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The Sermons of Dr. T. T. Shields

The Blessings of Work

(Stenographically Reported)

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

("For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

"Giving no offence in any thing, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

"In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

"By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

"By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

"By honour and dishonour, by evil report and good report; as deceivers, and yet true;

"As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—11 Corinthians 6:1-10.

LET us consider a phrase in the first verse I have read: "Workers together with him." I met one of our members yesterday and said to him, "How are you?" To which he replied, "Very well, thank you. I have nothing to complain of, with good health and plenty of work; that is always something to be thankful for." I think that might be a useful subject for our consideration for a little while this evening, the blessings of work.

There are those who think of work as part of the curse that has fallen upon a sinful world. But that is not true. Sin has made work difficult, but man was a workman before he became a sinner. The Lord put him into the garden to dress and to keep it, and we ought all to be workers of some sort. You may have heard the story of one of my fellow-countrymen travelling in this country, or in the United States, I do not know which, who was asked how he liked the country. He said, "The country is fine, but there are many things I miss. You have no gentlemen here." "Why," said the native American, or Canadian as the case may have been, "I am sorry to hear you say that. I thought we had a good supply of gentlemen. We try to be gentlemen; we try to be polite to strangers. Have you

met with discourtesy anywhere?" "Oh," he said, "I do not mean that. I mean in the technical sense, you know, a gentleman, one who does not work." "Oh," said the native, "we have plenty of them, but we call them tramps in this country." There are a good many tramps, it is true; and there are a good many religious tramps who do not work. They are religious gentlemen, I suppose!

I.

This verse describes a Christian as a worker. WE OUGHT ALL TO BE WORKERS. I have never liked that invidious distinction between different classes of workers, which describes certain men as "working men". We ought all to be working men, or working women — or else be ashamed of ourselves, one or the other. We are here to work. Work is a great blessing, and when there is plenty of work we have reason to be thankful. But I want to speak this evening particularly of work in the Christian sense, the work that is assigned to all believers who are called to work together with the Lord. There is no reason, no justification, for unemployment in the church of Christ. Every member of the body of Christ has some special and

peculiar function to perform. Some of the modern surgeons to the contrary notwithstanding, there are no superfluous members of the body; and there are no superfluous members of the body of Christ. He hath set us in the body every one as it hath pleased Him and we are there to work.

It is well for us to remind ourselves that *God has Himself always been a worker*. God is Himself energy. He is always putting Himself forward, always giving Himself to some self-appointed task. The seventh day, the Sabbath principle, is a reminder that God is a worker: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But He is a worker; and this ordered universe, of which we are a part, is the product of that divine energy. Our Lord Jesus Himself so referred to His father: "My Father worketh hitherto" — not, that He did work, but that He works, He always works, He is always bringing things to pass; God the Father is still a worker.

And then our Lord said, "And I work." *The Lord Jesus has always been a worker*, even in His pre-incarnate relationship to the Father; He was the eternal *Logos*, the Word. It was by Him all things were created that are created, by Him all things were made that are made; and He was before all things, and in Him all things consist. He appears in the Old Testament as the Angel of the Covenant; and He always comes as one who has a task to perform, as one who is a worker. If you look at the record of His life, you will see that from the beginning to the end He was always busy, always actively engaged. The world has never known a busier man than Jesus Christ; He had no leisure so much as to eat. They would never let Him alone; wherever He went the multitudes followed Him; and He was always ministering to those who were about Him. We might well think of Him as the greatest Worker the world has ever seen, think of Him as His energy was revealed in the days of His flesh.

And then *the Holy Spirit is a worker*, and always has been a worker. He was the agent in the creation: "The Spirit of God moved upon the face of the waters." The men who wrote this Bible "spake as they were moved by the Holy Ghost." He is the creative energy of the Deity; the mighty power of God is exercised by the Holy Ghost. And so you will find that not only in creation, but in recreation, and in redemption, the Holy Ghost was always active, and He is to-day, He is still a worker.

And how well we do to be ashamed of ourselves when we compare ourselves with the record of the apostolic activities! You remember that the *Lord Jesus selected His disciples from a company of working men*. They were all hard workers, unless perhaps it was the tax-gatherer, Matthew — and perhaps he was kept fairly busy too. But certainly those fishermen who had to earn their living so precariously were accustomed to the most rigorous toil, they were workers always. Nor were they less active after their conversion, for you find they were always keeping step with their Master. If you turn to the record of the Acts of the Apostles, and the record of the epistles, the passage from which we have read for instance, how energetically did the apostles press the claims of their Lord! They never allowed the grass to grow under their feet, they were always pushing the battle to the gate, always busy with sword and trowel; they were workers indeed.

Very well, then, if that be so, **THERE MUST BE A BLESSING IN WORK**. The Father works, the Son works, the Holy Spirit works, the apostles who were the companions of our Lord were themselves workers, and

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here we are said, all who believe, to be "workers together with him". Indeed, we are "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

To what sort of work are we who are Christians called? We may be very actively engaged in many forms of labour, and yet it may not be in any sense the Lord's work; though workers, we may not be working with Him. Perhaps it will help us if we remember what is the end of all creation. The Scripture tells us that "the Lord hath made all things for himself; yea, even the wicked for the day of evil." God made this world, primarily, for Himself, that He might manifest His glory, that He might reveal Himself for what He really is. Wherever God works, He is always working for His own honour and glory; and if we remember that God is love, it will not be difficult for us to rejoice in the fact that He is working for the honour and glory of a love that is immortal. God desires to communicate Himself, to impart Himself to others, and He is always working toward that end. Work that is not designed to glorify God, work that has no relation to the ages to come, work that is purely temporal in its scope, whether material or whatnot, if it be but temporal in its scope, if it has no relation to the ages to come, and to the ultimate glory of God, we can find no encouragement in the Word of God to hope that in such exercise we are workers together with God. I might speak of many kinds of work: the work of bringing souls to Christ, the work of instructing believers in the Word of God, the work of training the young, ministering in a thousand ways, always with the objective of bringing people into right relationship to God that He may be glorified. That is really Christian work.

Now I pass that by, for you know what Christian work is. I need not stop to define it particularly, but that it aims at the glory of God, and the eternal welfare of men in relation to God. That is the thing that supremely occupies

the thought and purpose of God in our day, and in every other day.

II.

But I want to speak particularly of the BLESSINGS OF WORK. It is a great thing that we are permitted to work, an unspeakable blessing that God has called us to lives of activity, and not lives of stagnation and mere acquiescence in His purposes. We are here to work.

One reason why work is a blessing is found in ITS MANIFOLD MINISTRY TO THE WORKER HIMSELF. One reason is that it keeps us out of mischief, —

“Satan has some mischief still
For idle hands to do.”

You go and talk to your doctor, and he will tell you that if there is an unused cell, an idle cell, a cell that is not being continually employed, that is the place where disease is likely to lodge, and it may prove a veritable culture-bed for that which itself has the germ of death in it. If there be a muscle that is unused, a member of the body that is unemployed, any part of the body that becomes stagnant and inactive, it is likely to react to the detriment of your health. The same is true spiritually. It is a very dangerous thing to be idle. It is a hazardous thing to be out of work religiously; because it is so natural for us to be employed, that if we are not busily engaged in the Lord's work, we are in grave danger of exercising ourselves in the opposite camp. It is a good thing to keep all the faculties of the mind busy. One can work although he does not use his hands very much. There is a mental labour, as we all know, and one can become very tired from too much thinking, too much mental activity; but we must give our minds something to do, we must work intellectually. As Christians, we must employ all the faculties of the mind in the things of God, for if we do not, they are likely to be employed in other matters.

Had I time I think I could talk to you for an hour or so about the memory. What a strange faculty that is! Who of us knows anything about it? It is like a library of many, many, books. Things are written down, they are put away on the shelves, and we say they are forgotten. They are not forgotten; there are a thousand things you know of which you are not now thinking, are there not? You have read things, you have heard things, and yet they are not present in your thought. At the moment you would probably say, “I do not remember.” But they have been written in the book, and they have been stored away there in what psychologists call the subconscious realm, like putting books upon the shelves of the library. They may be dusty, and their contents may not have exercised your thought for many a day, but they are there. There is a world of material that has entered into the subconscious realm, and been stored away. If we never read another book we might employ our thought from now perhaps until the day of death by going into memory's library and taking down book after book. Have you not done it when someone asked you something? You have said, “Let me think — let me think”; and you have pulled aside the curtain, so to speak, and you have gone back into the past, until by and by you came upon a volume, and you took it out and opened the pages, and said, “Ah, I remember now distinctly.” How did you remember? It was there, it was written down there, it was part of you, part of the furnishings of memory's storehouse.

There is a wonderful word in the sixteenth chapter of Luke, where the rich man in hell lifted up his eyes, being

in torments, and prayed that Abraham might send Lazarus to cool his tongue; and Abraham answered, “Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.” He threw him back upon the recollections of a long life, and said, “Go into memory's storehouses, and try to think a little bit of all the things you had in the days gone by.”

Memory itself is one of the faculties of the mind. What do you do with it? If our memories are not being exercised, working all the time in relation to spiritual things, they are likely to be occupied with things that are unworthy. And so, dear friends, we ought to be working all the time to keep ourselves out of mischief, storing our memories with the very best things that God can give to us. “Go to the ant, thou sluggard; consider her ways, and be wise.” I said to a young man the other day, “The Lord never commanded you directly and explicitly to go to college, but He did command you to make the ant your professor, and learn a few things.” And so He did. If we were always busy, storing our minds with things that would tend to the enrichment of our characters, just in that realm of memory alone, how actively we might be employed in the things of God!

I have not time to give you an analysis of all our mental faculties, even if I were competent to do so, but there is that faculty of perception, of discernment, that thing that pulls aside the surface of things and gets down to the heart of the matter, that thinking, penetrating, discerning, power, that bit of X-ray machinery that you carry in your head, that enables you to look through things — keep that busy in the things of God.

Then there is the affectional nature. What do we love? What do we hate? Are we filling our hearts with heavenly treasures, so that we may live as God would have us live in the exercise of our wills? I say, all these things will keep us out of mischief. The reaction of mental activity in the religious realm will occupy our minds so completely that the devil will stand at the door a long time, and we shall not have time to open it to him; we shall be so busy doing something else.

And so is it, dear friends, in all forms of Christian activity. A certain man spoke to me many years ago of a woman who was a member of his church. He was scarcely polite, although he was true to fact in what he said. He said, “You know Mrs. So-and-So?” “Yes.” “Well,” he said, “she is the discoverer of perpetual motion.” “Why,” I said, “I did not know that anyone had discovered that.” “Well, she discovered it in her speech. Her tongue is set on ball bearings, and wags at both ends. She is never still, and she is invariably employed in a way in which a Christian ought not to be employed.”

If our mouths are continually filled with His praise, if we are always at work, it will keep us out of harm's way. It is a great thing thus to be engaged in seeking to bring men to Christ, and then to bring the knowledge of God within the range of other understandings than our own. This is a high undertaking. This is a worthy enterprise. This is a legitimate occupation for redeemed souls. “My Father worketh hitherto, and I work.” “We then, as workers together with Him” — always pointing somebody to the Christ Who died for us.

Do not forget that there is always mischief in idleness. The farmers will tell you that. If there is a fire anywhere it will be among the dead brush, the dead branches; not where the trees are green, not where the grain is growing. If a crime is committed, ask the police where they look

for the criminal. As a rule, they do not go to the factories where men are busy all day long; they do not go to offices where men are regularly employed: they expect to find the criminal in the pool-room, in some haunt or rendezvous where idlers congregate. Why? Because of this principle. It is usually the man who is unemployed, who has no regular occupation, that is engaged in criminal procedure. You ask a mother which child is the most troublesome, the one who is ready always to engage in some useful undertaking, or the boy who is inclined to be lazy, and who does not want to work. The lazy boy is the one who upsets the household nearly always. Ask a pastor where he has trouble in the church, if there is trouble, and nine hundred and ninety-nine times out of a thousand he will tell you that it invariably originates among the idlers, among those who have nothing else to do.

III.

Another of the blessings of work consists in this, that **THE BIBLE IS THE WORKMAN'S GUIDE**. It is written for the instruction of active souls. There are passages in the Word of God for the quiet and restful hour, it is true that He maketh us to lie down in green pastures occasionally; but more often He leadeth us in paths of righteousness for His name's sake. And there are passages of the Word of God, large sections of the Book, that can be understood only in the light of the experience for which they were designed. You may shut yourself up in a cloister, and read till the crack of doom, and understand nothing of some portions of Scripture; but in the moment that you take the Word of God for what it really is, *the word of God*, and reduce it to practice, translate it and transmute it into conduct and character, that moment it becomes a vital thing. I am not surprised that some people do not understand the Bible. I can pick up a guide book, turn over its pages and see a few maps, and it is supposed to guide me on my journey. Well, if I sit down in my study and say, I am going to have a delightful hour reading that book, I should probably find it very dry and uninteresting; but if I take to the road and visit the places of which the guide book speaks, and travel the roads that are indicated, the book becomes a vital companion, speaking to me every day. If we take the Bible as a mere intellectual companion, and turn over its pages with a view to understanding it without opening our hearts to them, and yielding our wills to their energy, and our hearts to their appeal to our affection, it will profit us little. Unless we take the Book and thus reduce it to the practical, we shall soon lose interest in it.

There is someone here to-night who, if you were to give your experience, would say, "That is true, Pastor. I remember some time ago, when I begrudged every hour that I had to spend away from my Bible. I wanted to study it all the time. It was the most interesting book I could find. But as I read it, I found it directed me to do certain things, and so sometimes I had to close the Bible and use my feet, paradoxical as it may seem, to understand certain things in the Scripture." There are things in the Scripture that are understood by your hands and your feet; when you actually take to the road and do things, then the meaning of Scripture will flash upon you. The Bible was never made to be an idle man's companion. It is not the kind of book that you can study in a hammock. Out under the trees on a quiet, lazy sort of afternoon, you can pick up a story-book and read about somebody who never lived, who did something that never was done, who lived a life that had no reality whatever except in somebody's dream. But you can-

not understand the Bible that way. You have to take it to work with you, and you have to take the work with you when you read the Bible.

I met a professor one day who was a great man, and a thoroughly orthodox professor — in that respect, he was somewhat of a curiosity. But he was a great scholar, a real teacher of the Word. He had been a pastor, and he used to say to his students, facetiously, that no man could qualify as a professor until he had wrecked two churches! He said, "I can more than qualify, for I have wrecked three." That was only a little pleasantry on his part, I imagine. I met him on the road one day, and picked him up. He said, "I envy you." "Why?" I asked. "Because you are still in the ministry. I stepped down from the pulpit to the class-room, and because of that, I preach just as often as I can to keep my soul alive." This was the principle that he was discussing, that merely to discuss principles of Scripture for the amusement of it, for the entertainment of it, for the intellectual satisfaction of it, dulls the spiritual perception, and after a while makes it impossible for us to understand it. But as we take the Word and preach it to ourselves, and then preach it to others, and go out into the highways and hedges, that is when the bush burns with fire. You can learn much from the Scripture while waiting for the kettle to boil in the kitchen; you may understand more of the Bible than the most learned professor in the world, if you are giving the principles of the Book right-of-way to find full expression in your daily life.

IV.

Yes, work is a blessing. It is a great blessing. It keeps us out of mischief; it helps us to understand God's Word. And then **IT KEEPS US IN FELLOWSHIP WITH GOD**. "Workers together with him." I got a lesson — more than one, in fact — from Mr. Leavens who was our janitor here for a number of years. During the latter part of his life he was just a little lame. Every time I came into this place he was always doing something, going about with his duster, pulling that lame leg along. But he was always moving. It had become so much the habit of his life to be everlastingly at it, that I found if I wanted to talk to him I had to go through the pews with him. He never stopped. He was always at it, all the time, always brushing things up; and the only way to talk to him was to keep going with him. The Lord is always working; and if we allow ourselves to become idle, we get out of fellowship with Him in no time. The only way to keep step with Him is to be always at it, for He is always going forward. Thus if we are continually busy in the Lord's work it will help us to maintain our fellowship with God.

"We then, as workers together with Him." Let me refer again to the experience of the disciples on the way to Emmaus. When the Stranger drew near and opened to them the Scripture, and they got to the place whither they went, He made as though He would go further. But they constrained Him to tarry with them. They said, "Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them." And as He took bread at their evening meal, and brake it, their eyes were opened, and they saw Him and knew Who He was, and He vanished out of their sight. Supposing they had said, "Was not that wonderful? I will tell you what we will do: we will sit down and talk together about all that He said to us on the road. When we were talking He came to us; We have seen Him, but He is gone. Let us stay here and

talk about Him, and perhaps He will come back." But they did not do that. If they had, I rather think He would not have come back. But they rose up "the same hour" and returned to Jerusalem; they went to tell the other disciples that they had seen the Lord. When they had seen Jesus, they went to work; and when they got to their fellow-Christians, they found others had had the same experience; and as they joined in the chorus, "The Lord is risen indeed", Jesus came into the midst of them. Do you not see the principle? He "made as though he would have gone further", He was going on. They stopped Him for a little while, and the only way by which they maintained their fellowship with Him was going after Him, telling other people of Him — and behold, He joined them again.

As we are continually bearing our testimony, bearing witness, doing whatever work the Lord assigns to us, whatever it may be, it will help us to keep in fellowship with the Master. "We then, as workers together with him."

V.

There are a hundred things I could say to you, but let me say that Christian service brings to us, among other things, **THE JOY, THE UNSPEAKABLE SATISFACTION, OF ACCOMPLISHMENT, OF REAL ACHIEVEMENT.** You remember our Lord spoke of the folly of attempting things that were impossible. He said it was wise for the king who proposed to make war against another king, to sit down first and count the cost whether he should be able, with ten thousand, to overcome him that cometh against him with twenty thousand; and He said if it is impossible, do not do it; it would be wiser to make peace than to fight a losing battle. He spoke of the folly of attempting to build a tower when one had not money enough to finish it. We should be sure that we shall be able to put the top stone on before we lay the foundation, we should count the cost of what we are about to do. Why did our Lord say that? Well, among other things, there is nothing more disappointing than to be compelled to relinquish a task before it is done, to lose a battle, to surrender to someone else a house because you could not finish it, to have to admit that you are beaten. God never intended us to be beaten; we are to be victors, we are to be conquerors, "more than conquerors through Him that loved us". He intends that the top stone of the temple should be put on at last.

We were never called, as Christians, to fail. We were called to succeed, every one of us. I am positive that is true. We ought to be successful men and women. The most successful man who ever lived, was the Man Who died at the place called Calvary when the world said He was a complete failure. But He released, by that act, a power that has moved, and is moving, and will move, the world, and bring it back to the feet of Christ. I am not speaking about succeeding according to the standards of the world, but in the true and divine sense, you and I ought to be successful men and women. I do not want a salvation I may lose; I want one that will keep me for ever. I do not want a Saviour Who will begin His work and stop before it is finished, not at all. I do not want to preach a gospel that is nothing more than an experiment. I do not want to pull a long face like some of these striplings from college who say, "If you do not look out, brethren, the religion of Christ will be doomed." That was all settled before the foundation of the world. As a matter of fact, God has never been defeated — never. Men have rebelled against Him, but the very idea of God precludes, or shall I say

excludes, the idea of defeat. If there were any power in the universe that could defeat the purposes of God, God would not be God. The very idea of God implies His universal sovereignty over every power in the universe.

I desire to be on good terms with God. I want to be just as sure of victory as God is sure, as sure of succeeding in the great enterprise of life as God is — and I can be. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Yield yourselves to it. Let God's abounding grace do for everyone of us what God has planned it shall do. Someone says, "But that is a contradiction in terms. You tell me that God could do it, and would do it, and that He would not be defeated; and now you say, Yield yourselves to God." Well, I speak after the manner of men as did the apostle. God does it by securing our cooperation. But it is still God, always God. "As workers together with him." If we are to be successful, we must work religiously, spiritually, be always working; and our success is assured, and insured, because we are workers together with Him — and He cannot fail.

VI.

Then I will borrow another illustration from the member I met. He said more than I have reported. He said, "I have plenty of work; am able to earn a living — and sometimes just a little bit more." What did he mean? He meant that for his labour he receives a certain reward, and that the reward he receives is just a little more than enough to supply him with the necessities of life. Work is a blessing, because **WHEN WE WORK WITH GOD, WE ARE SURE OF GOOD PAY.** You do not need to join a labour union to get good pay from the Lord: you only need to join Him. He will look after the pay, and He will reward us according to our works in His good time. And it will be good pay. We shall be surprised.

I was in the office of a multimillionaire in Chicago some months ago, a man who has unnumbered millions. He did not give me any money, but I was there as his friend. I heard a story while there, that every Christmastime he has a big dinner for all his office employees, about four hundred of a staff. He has a Christmas dinner and invites all his office force. After dinner he takes them to a large assembly hall where they sing the praises of God. He gives them a little gospel message, and then they distribute the bonuses, a percentage of their salary for the year. They have a large basket decorated with flowers and all the rest of it, and the men and women are called up and an envelope out of the basket is handed to each one. They never know until that dinner what percentage of their salaries will be in their bonus envelope. But some who have been employed there for some time expect this, for it has been the practice of that man to give his employees a certain percentage over and above their salaries.

On this occasion they had their usual Christmas dinner, and were all surprised to have an invitation a few days later saying that their employer would like to meet them at a certain hotel to dinner. I do not know whether it was New Year's eve or not, but it was a New Year's dinner. They were not prepared for that, that was unusual; and some of them had other engagements, and they did not go. But many of them were there, and when the dinner was over, the employer's secretary brought in a great big basket and said, "This looks like what we had a week ago. Did we not get through with that business? Let us see what is here." He brushed aside the flowers and took out an enve-

lope, and another, and called names, and they all had to go up again. They found that this year the bonus was doubled. If it was ten per cent. last year, then they got twenty per cent. this year, ten at Christmas, and another ten at New Year's. It was a pretty generous contribution, thousands and thousands of dollars distributed throughout the entire company.

I happened to be in this man's office when one of the men who had been there at New Year's (half of the people who had not been there came in to get their envelopes. When it was found out what happened, everyone was sorry that he did not break his other engagement to be there. They wondered if they were going to miss receiving an envelope. But the secretary handed one out to each as he came). One man was there in my presence who had been at the New Year's dinner. He said to his employer, "I wonder, sir, if I might be permitted to say just a word to you?" He was very modest. "Certainly, I am very glad to see you." "Well," he said, "I thought I would like to come and tell you, sir, that I enjoyed that the other night very

much." "Oh," he said, "you were there, were you?" "Yes," he said, "I enjoyed it. I thank you very much for what I got at Christmastime. But the New Year's gift was over and above everything that anyone expected. I worked for a bank in Cleveland for thirty years. When I left that they gave me a loving cup — I have it yet — but there was nothing in it. But for a man with a family, with family obligations, to be treated as you have treated us" — and the tears rolled down his face as he said, "I wanted to thank you, and to say that I thought that was a bit of real religion, helping us all out in that way."

As I heard the story I said to myself, That is only a shadow of what will happen some day. If we work, if we are faithful, over and above our living in the gift of life, the Lord will have many surprises for us; and when we have been a million years in heaven we shall not have done telling all the wonders of His grace. It is a great thing to be a Christian, and it is a great thing to be permitted to work. Now let us all get busy.

August 2, 1928.

Second Timothy — Two-Fifteen

A True Story by Charles M. Alexander

AN INTERESTING story has grown up round this Scripture text — showing how it has been the means under divine blessing of leading many to Christ as their personal Saviour.

I was spending my holiday with a young man in an American town, and we agreed to adopt II Tim. 2:15 as our year-text; that is, a text on which to shape our lives during the whole of that year. Our bedrooms adjoined, and instead of calling out "Good-night," we used to sing out "Second-Timothy — two-fifteen"; and whichever of us woke first in the morning would arouse the other with "Second-Timothy — two-fifteen."

After the week's holiday was over, I went down to the station with him, and as the train moved off he stood on the open rear platform which is found on all American trains. "Second-Timothy — two-fifteen," he called. "Second-Timothy — two-fifteen," I replied. The train was getting clear of the station. "Second-Timothy — two-fifteen," I shouted for all I was worth; and "Second-Timothy — two-fifteen" came back very faintly. Again I replied, but I did not hear any answer — I only saw the white of his handkerchief floating in the wind; but I knew that he was shouting "Second-Timothy — two-fifteen."

For the whole year we stuck to that text. Whenever we wrote, we put the reference across a corner of the envelope.

Twelve months later I was back in that same town, and was speaking of the great advantage of having a year-text. I had been asking them to adopt the text I had started with, when a young man said, "I am very glad Mr. Alexander ever took 'Second-Timothy — two-fifteen' for his year-text." "How's that?" I asked. "Well, friends," he replied, "twelve months ago I was down at the Railway Station seeing some people off, when I heard somebody shouting 'Second-Timothy — two-fifteen' to a man on the end of the out-going train, and he was shouting back 'Second-Timothy — two-fifteen.' Well, I thought, what is this 'Second-Timothy — two-fifteen'? So I made a bee-line for my home and looked it up in my Bible. I wasn't a Christian then, but the first words of that text struck me forcibly:

Study to show thyself approved unto God. Then I went on and read the rest: A workman that needeth not to be ashamed, rightly dividing the word of truth. I dropped on my knees and asked God to forgive my sins and help me to show myself approved, and I thank God that He has done it."

Another man then said, "I thank God that ever Mr. Alexander took that text for his year-text, for the man who has just spoken pointed me to Christ. He was saved through hearing 'Second-Timothy — two-fifteen' and I was saved as a result of his hearing it."

Later on I went to Australia. At the very last meeting in Melbourne, at the close I told them this story of "Second-Timothy—two-fifteen," and we repeated it together. You should have heard them — eight thousand voices — saying: "Second-Timothy — two fifteen." It sounded like big waves rolling over the seashore.

That night a reporter took down the story as I told it, and it was published in "The Southern Cross." An English paper copied it and a good woman sent a copy of that paper to a soldier in Calcutta, who read the story and was impressed by it. You say, "How do you know?" Because in going through India I saw him. He came up to me in Calcutta, and said, "Are you the man who told that story in Melbourne?" "Yes." "Well," he said, "through that I was led to Christ."

There it was. The story had travelled 17,000 miles, and had been used to lead a soldier to Christ. After the story had been printed in the Australian paper, people who had never seen us greeted us with "Second-Timothy—two-fifteen." We went across to Tasmania. One big fellow shouted as the ship drew up at the dock, "Second-Timothy — two-fifteen."

When we reached England it was the same. A minister came to me and said, "My whole church has taken 'Second-Timothy — two-fifteen' as a year-text."

The story reached Denmark where a man of high rank repeated it to a large gathering, and the phrase became familiar to many there.

—From "Vision and Venture".

Baptist Saves Consecrated Host From R.C. Church

MOUNT CLEMENS, MICH., Sept. 11 (AP).—A Protestant clergyman risked death today to save the consecrated host from the tabernacle of a burning Roman Catholic church.

Rev. Wilbert Gough, pastor of the Gilbert Memorial First Baptist Church here, with a group of volunteers, dashed into burning St. Peter's Church and removed the *ciborium* containing the Eucharist from the church altar moments before flames toppled the 60-foot church steeple.

So that we may appreciate what this "Baptist" pastor has done let us not forget that according to Rome the "Host" is very Christ. Rome's doctrine of transubstantiation teaches, that "the substance of bread and wine are changed into the literal body and blood of Christ." The Council of Trent says, —

"Canon 1.—If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually, — let him be accursed."

"Canon 2.—If any one shall say that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls trans-substantiation, — let him be accursed."

"Canon 3, — If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated, — let him be accursed."

"Canon 4.—If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion, — let him be accursed."

So in reality as far as Rome is concerned the "Baptist" pastor carried out of the burning Roman Catholic church the true body of our Lord. He risked his life to help propagate a Roman fable, for the Gospel knows nothing of a "wafer god". How different is this account from the one recorded by the Holy Spirit in 1 Kings 18! Here was a "Carmel" opportunity to let all of Mount Clemens know the fallacy of a Romish doctrine. Let the host plead for itself if it be God. Instead of mocking them as Elijah did, Mr. Gough mocks God in carrying the *ciborium* to safety,

for the worship of the host is nothing short of idolatry. The dogma of transubstantiation brings with it idolatry. The Roman Church teaches that the host is to be worshipped with the open worship of *latría*,—divine honour. And Rome does worship it in the Mass:—

"Canon 6.—If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of *latría*, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in processions according to the praiseworthy and universal rites and customs of the holy church, and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters, — let him be accursed."

Insult to Injury

The following day it was reported that the same pastor offered the use of five clubrooms of his church to the Catholic priest for some 250 pupils of the primary grades. No doubt this Baptist church was built and erected to the glory of God by the sacrificial gifts of God's believing people. Now it is to be used during the week by Rome for the propagation of anti-Christian doctrine in its sectarian programme. Is not the command, "Go ye into all the world and teach all nations to observe all things whatsoever I have commanded you"? The church's business is to preach and teach Jesus Christ, that men might be saved to give witness to the grace of God, not to offer its facilities for the propagation of error, idolatry and anti-Christian doctrines such as the worship of the Mass. How Rome must laugh at the Baptist testimony in Mount Clemens!

(Excerpts from the Council of Trent are taken from "A Manual of Romish Controversy" obtainable from "Gospel Witness" office).

—W.P.B.

OBEDIENCE SAVED HIS LIFE

I WAS MY FATHER'S SON . . . *He taught me also, and said unto me, . . . keep my commandments, and live*" (Prov. 4:3, 4). In Germany a switch tender found that an approaching express train would be derailed on account of a misplaced switch. As he turned to replace the switch, he saw his only child, a boy of five years, playing between the rails on the track of the approaching train. If he stopped to adjust the switch he would lose his boy; if he stopped to have his boy, he would lose his train. He cried, "William, lie down flat!" The boy immediately lay down between the rails just where he was, flat on the ground, and the train passed over him without hurting a hair of his head. One moment's hesitation, asking why, disputing the reasonableness of the command, would have cost him his life. It was the implicit obedience of the child to the explicit command that saved the father's heart from laceration and saved the boy's body from destruction.

—From Record of Christian Work.

Roman Activities According To News Releases

Le Devoir published a communique from Vatican City inviting all the electorate to vote for the candidates who are openly Catholics. A translation of the text in part follows, "The Italians must vote only for political men whose Christian convictions are without doubt. The Pope affirmed that the salvation of public morality assumes that the heads of government and different managements should be men genuinely Christians. It is thus essential that the citizens should elect only representatives whose strong Christian convictions are unquestionable."

Conversions in Korea

—Cheung Pyung, Korea (ccc) About 2,000 persons of Chongan (Korea) have asked to receive baptism and be received into the Catholic church, in August. They also requested that a missionary visit them regularly. These people stated that they intend building a school, will give it as a gift to the bishop and use it as a first church.

Foreign Missions

—Montreal (ccc) The Foreign Missionary Society of the Province of Quebec will send 20 of its priests to different apostolate fields which Rome has entrusted to her. Four priests will be sent to each of the following missions: Philippines, Japan, Cuba, Honduras and Peru. The Society has no longer access to its two missions of China: Szepingkai and Lintung.

Pilgrimage to the House of the Holy Virgin

—Ephesus (ccc) A crowd of 4,000 people participated in the traditional pilgrimage of Panaya Kapouli, near Ephesus, where was discovered, 50 years ago, the ruins of the house in which the Holy Virgin was said to have lived the last years of her life. According to one tradition, the Holy Virgin spent the last years of her earthly life at Jerusalem and according to another, at Ephesus. For some time the latter has been gaining more and more credit.

Relic of the True Cross

—St. Louis (ccc) A relic of the True Cross, the biggest fragment that is in the United States, has been traced to a church over a 100 years old of St. Louis, Missouri. The Church of St. Marie of Lourdes was built in 1841. It is now surrounded with slums and in state of disrepair.

This relic is about two inches long; it one time belonged to his holiness Pope Leo XII. Fragments of the True Cross often of small dimensions are preserved in churches, convents and monasteries throughout the world. Bigger relics of the True Cross than those found at St. Louis are kept in the Holy Land.

Catholic Press Activity in Argentina

—Buenos Aires (ccc) The Catholics of Argentina celebrate the "Day of the Good Press" organized by the commission on documentation and publicity of the Argentinian episcopate the theme of which was, "A Catholic publication

in every family." Of the 450 publications sponsored by Catholic institutions in Argentina, with a monthly total of a million and a half copies, eight are dailies, twenty-five weeklies, eighteen are reviews of general interest and eighty-four specialized reviews.

Catholic action publishes twenty-five bulletins, the colleges and religious congregations edit one hundred and twenty organs and the parishes one hundred and sixty-five bulletins. Almost one half of these publications appear in the capital.

Admonition to Polish Parents

—Warsaw (ccc) In a pastoral letter His Eminence Cardinal Wyszynski, primate of Poland, has warned Catholic parents against sending their children to secular schools. In this document published on the eve of the beginning of classes, the cardinal declared that to neglect to register the children in courses of religion constitutes a grave error, and emphasized that Catholic parents are not permitted to send their children to private schools directed by the "Society of Secular Schools". The cardinal recalled that religious instruction can be received by the children in State schools, on condition that the majority of the parents request it and he added, "May God help us not to forget our common responsibility for religious instruction in the schools. May God forbid that through the negligence of certain parents the children of other families would be deprived of religious instruction in their schools."

W.P.B.

ON THE AIR

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THE DAVIDIC COVENANT

By Dr. George B. Fletcher, Toronto Baptist Seminary

THE main design of the Jewish economy was to prefigure the future dispensation of the Messiah, and stood related to it as an introductory and subordinate part of one great connected scheme. There are several promises and prophecies constructed upon that principle, and involving in them things relating both to the type and antitype. These are what are called prophecies of a double sense. In their letter or literal sense, they respected the affairs of the Jewish church and state which were typical; but in their spirit, or spiritual sense, they were predictions of what the types themselves prefigure, viz. Christ and the affairs of his kingdom.

The Lord spake in vision to Nathan the prophet, and sent him to David with a promise respecting the perpetuity of his royal seed and kingdom, the principal part of the promise being found in 2 Samuel 7:11-17 and 1 Chronicles 17:10-15. The Psalmist calls this a COVENANT in Psalm 89:3, 4 and testifies that it was CONFIRMED WITH AN OATH in Psalm 89:34-37. David testifies in another place that this promise in covenant was "the word unto thy servant, upon which thou hast caused me to hope" (Psalms 119:49).

This promise in covenant to David, like that made to Abraham, has a twofold aspect; One to David's fleshly seed and temporal kingdom, the other to the Messiah, and the kingdom of heaven. It respected the former only as types and pledges of the latter. Like many other promises in the Old Testament it takes in the type as well as antitype. Those who saw it accomplished in what respected David's temporal house had a proof that the Lord spoke by the prophet, and consequently a pledge that He would also in due time fulfill the spiritual part of it, by raising up the Messiah to sit for ever on His throne, which is the main thing intended in the promise, as the Scriptures abundantly testify.

Hence, the kingdom of David was also a type of the kingdom of the Messiah; and so David and Solomon (who sat on the throne of Jehovah over Israel — 1 Chronicles 28:5; 29:23) were set up as types of Him in His royal character. Why else is the Messiah Himself so often called David in prophecy (Jeremiah 30:9; Ezekiel 34:23, 24; Hosea 3:5), but because He was to be the antitype of David? And how is the promise fulfilled that He should sit on the throne of David, and upon his kingdom (Isaiah 9:7), or that the Lord God would give unto Him the throne of His father David (Luke 1:32), if David's throne and kingdom had not typified His? for it is certain He never sat upon David's earthly throne.

It is plain that this promise of 2 Samuel 7:11-17 has a respect to David's natural offspring who should succeed him in the government of the earthly kingdom; for David applies it to his son Solomon (1 Chronicles 22:6-11; 28:5-8) and so does the Lord Himself (2 Chronicles 7:17, 18). It contains a threatening against any of David's children, or royal successors, who would commit iniquity (2 Samuel 7:14; Psalms 89:30-33), which was verified in the punishment inflicted upon his transgressing seed, as the succeeding history abundantly shows. The Lord fulfilled the

temporal part of the promise by continuing the house of David so long on the throne of Judah, notwithstanding all their rebellion against Him (1 Kings 11:36; 2 Kings 8:19; 2 Chronicles 21:7). Moreover, it was frequently pleaded by the Jewish church, when the judgments inflicted upon David's temporal house and kingdom seemed to make it void (Psalms 89:38-52; Psalms 132). This promise, as it respected David's natural seed, however, was conditional; so that though the Lord at length deprived them of the kingdom (Matthew 21:43), He did not thereby make void the covenant with His servant, for this was what He had threatened to do in case they should forsake His law (Psalms 89:30-32). Accordingly David tells Solomon "if thou forsake him, he will cast thee off for ever" (1 Chronicles 28:9).

It is equally evident that this notable promise chiefly respected the Messiah, who was to spring of the royal seed of David according to the flesh, and to rise again from the dead to sit on His heavenly throne. In proof of this consider:

1. The Lord promises to the person here spoken of, "He shall be my Son". This cannot apply to Solomon but as a type, nor was he usually called the Son of God; but the Father, by a voice from the excellent glory, owned and proclaimed Jesus to be His beloved Son (Matthew 3:17; 17:5; 2 Peter 1:17). By this Name He is distinguished throughout the New Testament, which shows it being above every name, which shows Him superior not only to mortals, but to the highest angels.

2. He says, "I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore." Solomon was but a mortal man, and his throne and kingdom were temporal, and came to an end; therefore this promise was never fully accomplished in him. But long after his death it is renewed and applied to Him, who is styled the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 9:6, 7; Luke 1:32, 33).

3. David himself understood that a greater than Solomon was intended in the promise as appears from his last words in 2 Samuel 23:5. David's hopes were not very sanguine respecting his temporal house; yet this did not shake his faith in God's promise, which he calls "an everlasting covenant, ordered in all things and sure" and places all his salvation and all his desire in it, in the near prospect of leaving this world (Psalms 119:49). David therefore must have understood it to be a promise of the Messiah who was to come of his seed; and that he did so understand it the apostle Peter expressly declares, "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, SEEING THIS BEFORE, SPAKE OF THE RESURRECTION OF CHRIST, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30, 31).

4. Many succeeding prophecies concerning the Messiah refer back to the original promise made unto David, and so demonstrate that He was the great object of that promise (Jeremiah 30:14-24; 30:9; Ezekiel 34:23, 24; 37:24, 25;

Hosea 3:5; Amos 9:11). His throne is termed the throne of His father David (Isaiah 9:7; Luke 1:32). And the peace and prosperity of His reign is often represented by images borrowed from the reign of Solomon, when the kingdom of Israel was in its greatest glory (Jeremiah 23:5, 6; Micah 4:3, 4; 1 Kings 4:25). Now as these and many other prophecies refer to a period when the reign of the temporal house of David was to be at an end, they can have no respect to any of his natural posterity, but must apply solely to his Son the Messiah; and as they also refer to, and are renewals of the promise made unto David, they clearly prove that the Messiah was chiefly intended in that promise.

5. Lastly, the writings of the New Testament not only explain the promise made to David of the Messiah, but apply it directly and solely to Jesus. The angel foretelling His birth, and referring to this promise, says to His mother, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). Peter, full of the Holy Spirit, explains the promise to be God's oath to David, and applies it to Jesus who had been crucified, but now raised from the dead, and exalted at the right hand of God, being made both Lord and Christ (Acts 2:30-37). And the apostle Paul, referring to the renewal of the same promise in Isaiah 55:3 says, "Of this man's (David) seed, hath God, according to his promise, raised unto Israel a Saviour, Jesus. And, as concerning that he raise him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Acts 13:23, 34). Instead of Christ sitting on David's throne AFTER the resurrection of the righteous at the Rapture, 2 Samuel 7:12 declares that it would take place WHILE DAVID WAS STILL SLEEPING WITH HIS FATHERS (see also Acts 2:29, 30), that is, BEFORE the Rapture. In confirmation of this, Hebrews 10:12, 13 declares that Christ is reigning NOW, while His enemies are being subdued, and notice this particularly, IT IS WHILE DAVID SLEEPS WITH HIS FATHERS awaiting the resurrection, that is, BEFORE the Rapture of them that sleep in Jesus (1 Thessalonians 4:13-17). The apostle teaches us that "He must reign, till he hath put all enemies under his feet. The LAST enemy that shall be destroyed is death" (1 Corinthians 15:25, 26). Death — the LAST enemy — is destroyed at Christ's Second Advent (1 Corinthians 15:51-55). Now then can Gog and Magog arise as enemies against the saints, one thousand years plus, after the LAST enemy death has been destroyed at the Second Advent? In view of the foregoing, we see the fallacy of the Scofield Reference Bible's footnote on 2 Samuel 7:16 that "the Lord God will YET give to that thorn-crowned One 'the throne of his father David!'"

The New Testament ignores the temporal aspects fulfilled to David's natural seed and makes clear the real intent was spiritual and eternal, even gospel mercies of forgiveness of sins and justification by faith (Isaiah 55:3, compare 2 Samuel 23:5; 7:15; Psalms 89:28, 29) which the apostle Paul makes so abundantly clear (Acts 13:33-39). Therefore, it is clear that though the promise in the covenant made unto David had a reference to Solomon and his successors on the throne of Israel as types of Christ, yet that Christ Himself was the great and ultimate object of that promise, as well as of the succeeding prophecies

connected with it; and consequently, that the inspired author of Hebrews cites it with great propriety, to prove that Christ possesses a more excellent name than the angels (Hebrews 1:5).

The New Testament is silent as to the fulfillment of this gospel promissory covenant made with David and his fleshly seed, perpetuating an earthly throne, with Christ reigning in person on David's throne in a world power kingdom of Jewish supremacy in the pomp and splendor of the days of Solomon, with the world capitol at Jerusalem in a mixed state of mortals and immortals, living and dying and begetting their kind for a thousand years plus period of time AFTER the Second Advent. On the contrary, the New Testament ignores all such interpretation, and rather takes account only of its fulfillment in the realm of the spiritual in the coming of the Messiah and His spiritual reign of grace NOW, which will give way to the kingdom of glory at His Second Advent. Christ is reigning NOW either in a way of grace in the salvation of his people; or in a way of justice in the judgment upon the wicked, both temporal and eternal. The "sure mercies of David" are the gospel mercies proclaimed to sinners by the foolishness of preaching, even the forgiveness of sins and justification by faith (1 Corinthians 1:18; Acts 13:32-39).

"There was a man who sat on the throne of the greatest Empire the world has ever known. He was the titular head of nearly six hundred millions of people. And for the illicit love of a woman he laid aside his crown and sceptre, and stepped down from the throne. Nobody knows what to do with him. At last he was appointed Governor of a little island called Nassau, among the West Indian Islands." I said, "What a step down for the ruler of the greatest Empire ever known to man, to become Governor of a little bit of an island. Now Christ 'ascended up on high and led captivity captive.' The gates swung wide to welcome the returning Conqueror. And He sat down on the right hand of the Majesty on High, having said before His ascension, 'all authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations.' Now do you mean to tell me that the Lord of glory, the Emperor of all worlds, will condescend to a material throne in a little city in Palestine? Can you think of anything more absurd? I am positive it is not in the Book." (Dr. T. T. Shields, *The Gospel Witness*, August 5, 1948).

SPECIAL SPEAKERS AT JARVIS STREET

Sunday, September 22nd—Dr. G. B. Fletcher.

Thursday, September 26th—Rev. I. D. E. Thomas.

Sunday, September 29th—Rev. I. D. E. Thomas.

REV. I. D. E. THOMAS' VANCOUVER ENGAGEMENTS

Sunday, October 13th—

Morning—Oakridge Regular Baptist Church.

Afternoon—Cambrian Hall.

Evening—Ruth Morton Baptist Church.

Monday, October 14th—

Evening—Metropolitan Tabernacle.

Wednesday, October 16th—

Evening—Marpole Baptist Church.

THE FEAR OF THE LORD

By Rev. W. R. McEwen, B.A.

WE ARE living in days when lawlessness abounds, and when it could be said of many, "there is no fear of God before their eyes." Undoubtedly there is a connection between these two-states. As Prof. John Murray points out in his latest book, *Principles of Conduct*, "The fear of God could be nothing less than the soul of rectitude." The converse is also true, that the lack of fear of God opens the door for all ungodliness and unrighteousness. Yet in many circles there is little emphasis on the fear of God, and, as always, we are reaping in the sphere of conduct what we sow in the sphere of doctrine.

A Biblical Conception

Some imagine that the conception of the "fear of the Lord", as emphasized in the Old Testament, is an example of the lower level of the religion of primitive times — a religion of fear and dread which the New Testament far transcends. They are inclined to contrast the Old Testament with the New Testament by saying that the Old Testament emphasizes the fear of God while the New Testament emphasizes the love of God. Therefore, they conclude that the Old Testament presents a God Who inspires nothing but fear, whereas the New Testament presents a God of love. This is a false antithesis.

When we look at the New Testament we find there, too, the conception of the fear of God. When the Virgin Mary breaks the long prophetic silence in her magnificent song, she declares, "His mercy is on them that fear Him from generation to generation" (Luke 1:50). If it be said that this is a carry over from the Old Testament outlook, we have the character of Jesus Christ, Himself, of Whom it was predicted that "the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord" (Isa. 11:2, 3). He appealed to the motive of fear when He declared, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear Him, which after He hath killed hath power to cast into hell: yea, I say unto you, Fear Him" (Luke 12: 4, 5). Then, we find in the apostolic days that the churches walked in the fear of the Lord and in the comfort of the Holy Ghost, and "were multiplied" (Acts 9:31). Again, Paul appeals to the Corinthian Christians, in view of the gracious promises of the Old Testament which are the portion of New Testament believers, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). And he also commands slaves: "Obey in all things your masters according to the flesh; not with eye-service, as man-pleasers; but in singleness of heart, fearing God" (Col. 3:22). Peter also enjoins the elect strangers scattered throughout Asia Minor, not only to "Honour all men" and "love the brotherhood," but to "fear God" and "honour the King" and to pass the time of their "sojourning here in fear" (1 Pet. 2:17). So there is nothing incompatible between the fear of God and Christianity. Indeed, this is one of its basic characteristics. Here, as on every other theme, the Bible is one.

The Basis of Repentance

But what is this fear which the Bible so unanimously enjoins and commands? Fear is a sense of dread or terror which is caused by apprehension of some dire calamity. But is that attitude appropriate towards God? Some would say, No. "Why should we be afraid of God?" they ask, "Is not God a God of love, from Whom we can expect nothing but kindness and Whom we should never fear?" But is that so?

Has man, sinful man, nothing to fear from God? God is the righteous judge of the whole earth. And man is a guilty sinner, having broken His holy law. Should he not then tremble and be afraid of His punitive judgment?

True, there are many who do not thus fear God. The Psalmist speaks of the wicked before whose eyes there is not fear of God (Psa. 36:1). Jeremiah complains that after Jehoiakim cut the roll which Jeremiah had dictated to Baruch under Divine inspiration, and burned it in the fire, neither he nor his servants were "afraid nor rent their garments" (Jer. 36:24). And there are many still who have such a low view of God's commandments, and think so lightly of sin, that they do not tremble before God. "Fools make a mock of sin."

But where there is a true sense of sin; when a sinner realizes that he has transgressed God's holy law and incurred His just wrath and fiery indignation; when he realizes that "our God is a consuming fire," then he will be afraid. When Adam sinned in the Garden, and God called him, he was afraid. When Jacob found himself alone with God with the memory of his deceit upon his conscience, he was afraid. When Joseph's brothers found their money in their sacks they were afraid. "Conscience doth make cowards of us all."

This sense of fear is often preparatory to repentance and an experience of God's mercy. Three thousand on the Day of Pentecost, under the searching message of Peter, "were pricked in their heart" and were led to repentance and faith. So fear may be used of God to lead a soul to trust in Christ. As the Psalmist said, "What time I am afraid I will trust in Thee" (Psa. 56:3).

The Attitude of Reverence

Such faith will drive out the fear which hath torment, and the peace of God reigns within. But does that mean that there is no longer any place for fear in a believing heart? Surely not, if we are to believe the Scriptures we have already quoted; and many others.

There is another kind of fear, the fear of reverential awe and adoration, not servile, but filial fear: a fear which bows before the majesty and holiness of God. Alas, such fear is lacking in many professing Christians. They, too, have low conceptions of God's holiness. Many think lightly of His person and character. In these days of rush and bustle there is no time to pause and quietly contemplate the character of God in Whose presence the seraphim veil their faces and their feet as they cry, "Holy, Holy, Holy, is the Lord of hosts," and before Whom sinful man must fall upon his face and cry, "Woe is me, for I am undone." With all the gracious privileges we enjoy today there is

lacking that all-pervasive sense of God's presence in life which characterized the patriarchs, and is described as walking with God. Nor is there that conception of the awful sovereignty of God which the Bible throughout recognizes and which prompts the praises of the redeemed in glory as "they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints. Who shall not fear Thee and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15: 3, 4). As Prof. John Murray notes, "it is symptomatic of the extent to which the concept of the fear of God and the attitude of heart and mind which it represents have suffered eclipse, that we have become reluctant to distinguish the earnest and consistent believer as 'God-fearing.'" Here, too, there is need for a restoration of reverence and godly fear.

Fear and Wisdom

In Proverbs 1:7 Solomon connects the fear of the Lord with knowledge, and in 9:10 with wisdom. Sometimes knowledge and wisdom are distinguished and contrasted in Scripture; knowledge being more external, referring to the accumulation of facts, while wisdom is more inward and profound. Certainly you find some who have knowledge who are destitute of real wisdom, whereas there are some who are quite wise who yet are unlearned in the knowledge of the schools. But Solomon seems to take both here as synonymous. And his thought is that the fear of the Lord is the basis of all true learning and also of sound judgment.

This is true in regard to ordinary knowledge and wisdom. While there are learned men who are unbelievers, while there are profound philosophers who are atheists, yet even in these spheres the fear of the Lord gives insights which the worldling does not see. The scientist who, like Kepler, realizes that he is "thinking God's thoughts after Him" is surely stimulated and guided in his pursuit of truth. And

the philosopher who knows Jesus Christ as the wisdom of God will have a clearer understanding of the meaning of the universe.

But there are higher spheres of knowledge and wisdom of which the Bible speaks and in which the fear of the Lord leads us. There is the knowledge of the Father and the Son which is life eternal. There is the knowledge of His covenant and His truth and His will which believers receive when their eyes are enlightened. There is the wisdom which is from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy" (Jas. 3:17). Such is the wisdom of which the fear of the Lord is the beginning.

Fear and Conduct

But the fear of the Lord is not merely an enlightenment to the mind. It was characteristic of Job that he feared God and eschewed evil (Job 1:8). There is implied a causal connection between the two. So the Preacher sums up the whole of man as to "fear God and keep His commandments" (Ecc. 12:13). Nehemiah was kept back from selfishness "because of the fear of God" (Neh. 5:15). "Ethical integrity," as Prof. Murray demonstrates in his book to which we have already referred, "is grounded in and is the fruit of the fear of God."

The break-down of morality today is due to a loss of the sense of fear of God. As Rev. W. Arnott states in his book, *Laws of Heaven for Life on Earth*, published one hundred years ago; "If there were no fear of God, there would be no reverence for moral law in the bulk of mankind." Yet many ignore that today although the past hundred years have more fully demonstrated its truth. The failure of many schemes to cure the situation is that they do not go deep enough and only heal the hurt slightly. We must probe to the bottom and seek to restore to the hearts of men a wholesome fear of God. And when we truly fear God we shall know no other fear.

—*Evangelical Action*

The Week Of Prayer

THE week of September 9-15, designated as a Week of Prayer, was a means of great blessing to the members and friends of Jarvis Street Church. Indeed, inasmuch as we are confident that the Lord hears prayer, it can be asserted without question that the cause of the Lord has been strengthened in this city and country and in other lands, even to the ends of the earth. Already we have seen definite answers to specific petitions offered. Attendance was excellent at all services, and the Spirit of the Lord brooded over the people. On all evenings except the opening night we divided into two or three groups for the season of prayer. There were also after-services, when some tarried to wait still before the Lord. It is not possible by mere words to convey the sense of urgency and yet of expectancy which characterized these gatherings, but for the sake of the many who were praying with us, although unable to be present, we mention some of the highlights of that memorable week.

On Monday evening there was a fine gathering, and this first prayer meeting of the week set the pace for the whole series of services. After a brief time of praise, which served to unite the hearts of the Lord's people, assembled from various walks of life, circumstances and spheres, Dr. Slade focussed our attention on the important principle of the

ministry of the intercessor, the one who stands in the breach (Ezekiel 22:30, 31). Moses, the servant of the Lord, stood between the living and the dead (Exod. 32:30-32; Numb. 16:48; Psa. 106:23). Abraham "stood yet before the Lord" as he pleaded for the salvation of Lot and his family (Gen. 18:22). So, in these days it is our privilege to appear before God on behalf of the many who are lost, condemned, under the judgment of God. In order that the petitions might be definite and earnest, a different phase of the work of the Lord was emphasized each evening. This first night we remembered especially the missionary aspect of our testimony throughout the world, particularly in Jamaica, Martinique, the French Bible Mission, the International Council of Christian Churches and its various branches.

Tuesday was designated as Youth Night. Inclement weather with a driving rain could not dampen the spirits of the fine company who gathered to wait upon the Lord. The importunate cry of the Syro-Phoenician mother on behalf of her needy child (Mark 7:26-30) was cited as an illustration of the necessity of fervent intercession in the interests of the young. Mr. R. E. Kinsinger, General Superintendent of the Bible School, briefly outlined the fall program of advance planned for the School. The scholars,

saved and unsaved, the parents, teachers, officers and superintendents of the School were tenderly brought before the Lord, the youth of our land, also the various agencies seeking their welfare, such as Daily Vacation Bible Schools, children's meetings, etc.

On Wednesday evening grateful thanks were rendered to the Lord for His mercy in blessing the testimony of THE GOSPEL WITNESS throughout these more than thirty-five years. The Apostle Paul requested the prayers of the Thessalonian Christians, that the message of the Gospel might prosper: "Finally, brethren, pray for me, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3:1). Thus, many prayers were offered for the propagation of the Gospel through the agency of THE GOSPEL WITNESS.

A fine company assembled again on Thursday evening to remember before the Lord Toronto Baptist Seminary, especially in its bearing upon the Gospel ministry. In these days of apostasy much depends upon the faithfulness of those whom the Lord has called to stand in the pulpits and preach His Word. Their influence is tremendous. Graduates and former students of the Seminary are occupying positions of leadership in many lands, encouraging many by their constancy. The Word of God emphasizes the im-

portance of the Gospel minister (Rom. 10:13-15; Eph. 4:8-13).

On Friday night the people waited before the Lord in fervent intercession on behalf of the whole evangelistic program of Jarvis Street and our sister churches. Evangelistic services are being conducted this week in Mitchell Square and in Milliken, while Mr. James Armstrong will minister in Jarvis Street, November 4-18. When Peter was kept in prison, bound, his friends could not release him. They could not go to Herod, and they could not go to the prison to free him themselves. But they could and did pray to the Lord to undertake for Peter and to deliver him from captivity (Acts 12:1-10). In a similar manner, if we would secure the release of those who are bound by Satan's chains, we may intercede on their behalf.

The Saturday night prayer meeting, an established custom for many years, was devoted to prayer for the radio ministry and for the work in general. Dr. Slade read the prayer of Isaiah (Isa. 64) as an encouragement and incentive to continued intercessory prayer. Truly, in God is our trust; our hearts wait for Him. The spirit of prayer and supplication rests still upon the people of God in this place.

—O.L.C.

The Sunday Services In Jarvis Street

AFTER such a glorious week of united prayer it is not surprising that Sunday, September 15th, proved to be a day of unusual blessing. In spite of heavy rain storms morning and evening, the people gathered in goodly numbers to worship the Lord and to hear His word expounded. Both messages were most helpful and inspiring. At the close of the morning service four believers went forward, three for baptism and one for church membership. One of those desiring to be baptized is a radio listener.

Dr. Slade ably continued the thought which he had developed somewhat the previous Sunday morning when he spoke on Abraham's intercession on behalf of Lot. The text was "God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt" (Gen. 19:29). Abraham, a patriarch of God, "the friend of God", presents a fascinating picture as we see him standing yet before the Lord, pleading for Sodom. Listen to his cry, "Will you save the city for the sake of the ten righteous men?" Abraham and Lot are representative men: Abraham placed emphasis on eternal things, while Lot was absorbed in temporal matters. When separation between the two became necessary, Abraham graciously allowed Lot to make his choice of the land. Lot looked toward Sodom, making the well-watered plains his choice, even although he knew the wickedness of Sodom. A right decision is extremely vital.

Notice some features of Lot's choice. It was an ungodly choice. We should commit our ways unto the Lord: "In all thy ways acknowledge him." It was a very selfish choice. Brother John Byers said once at a convention that if it had not been for Abraham, we would never have heard of Lot. It was also a foolish choice, as far as his relation to God and his responsibility to his family were concerned. As a result of Lot's choice his daughters, reared amidst the sin of Sodom, brought great disgrace upon him.

Lot then found himself in a state of great danger! Sodom was to be destroyed. So terrible were the sins of Sodom and Gomorrah that we cannot even mention them in pub-

lic. Sin is progressive; when it is finished it bringeth forth death. But God steps in at times and brings a great revival, as He did in England in the time of the Wesleys and in the New England states under Jonathan Edwards and others. We are looking to God for a divine intervention again. We, too, are in the doomed "City of Destruction," as Bunyan says in his immortal "Pilgrim's Progress", a book which all should read. Bunyan pictures the unsaved soul outside of Christ, exposed to the wrath of Almighty God. Unsaved friend, hear God's word and believe upon Christ, that you may no longer be under condemnation, with the wrath of God resting upon you (John 3:18, 36).

God designed to deliver Lot. He began by warning him, sending the angels to Lot's home. God is faithful in warning us. These angels represent true ministers of the Gospel, true Sunday School teachers and faithful witnesses. A great responsibility rests upon God's people to warn unbelievers of their danger. Like Ezekiel, we are watchmen to warn men of God's coming judgment, saying to them, "Prepare to meet thy God."

It was an urgent matter: "Escape for thy life," the angels said. So must we warn our relatives to flee from the wrath of God. Lot was to escape to the mountain, and we are to flee to our mountain and to our Rock of refuge, even the Lord Jesus Christ. Longer delay for Lot might have been fatal; procrastination is dangerous. Spurgeon tells of a conference of devils to determine how best they could keep a soul from trusting in Christ. One said, "I will say that there is no God." Another said, "I will say that the Bible is not the Word of God." A third said, "No. I will tell him that there is a God, and that the Bible is God's Word, but I will tell him that there is no hurry, let him take his time." "Now is the accepted time; behold, now is the day of salvation."

While Lot hesitated and lingered in the city, the messengers laid hold upon his hand and brought him forth, with his wife and daughters, "the Lord being merciful unto him." The constraining power which the angels exercised

was in reality the grace of God in action. So, too, must we constrain men and women to flee from their sinful and dangerous condition and find refuge in the Lord Jesus Christ.

The subject of the powerful evening message, broadcast over station CHWO, Oakville (1250), was "Saving Faith" and the text, "Thy faith hath made thee whole" (Luke 7:50). Faith is a grace of extreme importance to God and to His Son. God the Son while on earth continually looked for faith, and when He returns He will be coming on a searching mission: "When the Son of man cometh, shall he find faith on the earth?" He is not concerned about affairs of state, the economic situation or the discoveries of scientists. In the final analysis, faith in Jesus Christ is the only thing that matters. The precious jewel of faith is what Christ will be looking for. Have you the faith of the Gospel?

Simon the Pharisee puts on a feast for the Saviour at a time when He is very popular. The guests gather around the table, reclining on couches, as their custom was. The door opens, a woman enters and makes her way to the Saviour. Simon's thought is, Now we shall know whether this man is a prophet or no. She comes to the feet of the Lord Jesus Christ, and as she comes, she bows before Him. Tears of repentance fall from her eyes upon the feet of Jesus, and she wipes them with the hair of her head. As Simon watches, he concludes that Jesus is not a prophet or He would know who this woman is, for she was known as a sinner. What is the objectionable feature of sin? That it is known, that it is found out. But what of the Christ? Here we see the difference between Christianity and Pharisaical religion. True Christianity seeks the sinner, while the Pharisees shun the sinner. Jesus speaks to her words of comfort: "Thy faith hath saved thee." Are you saved? How do you know this? Even as this woman knew; the word of the Lord gave her that assurance (John 5:24).

How comprehensive is salvation! It includes the forgiveness of sin. The Lord promises to blot out our sins, to obliterate them, to cast them behind Him. This woman was a special sinner, known for her iniquity. When she appeared, the narrative says, "Behold, a woman of the city, which was a sinner." She was one to "behold". Do some sinners feel too conspicuous in the presence of some Pharisee? We want you to come to this place; we want the privilege of pointing you to Jesus Christ. You are welcome here.

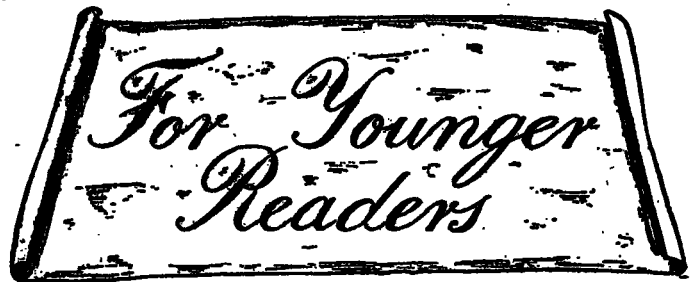
This great salvation includes peace: "Go in peace." The Lord Jesus Christ dried up her tears. He can wipe all tears from our eyes, He is the One to make all things new.

Jesus did not say, "Thy penitence hath saved thee," but He said, "Thy faith hath saved thee." The ointment she brought to Jesus Christ did not save her. It is not what we take to Christ, but what we receive from Christ that saves us. Faith is a receiving grace. We do not labour to get saved, but we labour because we are saved.

According to the Puritans there were three elements of faith: (1) knowledge; (2) assent; (3) affiancé (confidence, a pledge of faith, betrothal. The root of this word is the same as that in our word "fiancé"). We are to embrace, to believe the truth. I not only know that Christ is my Saviour and assent to the fact that He died to save me, but I personally put my trust in Him. Are you saved? If not, will you not now trust yourself to Christ, the Redeemer?

May the Lord bless this testimony so faithfully given.

—O.L.C.



Down Among the Bee-folk

HER MAJESTY THE QUEEN

By Victor J. Smith

My magic carpet brought us, last month, to my Apiary and to the Bee-folk who live there. We saw the foragers going out in a steady, eager stream with their flagons and baskets to collect nectar and pollen. When they come home they are often so heavily laden that they drop exhausted upon the flight-board. Having rested, however, for a few minutes, to "get their wind again", they run eagerly up into the hive for all the world like happy children home from a shopping expedition and with much to show.

All their untiring labours together with all that other activity going on within the hive is centred in Her Majesty the Queen. She, without a doubt, is "the life and soul of the party". At some other time I must tell you of the disaster which so surely overtakes a colony when, for some reason, there is no Reigning Monarch.

If we were really in my Apiary — providing that the weather was quiet and warm — I would carefully take the roof off my No. 1 Hive. Placing this on one side, I should then lever up the wooden cover which lies over and upon the actual nest. This nest is built in a nearly cubical box, known as the brood-chamber, wherein are ten oblong frames of honey-comb running in parallel rows from back to front. I should need to lever with a strong hand for the bees seal this cover board around its edges with a very stiff glue called propolis. The bees will not favour this disturbance but a little smoke puffed gently across the top of the frames will send them hurrying down into the brood-chamber.

Working quietly, yet with a firm hand, I should now lift out one of the ten frames from the centre of the chamber. What a sight! A teeming multitude of little Bee-folk, wondering, maybe, what this colossal upheaval of their home is all in aid of.

Now, if we have been fortunate, we shall see one bee considerably larger than the rest. She will be moving about the frame and wherever she goes her "people" will back respectfully to make way for her. Here is the Queen Bee. In my hive she is a beautiful golden colour, but I have seen many queens as black as ebony.

Look carefully at Her Majesty. She really is a very important person. She rules — not by force nor by the use of her sharp sting. She rules in and by her devoted service, for the Queen is the greatest servant of all the Bee-folk. Her whole life is dedicated to the service of the colony.

In passing, I just cannot refrain from recalling the words of our "Reigning Monarch, King Jesus" who said, "Who-soever of you will be the chiefest shall be the servant of all." And how wonderfully He illustrated that in His own life and works!

The same principle is practised amongst the Bee-folk. I

don't suppose they think anything about it or pride themselves on it; they serve, eagerly and willingly, because it is in their very nature and, if they wanted a shining example, they certainly have one in their Queen.

In the very early Spring, before more than a few hardy bees will venture outside, the Queen will make her way to the exact centre of the brood-chamber. Clustered all about her for mutual warmth are anything up to thirty thousand bees. And there, right at the heart of the colony, in cells which the bees have thoroughly cleansed, the Queen begins to lay her eggs, one in each cell. A few dozen at first, and then, as the days get warmer, more and more, until there are many hundreds of occupied cells. She will visit three or four of the central frames in the same way.

When Spring has passed and early Summer has come, and when abundant supplies of nectar and pollen are coming in, Her Majesty will lay as many as three thousand eggs in one day.

What's that? Did someone say "Some chicken!"?

During all this time the Queen will be in the very especial care of her "ladies-in-waiting". They will gently stroke her body to remove any trace of dust or dirt and they will be instantly ready with food at any moment when she has time to pause for "a snack".

The vast majority of the eggs which she lays will presently produce more worker bees, but Mother Nature has other plans and purposes in mind for her Beepolk. She must provide for when the Queen grows old and can no longer serve. Also, in Nature's great fields, a vast multitude of bees are needed for the work of pollination. (This is something you will be learning about in your Botany lessons.) Again, winter storms blow down the hollow trees in which the wild bees nest; forest fires destroy others. All this means that Nature must provide, every year, for the replacement, not only of multitudes of bees, but also of a great many colonies. At another time you may like to read the remarkable story of how this is done. Sufficient for the present is the fact that "the propagation of the species" — to use the language of science — requires the presence of male bees and these are the drones. Poor slandered, maligned drones! I will take up the cudgels in their defence one day.

As the Queen moves over the frames of comb in quest of empty cells she will presently come upon an area where all the cells are a little larger than is usual. These have been specially constructed for the rearing of drones which are a little larger than workers.

Just here we come upon one of Nature's most ingenious devices. She has given the Queen Bee a very wonderful understanding and faculty. Always and without fail — if she is healthy — when Her Majesty comes to a worker cell she deposits therein an egg to produce a worker bee. Again, always and without fail, when she comes to a slightly larger cell she deposits in this a drone egg. The former is a fertilized egg, the latter is unfertilized.

This strange ability of the Queen was first discovered by a man named Johann Dzierzon, and it is known to bee-keepers by the formidable, scientific name of "parthenogenesis" meaning — "birth by a virgin".

To us this is all very wonderful and points to the work of a wise Creator. I often picture the Queen Bee in the total darkness of the hive moving over the frames and unerringly carrying on her work. Who tells her that she must place a fertilized egg here and there lay one to produce a drone?

"Oh, that's just instinct!" says Mr. Very Clever. But what a poor, thin, vague word is instinct to explain the remarkable, purposive activities of Nature.

We know so little about Mother Nature and her ways — at least we still have very much to learn. God made a wonderful creature when He made Her Majesty the Queen Bee. When I think of her and of the life of the colony she serves I find myself saying with King David of old, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches."

And if God is so careful for the well-being of such little creatures as the Beepolk will He not surely be careful for us?

—*The Evangelical Christian*

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 13 September 29, 1957

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

TEMPERANCE LESSON

Lesson Text: Daniel 1:6-21.

Golden Text: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts of the flesh."
—Romans 13:14.

I. The Purpose of Daniel: verses 6-16.

Daniel was among the Jews who had been carried captive into Babylon by Nebuchadnezzar in 605 B.C. (2 Kings 24:1, 2; 2 Chron. 33:6; Dan. 1:1, 2). Because of his great ability, faithfulness and attainments he was promoted to a position of authority in Babylon (Dan. 2:48; 6:2), and honoured also by the succeeding kings, Darius and Cyrus (Dan. 6:28). Daniel lived to the year 534 B.C. (Dan. 1:21; 10:1).

King Nebuchadnezzar evidently realized the worth of the Hebrew young men whom he had transported from Judaea to Babylon. Some of them would become valuable officers to assist him in the administration of Babylon, if they could receive adequate training. Accordingly, Ashpenaz, the chief of the Babylonian princes, was directed to choose those who were the most promising. The standard of judgment seems to have been appearance and deportment, as well as intelligence.

Ashpenaz was authorized to provide liberally the best of food and drink to the contestants during the three-year test period. As the young men had received Chaldean names, so were they offered all the luxuries enjoyed by the native Chaldeans or Babylonians. The world with its pleasures would still allure the young people from the path of rectitude. Temptations to indulge the flesh confront them on every hand. It is difficult for them to stand, and to stand alone, but the Lord is able to keep them from falling (1 Cor. 10:13; Jude 24, 25).

Daniel, who was perhaps about twenty years of age at this time, had grown up in the times of revival under King Josiah of Judah (2 Kings 22, 23). It is probable that this strong religious environment had a great influence upon him, and also the training of his godly parents (1 Sam. 2:18; Prov. 8:17; 22:6, 2 Tim. 1:5; 3:14, 15).

At any rate, Daniel resolved to continue living on the wholesome food and drink to which he was accustomed, and to abstain from the rich food and strong wine offered by the Chaldeans (Heb. 11:24-27). Point out the evils of strong drink with its damaging effect upon the body, the mind and the soul. Daniel purposed in his heart to separate himself completely from all that would cause defilement; he would not touch the unclean things (Ezra 6:21; 10:11; Psa. 1:1-3; 2 Cor. 6:14-18; 7:1). We must remember that the heathen nations not only ate the flesh of beasts that were unclean and hence forbidden to the Jews, but they also offered clean beasts as sacrifices to their pagan gods and poured out portions of the wine as libations on their altars. Their food and their wine were hence unclean in the eyes of the Lord, since they had been offered to idols in worship.

Daniel was courageous in making his decision (Ruth 1:17, 18), for disobedience to the command of an Eastern monarch or refusal to conform to his provision might issue in a sentence of death (verse 10). We must be willing to do that which is right, regardless of consequences (Acts 4:19; 5:29).

Those who obey the commandments of the Lord will become recipients of His favour (Acts 4:46; 13:22) and will know what it means to have Him intervene on their behalf. The path of separation, not conformity, is the way of blessing (Rom. 12:1, 2; Eph. 5:11). By divine providence (Gen. 39:21; Neh. 1:11), the prince of the eunuchs was willing to discuss with Daniel his purpose to abstain from the food and wine prescribed by the king, and the nobleman readily assented to the ten-day period of testing.

No doubt Daniel's own conduct had much to do with the high regard in which he was held at the foreign court. He had behaved himself wisely in all his ways (1 Sam. 18:5).

At the end of ten days the four young men proved by their appearance the advantages of temperate living (Rom. 14:14; 1 Cor. 6:12; 9:25-27; Col. 3:5). By their example they gave testimony to others also (1 Cor. 11:1; 1 Thess. 2:10; 1 Tim. 4:12). Even the world respects the man who lives up to his convictions.

II. The Promotion of Daniel: verses 17-21.

The salvation which God gives is for the whole man. These godly obedient youths increased in health, knowledge and skill (1 Sam. 2:26; Luke 2:52; Acts 7:22), for the Lord was with them, and it was He who enabled them to prosper in body, mind and spirit. As a result of their marked superiority over the other young men, Daniel and his three companions were promoted to stand before the king. It pays to serve the Lord.

The four youths soon gained a wide reputation for wisdom, Daniel being especially gifted in the interpretation of visions and dreams (Ezek. 14:14, 20; 28:3). The Lord was preparing the young prophet for the mission which he would fulfil in later days.

Daily Bible Readings

Sept. 23—Wine is a Mocker	Prov. 20:1-9
Sept. 24—Look Not upon It	Prov. 23:29-35
Sept. 25—Touch It Not	Jer. 35
Sept. 26—Indulge Not the Flesh	Rom. 13
Sept. 27—Live in the Spirit	Gal. 5:16-26
Sept. 28—The Body is the Lord's	1 Cor. 6
Sept. 29—Woe to Those Who Drink	Isa. 5:11-24

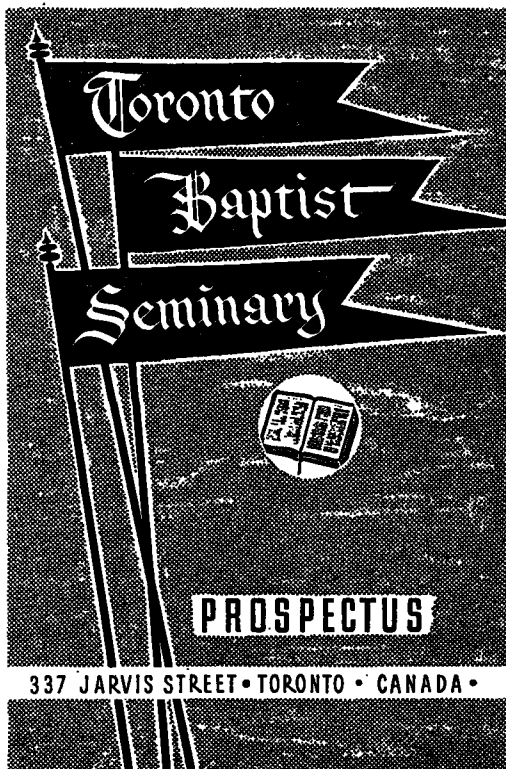
Suggested Hymns

Standing by a purpose firm.
Yield not to temptation.
Only an armour-bearer.
Firmly stand for God.
Courage, brother, do not stumble.
Stand up, stand up, for Jesus.

"LIKE THE CHAFF"

The ungodly "are like the chaff which the wind driveth away". Where — where — where? Where are they driven? The man is in health, the sun shines, the sky is calm, the world is still about him. Suddenly there is seen a little cloud the size of a man's hand. A little signal overtakes him. The hurricane begins to rise, but first it is only a faint breath. The wicked man feels the cold air blowing on him, but he screens it with the physician, and he thinks that surely he shall live. The storm is on. God hath decreed it, and man cannot stay it. The breath becomes a wind, the wind a storm, the storm a howling hurricane. His soul is swept away. To go to Heaven on angels' wings is a glorious thing; but to be swept out of this world with the wicked is an awful thing — to be carried, not on wings of cherubs, but on the eagle wings of the wind; to be borne, not by yon songsters up to their feathered seats, but to be carried away in the midst of a howling tempest by grim fiends.

—SPURGEON



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