord be with thee, faithful witness." Someone says, "I have not witnessed for Him." No, but your sufficiency is of God, and He can do for you what you need to have done if only you will trust Him.

### III.

"Will you begin this morning? We have a great school here. I do not know how many teachers we have, but I know that we could easily use two hundred more if we had them. There are scores, hundreds of you church members, who ought to be teaching; you ought to be engaged

in direct Christian service of some sort. You say, "I have no talents, I have no ability, I have no courage; I cannot do it at all." But I tell you that your sufficiency is of God, and if you will trust Him, and apply yourself, He will make you what He wants you to be, and will raise up for Himself a great army. Take that word, and ask the Lord whether or not He has something for you to do. I am glad to have you come and sit in my class Sunday mornings. I am glad to have you come Thursday nights to the Bible lecture, or Monday night; but with many of you the time ought to be passed when you should need to be taught in the word. The time ought now to have come when you should be yourselves teachers, and you ought to be going out gathering hundreds and thousands of boys and girls and men and women into this place to teach them the Word of God. But you say, "They will not come. I cannot do it."

Let me tell you what I was telling the class the other day. I was on a train somewhere in the States, I forget where it was; and the train stopped beside a big yard piled with hundreds of tons of scrap iron. There were old motor engines, rods, pieces of railroad iron, and every conceivable sort of iron scrap, all piled in a great heap. There were some tracks run into the yard, and a row of big railway tracks; there was a crane, a lifting device, and on the end it had, not fingers or a scoop like a scoop shovel, to lift things but it had a disk, flat and smooth. The pile was the most irregular sort you ever saw, long things sticking up, heavy things; and light things; and as I looked at it I said, "Where would a man begin on a pile like that? Take hold of the first piece, and you find it wedged under all kinds of heavier weights. How in the world would anyone move a pile of scrap like that?"

I was thankful the train stopped long enough for me to see how they operated it. This big crane swung over that pile of scrap iron, they lowered the flat disk on to the top of it — and then they turned on a powerful magnetic current, and it lifted; that flat disk was hanging with pieces of railway iron pieces of old Ford cars, and everything. It lifted them right up, swung over the car; and then the current was turned off, and there was a shower of scrap down into the car. They turned it back again over the pile of scrap, turned on the current, and the power that was in the disk gripped that pile of scrap and lifted it, put it in the car, and I suppose it went to some smelting works and was made over again into some valuable motor-car or something of the sort.

I could not help saying to myself, "That pile of scrap iron is just like a crowd of men and women, broken pieces of humanity, on a scrap heap, having failed to fulfil God's purpose." You say, "How shall we get at them?" Well, "Our sufficiency is of God." You give them an invitation to church, and say they will not come; but if you give that invitation in the power of the Holy Ghost they will have to come, they cannot help coming. They will not know why, but they will have to come. You Sunday School teachers, there is nowhere you need the power of God more than when you go out after people like that. You cannot get them, you cannot move them; but your sufficiency is of God. Ask Him to turn on the Power, and nothing can resist your appeal. So we shall all be able to be of some real service in the cause of Christ, if we can go out in the strength of the Lord. Before you teach your Sunday School lesson next Sunday, will you try to remember that word? No, let me put it thus: before you study your Sunday School lesson, hear this

apostle saying in effect, "O Lord, I do not even know how to think, teach me Thy thoughts," for He is able "to bring into captivity every thought to the obedience of Christ." Jesus Christ can be made Lord in the realm of the intellectual so that every thought we think shall be honouring to Him. Thus "our sufficiency is of God".

And let me ask you young people, whoever you are, Is your sufficiency of God in this sense that you are satisfied with Him? I am not going to libel you by talking about worldly amusements. It is not often I refer to them in this place, but I do say that if any of us are found where Jesus Christ will not go, we are advertising by our very presence that God is not sufficient; we are going somewhere else for satisfaction instead of finding it in Him. And there is satisfaction in Christ:

"I tried the broken cisterns, Lord,  
But ah! the waters failed!  
E'en as I stooped to drink they'd fled,  
And mocked me as I wailed.

"Now none but Christ can satisfy  
None other-name for me;  
There's love and life and lasting joy,  
Lord Jesus, found in Thee."

Can you say that? "Thou, O Christ, art all I need" — is that what it says? No, that would be wonderful; but "Thou, O Christ, art all I want." If we look to Him He can so govern our tastes and desires that we shall want nothing apart from Him. Thus we shall find satisfaction in Him.

Let me say a word to you who are members of this church before I close. Can we continue to say, "Our sufficiency is of God?" I have been thankful many times that God brought us, in our experience as a Church in the years gone by, to a place where we had to have God or be ruined; where there was no one else to help us, no one else to trust; and when we did trust Him, He did not fail us. He was our Helper then: He is our Helper still. Can we as a church say, "Our sufficiency is of God"? Read the papers, and they will tell you that the gospel must be adapted to modern requirements! They will tell you that the church must change its methods and its message! I do not know, indeed, what the church must do in order to meet the requirements of some people. Do you know, I believe that a great church in the heart of this great city that confesses it has no help but in God will be a real testimony for God.

What is our work? If I understood it, our work is the conversion of sinners by the power of the Holy Spirit. I do not know any other reason for the existence of a Christian church but to be God's instrument to the saving of men, and then in their sanctification and the upbuilding in their Christian lives. I do not conceive it to be the church's work, primarily, to feed the hungry; though they should do that when necessary. I do not conceive it to be the church's business, primarily, to clothe the naked; though we must clothe the naked when that is necessary. And I do not conceive it to be the church's work, primarily, to educate the ignorant; though there is a place for that in the church's programme beyond all peradventure. Certainly it is not the church's mission to entertain people who are satiated with the world, and want some new excitement. That is not our business. Our one business is by the power of the Spirit, to bring dead souls to life, to save them that are dead in trespasses and sins. When a church ceases to exercise that ministry the sooner that church closes its doors



and goes out of existence, the better. A church engaged in any other business is engaged in that which will not be glorifying to God. This is the church's peculiar mission: "Go ye and make disciples of all nations." That is our business at home and abroad. We have no other business.

Who can do it? Are you going to do it with music? Not at all. Are you going to do it with preaching, *per se*? No, the preaching may be ever so orthodox, and yet be as barren of results as it is true to the orthodox faith. God may sovereignly use the word spoken by one who is out of touch with God, as He may use an unconverted man, in his own sovereign way, to bring a sinner to Christ; but there is no promise to that effect. Our business is the salvation of souls, and nothing but the power of God can accomplish that.

If there is one man here this morning, or one boy or girl, who is really saved, just one, that person has been the subject of the recreative power of God. There is not a man or a woman here who is genuinely a Christian this morning, upon whose nature the Holy Ghost has not wrought a miracle. No one can be saved in any other way. You will not get men to be saved at the end of a syllogism. You will not get them saved by eloquent or learned preaching. Men will be saved by the touch of God, and if you have not got God in the church, you may as well shut your doors and go out of business. You are out of business anyhow, for God is the only One Who can do the business the church exists to do.

If that be so, what folly for us to depend upon anything else but upon God! And if we have God then we can get things done. I say humbly, but to the praise of God that the very existence of this church this morning as a congregation of people who believe the Book, and who endeavour to abide by its teachings, the very existence of this church is itself a vital evidence of the truth that God stands ready to bless His people.

O Jarvis Street people, more than ever before, let our dependence be upon God! Well then, if that be so, that no matter how we preach, or how we teach, or how we sing, or how we labour, or how we give our money, if it be so, that no matter how we endeavour to lead men to Christ, in the last analysis, it is nothing but the touch of God that saves men — if that be so, then what is the big business of the church? The big business of the church is to petition God for the exercise of that power. In other words; prayer is more important than preaching. I do not belittle the importance of preaching; we are to preach the Word. But first of all we need to pray. Some of you are regular attendants at one of the three prayer meetings — we have four, indeed. There is a great prayer meeting on Monday night. You Sunday School workers come together then to pray, do you not? Let me urge you in your conference, to-morrow night and every night, to give more time, more thought, to prayer. The best way to do God's work is to pray about it, to pray that His power may energize; and any method energized by the Spirit of God will bring something to pass; while the best method without God will bring nothing to pass. When you do not know what else to do, pray — and when you think you do know what else to do, pray. Remember that you are not competent even to think. That is true. You Sunday School workers, and the rest of you, let Him think. Your thinking is no good unless you think in line with the Book, and under the guidance and illumination of the Holy Ghost. Thus

we shall find out God's plans, and be brought into harmony with His purposes; His will will be done, and His name will be glorified.

There are some of you who say, "Well, I do not feel as I ought to feel. Do you see this electric fixture? There is no light there, is there? But when I turn it on it is there. When I turn it off the poor thing says, "I do not feel as I used to feel"! Of course not! But turn it on and it is both light and warm. Of course you do not feel as you used to feel if the power is off, and you do not know whether you can get the blessing. Why do you not come to prayer-meeting? We have three great prayer meetings, but some of you do not come. Do you pray at home? Now, do you? I mean you, brother! You! You! You: you say you can pray without coming to church. I know you can, but do you? I think you will generally find that those who pray at home, or those who pray alone, if they really pray alone, will want to pray with others too. If sickness or infirmity prevents that is another matter. But as we begin the ninth year of our liberty. — Oh, I wish that all of you could have been here eight years ago last night. I am sorry for those of you who were not here. Some of you newer members, you sit back and say, "What is the Pastor talking about?" I suppose some of those who were born in the wilderness, or who crossed the Jordan, when they heard Caleb and Joshua talking about that great day of the Passover, that great day when they went down through the Red Sea, and when God looked from the clouds upon the chariots of the Egyptians and confounded them, and took off their wheels, and overwhelmed them in the sea, and brought out His people with a strong right arm — some of them would say, "What was that? What was that?" We know what it was. I have said again and again that I have not the slightest difficulty in believing in the literalness of the passage through the Red Sea, because I have actually been clean through the sea myself! I know I have. You talk about the chariots and horsemen of fire roundabout Elijah — I have had a ride in one of those chariots. I know what I am talking about. I do not need any book to convince me of the supernaturalness of the Book. We put it to the test, and God has verified every promise that He has ever made to us. He has fulfilled His word, and we are here this morning because God is true.

If any have wandered from Him will you come back again? Shall we not all re-dedicate ourselves to the service of God, and say, "I will be done with everything else. I will shut myself up to God alone, and declare before heaven, and before the world, that "my sufficiency is of God". Then God will be glorified in the lives of His people.

Let us pray:

We thank Thee, O Lord, that Thou art with us all the days; and this is one of them, so Thou art with us now. We pray Thee to bless our simple meditation this morning, and help us that with full purpose of heart we may cleave unto the Lord. Bless us to-day. If there has been any interruption of communication between the soul and God, we pray that that interruption may be broken, and that communication may be restored. Send us all away this morning with the peace of God in our hearts, and with some experience of His power in our lives. Help us to say about everything, the weight that would retard our progress and the sin that would cause us to stumble in the way, God helping us, these things shall be laid aside; and we will cast ourselves afresh upon His mercy and His power, and run with patience the race set before us. Bless us we pray Thee, for Jesus Christ's sake, Amen.

## Romanism on Trial in South America

By Mr. Roland Patterson, Missionary in Brazil

FOR 400 years the Church of Rome had an absolutely free hand in South America, without a competitor, and in the main with the substantial backing of the State. The Pilgrim Fathers went to North America to obtain religious freedom. They took their wives, families and Bibles. The picture of South America is exactly the opposite. Spanish and Portuguese colonists shamefully ill-treated the natives of the land and reduced them to slavery. They were largely backed by the Roman Catholic Church and received the blessing of the Church upon their immorality and plunder.

The Roman Church has won for herself contempt and antagonism in politics by her unscrupulous methods. Systematically and bitterly, she opposed every movement toward civil, political or religious freedom. In Brazil, for example, there is a democratic constitution in spite of Rome's opposition. The State is separated from the Church. In the Argentine last year, there was a strong government movement towards breaking from Rome's shackles. Had it not been for the unwise burning of several Catholic Churches, and thus offending the feelings of the people, ex-President Peron might have succeeded.

In recent times, there have been protests and cries from the Vatican because of persecution of Catholics by Communists in Europe and China. And yet the Church herself in South America has not scrupled to employ the boycott and every form of persecution, such as violence and imprisonment. Colombia is an example of this.

The priests are largely responsible for the shockingly low moral conditions or standards by their extortionate marriage fees and their own immoralities. The educated and intelligent classes have turned in disgust from such a travesty of religion to absolute unbelief. An intelligent man told a missionary in Argentina who was trying to awaken in him a concern about spiritual things — "Sir, we have been so miserably deceived and defrauded by this damnable religion that it will be a long time before we can be expected to take any interest again in anything that bears the name of religion."

Sabbath desecration is encouraged by the priests if only early mass has been attended. Public games, feasting, and social merriment are carried on. Sacred names are allowed to be applied to common objects and commercial affairs such as The Pharmacy of Jesus, The Fishmonger of the Holy Mary, The Butcher Shop of the Holy Spirit. Lorry drivers paint such words across the front bumper as "May St. Christopher guide me."

Rome's teaching is Mariolatry rather than Christianity. On a tablet beside the door of the Jesuit Church in Cuzco, Peru, there is an inscription in Spanish—"Come to Mary all ye that labour and are heavy laden and she will give you rest." In their Churches filled with images, the image of Mary is given the place of honour, while the image of Christ is but one among the representatives of many saints, and often in the least conspicuous place of all. Christ has been made One Who repels and Mary the one who attracts.

How crude the ignorance of the people can be regarding our Lord may be gathered from the statement of a Brazilian Catholic who said that Christ was no more than

one of the saints. A woman, when asked if she knew that God was eternal replied that she did not know what eternal meant. When explained to her she replied, "He could not be eternal because everybody had to be born." When asked, "When did God begin to exist?" she answered, "When He was born of the Virgin Mary, because Mary is the Mother of God."

The Roman Church in South America condones corrupt practices within its fold. The Indian descendants of the tribes which founded the great Inca Empire are only Catholic by name and the old superstitions remain. Feasts to the saints take the place of the heathen festivals of bygone days, but they are no less heathen because of the change of name. The worship of a multitude of images of saints has taken the place of the cult of the Sun God. Whole villages unite for days at a time in Indian feasts in a dismal orgy of drunkenness in honour of some saint. Thus the result of 400 years of Romanism.

There is to-day, a rapidly growing Evangelical movement in South America. It is said, for example, that "the progress of Protestantism in Brazil is one of the greatest phenomena of our generation. In the 1930 census, 690,527 Brazilians described themselves as Evangelicals. In the 1950 census the figure was 1,657,524. By to-day, the evangelical constituency has passed the two million mark. Communicant membership exceeds a half million; as does the number attending Sunday School. As there are only five million practicing Roman Catholics, the figures are even more impressive. Evangelicals have increased three hundred per cent. in twenty years, more than twelve times the rate of population growth." (Eternity, March, 1954).

This awakening is largely due to the faithful Colportage work done by Evangelical Churches. The fruits reaped from the selling of the Scriptures have been abundant.

—The Christian Irishman

### PAPAL HYPOCRISY?

VATICAN CITY.—The Papal nuncio to Italy said lack of religious liberty in Russia precludes possibility of any agreement between the Soviet Union and the Vatican.

The above bulletin appeared in one of the local dailies on August 27. As we read it, we could not help but feel that it should have appeared under the section "Your Morning Smile". It seems extremely strange that the Roman Catholic Church, the persecutor of the ages and the resolute opponent of religious liberty, hypocritically declares that there can be no agreement between the Vatican and Moscow because there is no religious liberty in Russia! It sounds as though Rome begrudges granting the Soviet the privilege of persecution, which she regards as her sole prerogative!

### THE PLACE OF TRUE LEARNING

Learning may be usefully employed; but if learning ever forgets that it must sit at the feet of Jesus, it will be a curse instead of a blessing. It will raise clouds and darkness, instead of communicating light to the world.

—ROBERT HOLDANE

## The Kind of Laborers Wanted

By C. H. Spurgeon

**W**HAT kind of men does the Master mean to use? They must be *laborers*. The man who does not make hard work of his ministry will find it very hard work to answer for his idleness at the last great day. A gentleman who wants an easy life should never think of occupying the Christian pulpit, he is out of place there, and when he gets there the only advice I can give him is to get out of it as soon as possible; and if he will not leave the position voluntarily, I call to mind the language of Jehu concerning Jezebel, "Fling her down," and think the advice applicable to a lazy minister. An idler has no right in the pulpit. He is an instrument of Satan in damning the souls of men. The ministry demands brain labor; the preacher must throw his thought into his teaching, and read and study to keep his mind in good trim. He must not weary the people by telling them the truth in a stale, unprofitable manner, with nothing fresh from his own soul to give force to it. Above all, he must put heart work into his preaching. He must feel what he preaches: it must never be with him an easy thing to deliver a sermon, he must feel as if he could preach his very life away ere the sermon is done. There must be soul work in it, the entire man must be stirred up to effort, the whole nature that God has endowed him with must be concentrated with all its vigor upon the work in hand. Such men we want. To stand and drone out a sermon in a kind of articulate snoring to a people who are somewhere between awake and asleep must be wretched work. I wonder what kind of excuse will be given by some men at last, for having habitually done this. To promulgate a dry creed, and go over certain doctrines, and expound and enforce them logically, but never to deal with men's consciences, never to upbraid them for their sins, never to tell them of their danger, never to invite them to a Saviour with tears and entreaties! What a powerless work is this! What will become of such preachers? God have mercy upon them! We want laborers, not loiterers. We need men on fire, and I beseech you ask God to send them. The harvest never can be reaped by men who will not labor; they must off with their coats and go at it in their shirt-sleeves; I mean they must doff their dignities and get to Christ's work as if they meant it, like real harvest men. They must sweat at their work, for nothing in the harvest field can be done without the sweat of the face, nor in the pulpit without the sweat of the soul.

But what kind of laborers are required? They must be *men who will go down into the wheat*. You cannot reap wheat by standing a dozen yards off and beckoning to it: you must go up close to the standing stalks; every reaper knows that. And you cannot move people's hearts, and bring men to Christ, by imagining yourself to be a superior being who condescends wonderfully when he shakes hands with a poor man. There is a very genteel order of preaching which is as ridiculous as reaping with a lady's ivory-handled pocket knife, with kid gloves on; and I do not believe in God's ever blessing it. Get among the wheat, like men in earnest! God's servants ought to feel that they are one with the people; whoever they are they should love them, claim kinship with them, feel glad to see them, and look them in the face and say, Brother.

Every man is a brother of mine; he may be a very bad one, but for all that I love him, and long to bring him to Jesus. Christ's reapers must get among the wheat.

Now, see what the labourer brings with him. It is a sickle. His communications with the corn are sharp and cutting. *He cuts right through*, cuts the corn down, and casts it on the ground. The man whom God means to be a labourer in his harvest must not come with soft and delicate words, and flattering doctrines concerning the dignity of human nature, and the excellence of self-help, and of earnest endeavors to rectify our lapsed condition, and the like. Such mealy-mouthedness may God curse, for it is the curse of this age. The honest preacher calls a sin a sin, and a spade a spade, and says to men, "You are ruining yourselves; while you reject Christ you are living on the borders of hell, and ere long you will be lost to all eternity. There shall be no mincing the matter, you must escape from the wrath to come by faith in Jesus, or be driven forever from God's presence, and from all hope of joy." The preacher must make his sermons cut. He is not to file off the edge of his scythe for fear it should hurt somebody. The gospel is intended to wound the conscience, and to go right through the heart, with the design of separating the soul from sin and self, as the corn is divided from the soil. Our object is to cut the sinner right down, for all the comeliness of the flesh must be slain, all his glory, all his excellence must be withered, and the man must be as one dead ere he can be saved. Ministers who do not aim to cut deep are not worth their salt. God never sent the man who never troubles men's consciences. Such a man may be an ass treading down the corn, but a reaper he certainly is not. We want faithful ministers; pray God to send them.

But then a laborer has only begun when he cuts the corn; much more is wanted. As he cuts, he lets the corn fall on to his arm, and then he lays it along in rows, but afterwards *he binds it together* and makes it into bundles that it may be ingathered. So the labourer whom God sends into the field must be a gathering laborer; he must be one who brings God's people together, who comforts those that mourn, and picks up from the earth those who were cut down by the sharp sickle of conviction. He must bind the saints together, edifying them in their most holy faith.

Remember also that the labourer's work is never done in harvest time till he sees the corn housed — until it is made into a stack or put into a barn, his toil is not over; and the Christian minister, if God has truly anointed him to his work, never leaves caring for souls till they get to heaven. He is like Mr. Greatheart, with Christiana and Mercy, and the children; he goes with them from the City of Destruction, right up to the River Jordan; and if he could he would go through the river with them. It is his business to march in front with his shield to meet the dragons and giants with his sword, and protect the little ones. It is his to be tender to them as a shepherd with the lambs and a nurse with her children, for he longs to present them at the last to his Master and say, "Here am I, and the children that thou hast given me."

We are to pray to the Lord, for it is the Lord's business. Only the Lord can send us the right men. He has a right to send whom he pleases, for it is his own harvest, and a man may employ whom he wills in his own fields. It would be all in vain to appeal to anybody else. It is of no use to appeal to bishops to find us laborers. God alone has the making of ministers, and the raising up of true workers, and therefore the petition must be addressed to him. "Pray ye therefore the Lord of the harvest." The Lord's prayer, in its first three petitions, contains this prayer: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, in earth, as it is in heaven." Does not that mean, "Lord, send forth men who may teach this world to hallow thy name, that they through thy Spirit's power may be the means of making thy kingdom come, and causing thy will to be done in earth as it is in heaven." We ought to pray continually to the great Lord of the harvest for

a supply of earnest laborers.

And do you notice the expression used here, "that he would send forth labourers"? Now, the Greek is much more forcible, it is that he would push them forward, and thrust them out; it is the same word which is used for the expulsion of a devil from a man possessed. It takes great power to drive a devil out, it will need equal power from God to drive a minister out to his work. I always say to young fellows who consult me about the ministry, "Don't be a minister if you can help it," because, if the man can help it, God never called him, but if he cannot help it, and he must preach or die, then he is the man. May the Lord push men out, thrust them out, drive them out, and compel them to preach the gospel; for unless they preach by a divine compulsion, there will be no spiritual compulsion in their ministry upon the hearts of others. "Pray ye therefore the Lord of the harvest, that he would thrust out laborers into his harvest."

## WHAT IS THE PROMISE?

## WHAT ARE THE PROMISES?

By a Maritime Reader

Any article that merits the commendation of Dr. C. D. Cole, our esteemed associate editor, is afforded a warm welcome in the pages of this paper. Although it is our policy to accept very few contributed articles, Dr. Cole has suggested that the following contribution from a Maritime reader is an informative and profitable discussion of Biblical truth.

In the following article Mr. .... discusses helpfully and interestingly "the promise" of God to the patriarchs. He regards "the Promise" as being three-fold, consisting of the "resurrection," the "possession of the land", and "Everlasting life."

We agree that the promise of God to Abraham and his seed will find ultimate fulfillment in personal perfection in the resurrection, and that the beneficiaries will be the spiritual seed, who are denominated "the children of promise," without regard to racial and fleshly distinctions. In Heb. 11:39, 40 we are told that the Old Testament saints obtained a good report through faith, but died without receiving the promise, that is, the thing promised which is perfection. All saints of the past, present, and future are to be perfected together when the Lord returns to be glorified in His saints and to be admired in all them that believe. The glorification of the saints will be to the glory of their Redeemer, and reveal what a wonderful Saviour we have in the Lord Jesus Christ.

C. D. COLE

AS WE read the Epistles of Paul to the various groups of the elect ones, we are struck by the number of occasions on which he refers to "the promise", or "the promises", and by the importance and value which the Apostle seems to be placing upon this subject. Yet when we try to investigate the meaning of his references to this subject, we find there are apparently no clues as to just exactly what is the nature of the promise, or when it was given. We do know of course, that various promises or assurances were given to Abraham, Isaac and Jacob, the fathers of the Israel race, but Paul does not specifically mention, in his epistles, to which he refers as "the promise". However, the lack of any explanation by Paul, to his brethren, should lead us to believe that they were perfectly familiar with the meaning of "the promise", and that Paul was simply urging the brethren to constantly remember the promise, and to rejoice in its

value to them. There can be no possible doubt that Paul knew the answer to this question, and that when teaching the various assemblies, he had thoroughly instructed them in the matter.

When we refer to Cruden's Concordance on the word "Promise", we find that he states that it refers to the promise of the coming of the Messiah. However, this explanation is not very satisfying, because when Paul was writing his epistles, the Messiah had already arrived and departed, and so why would he then refer to such a promise? As he himself says in his letter to the elect at Rome, "What a man seeth why doth he yet hope for"? Reference to various other commentaries brings the same result. There must be some other answer to this matter and it is just as valuable and vital to us in our day, as it was to the believers in Paul's day. What is the promise? The writer would like to give his answer. It will be remembered that, in the Acts of the Apostles, it is recorded that Paul was the victim of considerable persecution by the Jews. We learn that they caught Paul in the Temple, and interfered with his preaching. He was thrown out of the Temple, and more than once beaten with many stripes. Once he was stoned and no doubt left for dead. It is recorded that certain Jews made a vow that they would not eat until they had put Paul to death, and they lay in wait for him, but Paul was directed into another way. All this would seem to show that Paul's doctrine and teaching were extremely discomfiting to them. Finally, it will be remembered they had Paul imprisoned by the Roman authorities, and he appeared before Felix to answer the charges made against him. Later he appeared before Festus, and finally before King

Agrippa. In the 26th Chapter of Acts, we are told by Luke the writer, of Paul's statement in his defense on that occasion. Such a full account of the statement indicates its importance. Paul told Agrippa that he was "accused of the Jews for the hope of the promise made of God unto the fathers". It is quite likely, and indeed highly probable, that at this point Agrippa made a gesture of incredulance, and perhaps uttered a remark of ridicule. However, it is recorded that Paul then asked him, "Why should it be thought a thing incredible with you, that God should raise the dead"? It seems that Paul was saying in effect, that Resurrection was the promise, and that it was because of his hope of Resurrection, and its accompaniments, that he was being persecuted. It will further be noticed that Paul also said, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." This statement is surely proof that the promise was not the sending of the Messiah, that it had not yet been fulfilled, but was something still future.

It remains to trace the promise to its source, and to show that it was really three promises in one — all made together at the same time, all related and in harmony with each other, and all absolutely necessary to make the whole complete. As Paul says, the promises were made unto the fathers, that is, Abraham, Isaac and Jacob, and we notice that in Gen. 12 Abram is called out of Ur of the Chaldees, and is commanded, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." At that time he was given only some assurances of a general nature. Later in the chapter we learn of his arrival in the land of Canaan, of his going into Egypt, and of his return to Canaan, Lot being still in his company, thus showing that Abram had not yet satisfied the condition of separating himself from his kindred. In Chapter 13 v. 7 we learn of the strife between the herdsmen of Abram and Lot, which brought about the required separation, so that all the commands were now obeyed. It is then recorded in v. 14, "Lift up now thine eyes, and look from the place where thou art northward, and southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed for ever." At first glance there seems nothing unusual in this promise, and we might suppose that the subsequent occupation of Canaan by the people of Israel, the chosen people, from the time of Joshua, to the time of Zedekiah, was the fulfillment of the promise. But it was not so, and a careful analysis of the statement will show that the fulfillment of the promise is still future.

We should notice three points —

1. The statement did not say that the gift had been made, or that it was then being made, but that it was to be made—in the future.

2. The statement did not say that the gift would be made to Abraham, nor that it would be made to the seed; but that it would be made "to thee and to thy seed".

3. The gift, when made, was one which would be possessed "for ever". With further reference to point 1, it seems certain that Abraham well understood that "the land" must be regarded as an inheritance, and not as a possession, and the writer to the Hebrews says "he looked for a city which hath foundations, whose builder and maker is God." Later on Moses made many references to the land as an inheritance, and in this attitude he was followed by Joshua, David and Solomon. When the won-

derful Temple was built and completed by Solomon, it is recorded that there was a great gathering of the Elders of Israel therein, and in the Prayer offered by Solomon on this occasion, it is recorded in 2 Chron. 6:27, that he referred to "Thy land, which Thou hast given unto Thy people for an inheritance".

With reference to Point 2, The seed of course is not the physical seed, but the Spiritual seed, that is, "all them of like faith with faithful Abraham". It is quite clear that Paul wrote his epistles to "the elect ones", and that when he reminded them of the promise, he was reminding them who were "of the faith". In some future day, when Abraham and his seed experience Resurrection, and appear together before the Lord, the gift of the land will be finally made, and the "Inheritance" will become the "possession" of Abraham and his seed. It can only be done by means of Resurrection. There is no other way, and so the promise was actually a promise of Resurrection to this group.

As to Point 3, the gift of everlasting life is necessary to enjoy the everlasting possession of the land. The three-fold promise then was — "Resurrection", "Possession of the land", and "Everlasting life". If Abram did not fully understand the promise at the time it was given, we may be quite sure that the revelation was completed during his association with Melchisedec, and that the complete revelation was passed down to his son Isaac and his grandson Jacob, and to the generations which followed them.

As we know, the Jews, sometimes erroneously referred to as Israel, were merely a very tiny part of Israel, numbering about 42,000; whereas the main body of Israel numbered many hundreds of thousands. The Books of Ezra and Nehemiah tell of the return of the Jews to Canaan, and of their rebuilding of the wall of Jerusalem. Nowhere in these accounts is there any reference to their regarding the land as an inheritance. They wanted it as a possession, without any consideration for their fellows of the "ten lost tribes", so called. Their descendants in Paul's day had the same desire, and this was the nature of their quarrel with Paul.

## The Editor's Corner

### Booklets About Jehovah's Witnesses

We would draw the attention of our readers to the notice of the special price on the booklet "Russellism or Rutherfordism" by Dr. T. T. Shields. This 72 page publication is attractively printed on high quality paper and contains five chapters of documented material dealing with the unscriptural teaching of this industrious cult. Order a number of these to distribute and to put in the hands of those who are attracted by the Jehovah's Witnesses.

### "Whither Bound?"

Thousands of copies of the small booklet, "The Canadian Council of Churches — Whither Bound?" have been distributed by Christians across Canada. The demand was so great that two printings were exhausted and we have ordered five thousand more copies. If you desire some for distribution, send your order today. They are offered free of cost although all donations are gratefully received.

## IRISH BAPTIST IN JARVIS STREET



NORMAN PORTER M.P.

Mr. Norman Porter, a member of the Parliament of Northern Ireland, will be the guest preacher at the services in Jarvis Street Baptist Church on Sunday, September 9. Mr. Porter, who is a Baptist, is a leader of the evangelical protest against the encroachments of Rome in his own country.

Readers are asked to keep this date in mind and to watch the Saturday papers for his topics.

### THE GLORIOUS CONQUEROR

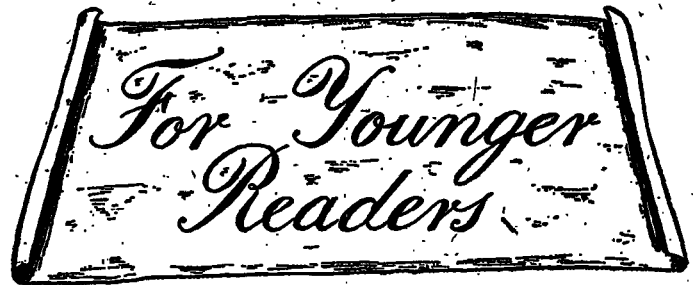
Christ has forever overcome all His foes, and divided the spoil upon the battle-field, and now, even at this day, is He enjoying the well-earned reward of His fearful struggle. Lift up your eyes to the battlements of Heaven—the great metropolis of God. The pearly gates are wide open, and the city shines with her jeweled walls like a bride adorned for her husband. Do you see the angels crowding to the battlements? At last there is heard the song of a trumpet, and the angels hurry to the gates—the army of the redeemed. “The church of the first-born” is approaching the city. Hark to the shout of acclamation! “Behold the Lord cometh with ten thousands of His saints.” Harken to them as they enter. Every one of them waving his helmet in the air, cries “Unto Him that loved us, and washed us from our sins in His blood, unto Him be honor, and glory, and dominion, and power, for ever and ever.”

Mark the heroes as they march along the golden streets, everywhere meeting an enthusiastic welcome from the angels who have kept their first estate. On, on they pour, those countless legions—was there ever such a spectacle? For four thousand years streams on the army of Christ's redeemed. But see! He comes. I see His immediate herald, clad in a garment of camel's hair, and a leathern girdle about his loins. The Prince of the house of David is not far behind. Let every eye be open. He comes! He comes! He comes! It is Christ Himself. Lash the snow-white coursers up the everlasting hills. “Lift up your heads, O, ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in.”

—SPURGEON

It is highly sinful to bandy compliments at the expense of truth.

—ROBERT HOLDANE



### STAND WHERE THE FIRE HAS BEEN

A dry sunny day it had been, away in America, with a gentle breeze, and everything was going on smoothly in the log hut; the small patch of corn in front had just been gathered. As the owners of the land gazed contentedly over the long, waving prairie grass for some miles beyond, they looked upon their lot in life with undisguised satisfaction. After a hot day, the breeze had freshened.

Suddenly a long dark cloud was seen upon the horizon, followed almost immediately by a lurid glare. Miles and miles away from the little settlement, but none the less horrifying to the inhabitants, who, even if they had never seen it before, could not be mistaken in the awful sight; and with anxious looks the word went round, “The prairie's on fire!” Yes, there it was, bearing down upon them, coming just in their direction.

All soon saw, that with such a wind, which had now increased to almost a gale, and with grass and prairie grass very dry by the day's hot sun, their narrow fire-break was simply useless before such a furious and galloping fire—little short of a roaring furnace coming along eight or ten miles an hour. What could stem it? Nothing.—simply nothing.

Those who live in the regions of the wild prairies, know well that there is only one way—only one means of salvation, from the face of the awful foe as we have been describing. Thank God, there is one way of escape, and this is given to man only; no animal can obtain the deliverance.

A man, by a match, just takes some of the same pursuing element, fire, and lights the long dry grass at his feet. As swiftly, this new fire flies ahead, consuming all before it; and before the great fire comes up, he walks on to the blackened ground, where all has already been consumed. He is safe; when the fire comes up to this spot, it finds nothing left to consume, and so it cannot touch him; and with him, perhaps thousands of animals, almost breathless, rush in there and stand, safe, quite safe; for the fire having gone over that place once, cannot again do so. Truly, one understands the oft-repeated words, “Stand where the fire has been.”

This is but a poor picture of the Great Day when the terrible fire of God's wrath comes. Yea, and it is soon coming along. Pity you may, the one who is not then “standing where the fire has been.”

Simple as it is for a man to take a match and light the grass ahead of him, and then “stand where the fire has been,”—so simple it is to shelter under the finished work of Christ. God spent the fire of His judgment on His beloved Son, and now He has pledged a present and eternal security, to any who will take their place in Him, take refuge in the One who bore on the tree the sentence

for us. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Think! If God's wrath has fallen upon your Substitute, can it ever fall upon you? Friend, "stand where the fire has been."

—*The Traveller's Guide*

### BAPTIST CHURCH BUILDINGS BURNED IN COLOMBIA

The church of La Elvecia in Albania (Caldas Department) and its adjoining manse were burned and completely destroyed by fire early Monday morning, July 16, 1956. An unidentified group of men started the fire about 3.00 a.m. with the aid of gasoline-soaked mattresses.

The congregation of La Elvecia numbers about 45 baptized members and has an average attendance of about 100. It belongs to the Colombian Baptist Convention which is affiliated with the Southern Baptist Convention of the United States. The pastor is the Rev. Valentin Bergano. The church was constructed in 1951 and was valued at about 20,000 pesos.

Fanatical Catholics fired shots into the church three weeks before the burning. When the Inspector of Police was informed he advised the pastor to leave town and said that he would not take further responsibility for the safety of the church.

(*Evangelical Press Service of Colombo*)

### THE NEED FOR COMPASSION

A compassionless Christianity drifts into ceremonialism and formalism. Our greatest need now is for a compassionate leadership in the Christian movements of the world. Every niche of this lost world needs the ministry of a fired soul, burning and shining with the zeal and conviction of a conquering gospel. Spiritual dry rot is worse for the churches of Jesus Christ than the plagues were for Egypt and the simoons are for the Sahara. Many a minister is on a treadmill, marking time, drying up, not earning his salt, because he has no passion for souls and no power for effective service. May our God kindle holy fires of evangelism in all churches and pulpits where such is needed.

—L. R. SCARBOROUGH

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### > UNBELIEVING BIBLE CRITICS?

It has become common, even among Christians, to speak of the critical interpretation of scripture as requiring little or nothing more than mere scholarship; and many seem to suppose that the office of a critical and that of a doctrinal interpreter are so widely different, that a man may be a safe and useful critic who has no relish for the grand truths of the Bible. There cannot be a more lamentable delusion, or one more calculated to desecrate the character and obscure the majesty of the Word of God. To suppose that a man may rightly interpret the Scriptures, while he is ignorant of the truths of the Gospel, or disaffected to some of its grand fundamental doctrines, — to imagine that this can be to him a useful or even an innocent occupation, — is to regard these scriptures as the production of ordinary men, treating of subjects of ordinary importance, instead of containing, as they do, the Message of the Most High God, revealing life or death to every soul to whom they come.

—ROBERT HOLDANE (in 1935)

## Bible School Lesson Outline

Vol. 10 Third Quarter Lesson 11 September 9, 1956

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

### THE POTTER AND THE CLAY

Lesson Text: Jeremiah 18:1-17.

Golden Text: "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."—Jeremiah 18:6.

#### I. The Illustration: verses 1-10.

The Lord is sovereign in His methods of revealing His will to men. The Scriptures record that sometimes He spoke directly to His servants (Exod. 33:11; Deut. 5:4), sometimes indirectly through dreams (Matt. 1:20), and sometimes through object lessons (Jer. 1: 11-14; 18:1-11; 24; 32:6-15, 42-44; Ezek. 37:15-22). On this occasion Jeremiah was sent to the potter's house that he might see and hear the word of the Lord; he was to receive divine instruction through eye-gate, as well as through ear-gate.

Customs in the Eastern lands change slowly, and it is possible that the process of making pottery, as Jeremiah saw it, resembled that of later years. The prepared clay was mixed with a powder; then placed in a lump on a small revolving stone, the movement of the stones in the frame (verse 3, marginal reading for "wheels" is "frames") being regulated by the foot of the potter. The craftsmen deftly shaped the vessel with his hands as it revolved.

Although this illustrative teaching was given primarily for the nation of Israel (verses 6-10), many lessons for the individual may be learned in the potter's house.

The continuous creative activity of our God is seen in the statement, "He wrought a work on the wheels (or frames)." Christ said, "My Father worketh hitherto, and I work" (John 5:17). Just as the potter had a plan in his mind for the shape, size and use of the clay vessel, so has our Heavenly Father a design for the position and ministry of every one of His children (1 Cor. 12:6-12). The potter had the ability to execute his plans, and likewise, our God has power to direct nations and individuals according to His own purpose (Eph. 1:5).

The Divine Potter is limited, in a manner which we cannot understand, by the material with which He works. His active, directive will may be opposed by the individual, whom He has endowed with the power of free choice. In that case, the individual is under the permissive will of God. The vessel was marred in the hands of the potter.

It was entirely the fault of the clay that the master's first plan was frustrated. Clay illustrates man, in that it is of earthy composition (Gen. 3:19; Job 10:9; 1 Cor. 15:47; 2 Cor.

4:7; 5:1). It can be used only after it has been ground, softened and made tractable (Job 23:16; Psa. 34:18; 51:17; Isa. 57:15). Lumps were broken up, and the texture was made fine by pressure, or by striking the clay against a hard object, an illustration of the value of affliction in the life of the Christian (Psa. 119:67, 71, 75; Rom. 5:3-5; 2 Cor. 12:9). The Christian who is submissive in the hand of the Lord is the one who will more readily be conformed to His image (Rom. 8:29; 12:1, 2; 1 Thess. 1:6). We are in His hands (Psa. 31:15; Lam. 4:2), and it is lawful for Him to do what He will with His own (Isa. 64:8; Matt. 20:15; Rom. 9:20-24).

Some flaw in the clay itself, hitherto undetected, or the presence of some foreign object would cause the vessel to be marred as it was subjected to the movement of the wheel or to the pressure of the potter's fingers. Perchance the clay did not have sufficient cohesive properties, that it failed to respond to the moulding process. Secret sins and compromise with evil are factors which bring about the failure of the Christian sometimes when exposed to trial. The Lord's vessels are being shaped by His Providential dealings with them (2 Tim. 2:20, 21). The disciplines of life will expose any inherent weakness. Someone has compared life to a grinding stone, which grinds down or polishes up the individual, according to the material of which it is made. The trial which breaks one man may make another.

The vessel which has been properly moulded is glazed, and then baked till hard. The heat of the fire will not hurt the vessel, but the direct flames would (Isa. 43:2). When being baked, the articles are enclosed in larger vessels of baked fire-clay to protect them and to distribute the heat more evenly. Israel was chosen in the furnace of affliction (Isa. 48:10). Our lives are hid with Christ in God (Col. 3:3); we are safe in Him, no matter how hot the furnace of affliction may be (Isa. 63:9; Dan. 3:25).

#### II. The Warning: verses 11-17.

What of the fate of the marred vessel? The Master has the sovereign right to choose whether it shall be broken in pieces like a fragile jar (Psa. 2:9; Isa. 30:14; 41:25; Jer. 19:1, 10-15; Rev. 2:17), or whether it shall be rejected as useless (Jer. 13:7, 9), or whether it shall be reclaimed. In this instance the potter took into his hands the imperfect jar, crushed it again into a shapeless lump, returned it to his wheel and fashioned it anew according to his own desire. Herein we

see the pardoning grace of our God. He can and does restore and reclaim the one who has failed Him, but who has returned to Him in repentance (Psa. 51:12; Jonah 3:1, 2; John 21:15-17).

The Apostle Paul feared that he might become a castaway, or a person disapproved (1 Cor. 9:27). This cannot mean that he feared that he would be lost, since that is not possible, according to the Scriptures (John 3:16; 10:28, 29), for one who has truly been born again. The picture behind the Greek word in 1 Cor. 9:27 is that of a clay vessel or utensil which has become cracked or broken, and is put temporarily on the shelf. It is not thrown away as useless, but is kept for the same or for another purpose. Pieces of pottery were used as writing material, or for carrying water. In ancient Palestine the children of the poor used to go to the public bakeries with such fragments, into which the baker would put a few embers and coals for them to carry home to heat their meals (Isa. 30:14).

The Lord revealed to Jeremiah His on purposes concerning Israel, as illustrated in the destiny of the marred vessel. He had created Israel for His own glory (Isa. 43:7; 49:3), but their sin, disobedience and rebellion down through the years had prevented this purpose from being fully realized (Isa. 48:12-19). They were now in His hands (Psa. 138:8; Isa. 60:21). Should they continue their policy of stubborn resistance to His will, the impending judgment would fall upon them (Jer. 18:15-17; 19:10, 11; 30:22-24). Should they repent, justice would be seasoned with mercy (Jer. 30:15-17; Jon. 3:10).

#### Daily Bible Readings

Sept. 3—The Sovereign Potter .....	Rom. 9:18-33
Sept. 4—We are the Clay .....	Isa. 64
Sept. 5—Vessels in the Furnace .....	Isa. 43:1-13
Sept. 6—Vessels Chosen in Affliction .....	Isa. 63:7-19
Sept. 7—Vessels that are Marred .....	Isa. 48:9-19
Sept. 8—Vessels Purged and Reclaimed .....	2 Tim. 2:20-26
Sept. 9—Vessels Rejected .....	Jer. 19

#### Suggested Hymns

Have Thine own way, Lord.  
We worship thee, sweet will of God.  
My times are in Thine hand.  
I am Thine, O Lord.  
Take my life, and let it be.  
God moves in a mysterious way.

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