

The Gospel Witness and Protestant Advocate

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Mr. James Armstrong Commences Evangelistic Mission in Jarvis Street Church on Sunday

ON SUNDAY, November 3rd, Jarvis Street Church will once again welcome Mr. James Armstrong, formerly an officer of the Police Department in Northern Ireland, who will conduct evangelistic services for two weeks, November 3rd to 17th, preaching morning and evening on the three Sundays, and each week-day, except Monday, at 8 o'clock.

Mr. Armstrong comes to us with high recommendations. While still a Police Officer in Ireland, he was greatly used of the Lord as a member of the International Police Association. Feeling that the hand of the Lord was upon him for service, our brother resigned from the Police Force and is now devoting his whole time to the ministry of evangelism. As a valued member of Armagh Baptist Church in North Ireland, he is highly regarded by the pastor and people of his own church and district and by his fellow-ministers throughout the British Isles. Mr. Armstrong has conducted many evangelistic missions in the Old Land, in Canada and United States. Mr. Norman Porter, member of the North Ireland House of Commons, a leader of the Protestant Evangelical forces in Ireland and a brother beloved in the Lord, who has himself spoken with great acceptance in Jarvis Street Church, speaks thus concerning Evangelist Armstrong:

“Mr. James Armstrong is known personally to me. He has been used of the Lord in leading many souls to the Lord Jesus Christ, including a friend of mine who was a strong Roman Catholic.

“It is both an honour and a pleasure for me to recommend Mr. Armstrong as a very sincere and genuine servant of the Lord. He is highly respected in Evangelical circles in Northern Ireland, where he continues to hold many successful Evangelistic campaigns.”

Mr. Armstrong is no stranger to Toronto and is well-beloved among the members and friends of Jarvis Street



Church. One year ago he spent a brief week, ministering the Word of God in our midst. Many were blessed as the Gospel was proclaimed in all its fulness and power. The saints were edified, backsliders were restored, and many souls were saved.

Mr. George Bowman of Toronto wrote an account of this mission which was published in *The Protestant*, the official organ of the Evangelical Protestant Society of Ireland. Mr. Bowman said in part:

“James Armstrong the ex-policeman from Northern Ireland, has completed his campaign for Christ in Jarvis Street Baptist Church here, but the spirit of decision he brought with him remains. As a sweet echo of his invitations to Christ, four more stepped out and made their decisions for Christ this morning (Dec. 2, 1956).

“During the all-too-short week that he spent in this church the audiences were convinced that Mr. Armstrong was greatly blessed with the assurance of faith. He won the hearts of everyone with his crystal-like sincerity, his warm love for the Word of God, his passion for the souls of men, and his deep devotion to the person of the Lord Jesus Christ.

“His preaching was clear, his messages plain, and as one member put it, ‘He spoke straight from the shoulder, and gave us no double talk.’

“His speech was adorned beautifully with fresh phrases by which he emphasized old-fashioned truths.”

The evangelist, according to Scripture, is one of the gifts of God to His church, and a true evangelist will thus come as a God-sent servant of the Lord to assist the local church in its important ministry to the unsaved. His service will benefit the whole church as he co-operates with the local members and friends, and as they co-operate with him. All are engaged together in an intensive quest for the souls of men. The personal witness of each Christian will strengthen the public testimony to the saving power of the Gospel.

Thus, when the evangelist leaves, after ministering in a church which maintains the New Testament standards in doctrine and practice, the whole church is the stronger, the evangelistic effort continues, and the blessing of the Lord abides.

The ministry of Jarvis Street Church is essentially evangelistic, as well as evangelical. Glorifying the name of the Lord by proclaiming the Gospel of saving grace is its constant aim and practice. Therefore, as a body of redeemed believers, the church does not depart from its usual custom in engaging in this special effort. But the longing for souls, engendered by the Holy Spirit, is intensified, and there is also a keen sense of responsibility to God in view of the eternal consequences which are involved in the faithful presentation of the Gospel appeal night after night. Much prayer is ascending to our heavenly Father, that He may cause His own Word to run and be glorified, that the Holy Spirit will brood over the hearts of saints and sinners, and that much spiritual blessing will result.

Mr. Armstrong has just concluded a successful mission of three weeks in Calvary Baptist Church, Ottawa, and the Pastor, Rev. D. G. Olley, reports as follows:

"Notwithstanding the fact that our Mission with Mr. Armstrong in Calvary Church in Ottawa has been greatly depleted in numbers owing to the "Influenza Epidemic" which has been raging in the City, we have had a very encouraging time; Christians having been refreshed and blessed, and souls saved.

"Our prayer prior to the Meetings was that this Mission might be the greatest Mission ever held in the Church. Well, I believe it has been the greatest since my coming to the City some eight years ago, as far as visible results are concerned. People who were the subjects of many prayers responded to the invitation and professed faith in Christ. Some twelve or thirteen have decided for Christ since the meetings commenced.

"Mr. Armstrong is both sane and scriptural in his methods, and does not believe in bringing undue pressure to bear upon the people, but depends upon the Holy Spirit to do His own work.

"The messages, which are always fresh and gripping, are expositional, and are often interspersed with very telling illustrations, culled from his own experience in the Army, Police and Sports Life.

"We have known Mr. Armstrong for a number of years in Ireland, and have followed with interest his labours for the Lord, which were signally blessed in that land in bringing many to the Saviour, and we do not wonder that he has been kept busy since coming to Canada."

It is important that the meetings be made known to as many people as possible. The time is very short, and we would invite all our friends to join us in earnest, believing prayer, and we ask you to make your prayers effective by personal invitations. Handy cards of invitation have been printed, having a picture of Mr. Armstrong on one side and on the other, full information concerning the meetings, the broadcasts and a text of Scripture. These cards may be procured at the Church Office.

All the friends within reach of Toronto are urged to attend the services, if at all possible. Organize bus loads or car loads and bring the people in to hear the Gospel. On the three Sunday evenings, November 3, 10 and 17, the service will be broadcast from 7.30 - 8.30 over station CHWO, Oakville (1250). Those who are free to listen to the broadcasts might invite neighbours and friends to share the service with them. There should be many groups, small or large, gathered in many centres to hear the Word of the Lord. Let us all seek first the Kingdom of God and His righteousness, and then we shall find that all blessing will attend our efforts.

—O.L.C.

The Gospel Witness and Protestant Advocate

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CHAIRMAN, BOARD OF DIRECTORS:

Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

ASSOCIATE EDITORS:

Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)

S.S. Lesson and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:16

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

Blessing at Milliken

The Pastor and members of Milliken Baptist Church would like to express their sincere thanks to Dr. Slade, Rev. W. P. Bauman, Rev. S. Tulloch and Rev. G. Adams, who so willingly and graciously came and preached the Word of God to us during our evangelistic campaign. The messages were simple and most appropriate, and we are happy to be able to report that a large number of unsaved people who rarely, if ever, come under the sound of the Gospel were in attendance, some several times. It is too soon, I'm sure, to estimate what the seed sown may bring forth, but we know He has promised that His Word will not return unto Him void but will accomplish that whereunto He hath sent it. How we love those promises!

There was also great blessing brought to our own souls as we visited for these meetings. Many opportunities were afforded us to make known the way of Salvation in homes, to people who have forgotten that there is a Sunday marked on their calendar.

Our Sunday School attendance benefitted greatly from the concentrated visitation for our special meetings. I venture to say we have an increase of about 30 children, which gives us wider opportunity to reach more parents.

Two people professed faith in Christ, a young girl 13, and a man about the age of 30. We can only pray that the soil is good and will yield glory to God.

We want to assure Dr. Slade and the friends at Jarvis Street Baptist Church that our prayers are with you as you prepare for, and anticipate your campaign with Mr. Armstrong.

PASTOR A. ACHESON

October being Bible School Month this week's sermon by Dr. Shields and Younger Readers will be of special interest.

The Sermons of Dr. T. T. Shields

The Task and the Reward of the Teacher

(Stenographically Reported)

"And he brought up Hadassah."—Esther 2:7.

Prayer Before the Sermon

O Lord we come again to the study of Thy Word. We thank Thee for the riches which Thou hast treasured up in this great storehouse for our instruction; and we acknowledge our need of the divine teacher. The natural man receiveth not the things of the Spirit of God. We pray that Thou wilt give us all this morning the spirit of a little child, that we may come to Thy feet, and be taught of Thee. We desire, O Lord, that every one in this place this morning may receive from Thee not only instruction in truth, but inspiration and power that will enable us to do the things we know.

Command Thy blessing to rest upon this congregation in all its varied interests. We bring to Thee every home represented, every family connected with this congregation this morning. May the blessing of Abraham's God be upon us all. Now make us conscious of Thy presence, and lead us into the truth for Thy name's sake, Amen.

"AND he brought up Hadassah, that is, Esther." This book stands alone among the books of the Bible in this respect, that from the first word to the last the name of God is not once mentioned. And yet, to the reader of spiritual discernment, the hand of God will be recognized in the events recorded on every page. It is a story about the Jews: the people that were left of the captivity; a company who had been carried away, Jewish emigrants if you like, only they had not come to their present abode voluntarily. It has to do, mainly, with the record of a man called Mordecai; and the verse I have read to you records that he brought up a little girl called Hadassah, who was his cousin. Her father and mother were dead. Apparently he was much older than she — a man perhaps in middle life while she was still a little girl. And he took her as his own daughter, and cared for her, and brought her up.

We recognize in this place that we have no greater work than that of training children in the fear of the Lord. And I want to try to tell you in a very simple way this morning what that man or woman does who brings up Hadassah, who gives himself or herself to the teaching of a little child, a boy or a girl.

I.

NOW HOW DID MORDECAI BRING UP HADASSAH? I know there are some boys and girls who have not been brought up, but they have arrived somewhere — like Topsy in Uncle Tom's cabin, they have just "grewed"! But how ought children to be brought up? What is our task as workers who seek to minister to children, and to young people? It is obvious from the record that Mordecai had not neglected the *spiritual culture* of this young life. He had certainly taught Esther to pray. Some of us can remember with gratitude when we were taught to pray; and we can recall those evening hours with gladness when someone, who cared for our present and future interests, taught us that we should never close our eyes until we had prayed to God. Who can estimate the deprivation of children who are born into a godless home, where father and mother never pray? How many there are in this city who live in

such homes as that? I remember in a certain city some distance from here crossing the campus of a college in company with a friend, and coming upon a little boy of about ten or eleven years of age. It was not in Canada, but in the United States. We stopped him and engaged him in conversation, and then said to him, "Laddie, do you love the Lord Jesus?" "Why," he said, "I don't know. Who is He?" And as we talked with him we discovered that that boy had never heard of the Lord Jesus. And within a mile or so of this building I am sure there are thousands of little children who have never heard of Jesus, except as they have heard His name uttered in blasphemy. There are many homes where children are not taught to pray. And if any should engage our thought and affection, if any sort of children anywhere should command our interest, it ought to be those like Hadassah who have no father or mother, or who, if they have, have but godless parents who never teach them to pray. I have heard of a church whose congregation was so select that they had not within its membership a single undesirable — whatever that may be. I am positive, dear friends, that if we are to have the presence and power of the Holy Spirit in this place, we must continue to do as we have done in some little measure, and really intensify our efforts to care for children for whom nobody cares, and endeavour to seek out the Hadassahs who have no father or mother to teach them to love the Lord Jesus.

I wonder if there are parents here this morning who are unsaved? How is it possible for you to bring up your children if you do not know the Lord for yourselves? for the culture of the spiritual lies at the basis of all true development of character. And until people are taught to pray they are not taught even to live; for only as we hold commerce with God are we really worthy of a place in His universe. I do not think I need specially to emphasize that to you teachers, and there are many here this morning; I want to speak specially for your encouragement and inspiration, if I can. But I say surely we have been already instructed in this, that the end of all our teaching is to lead boys and girls and young men and women into such relationship to God through Christ that, like Esther, they may know how to pray. That is the sign of the new life, when we really pray. When Ananias was so full of fear when he was commanded to go to him of whom he had heard that he was "breathing out threatenings and slaughter against the disciples of the Lord," when Ananias was commissioned to go to him, his fears were allayed by this information: "Behold, he prayeth." You remember the old story, I think it was Dr. Hastings who tells it, of a couple of men benighted and seeking shelter in a huntsman's lodge somewhere in some mountain pass or in the forest. They let them in, and the travellers were not quite sure whether they were safe, but it was the best place they could find. So before retiring they put their pistols within reach, in case they should be attacked. But looking through a crevice into the

next room they saw the huntsman with his wife before they went to bed open this Book, and read and pray. They did not hear what they said, but they knew they were praying. And one said to the other, "We are quite safe; we shall not need our pistols to-night."

Oh, that is what we need to do — to teach people to pray. And we shall make the largest possible contribution to the world's weal if thus we bring up some Hadassah by laying in the minds of the children clearly this foundation: "The fear of the Lord is the beginning of wisdom." Let that be our understanding.

I received a communication this last week from some friends who have become concerned about the prayerlessness of many Toronto Churches, and seeking to interest people in the ministry of prayer, and enclosing a card for us to sign, promising to spend at least fifteen minutes in prayer. Why it is almost like asking people to promise to spend at least fifteen minutes in breathing! How can we live without it! Let us recognize this, that the fundamental thing in bringing up anybody, is that they must be taught to come into right relationship to God through the blood of our Lord Jesus Christ, and the regenerating power of the Holy Spirit. Thus may they be taught to pray.

Then I think there is evidence that Esther had been *trained mentally*. She was not wholly without education. Those who know the way to God are always the friends of true education. I knew a man once past forty years of age who was introduced to me by a friend in a little country place many years ago. My friend said, "I want to take you down and introduce you to the greatest curiosity in the whole countryside." I said "Who is he? What is he?" He said, "He is the village blacksmith." Indeed, there was not a village there, just four corners, and one of them was occupied by the blacksmith's shop — I expect it is a garage now, I do not know. But there was a blacksmith's shop there. And I said, "What is there remarkable about the blacksmith?" He said, "He was converted over three years ago; and at the time of his conversion he was wholly illiterate: he did not even know the alphabet. But as soon as he was saved he got his little girl to teach him the alphabet, and to teach him how to read. And to this day he has never read anything but his Bible. But he has been through the Bible — I forget how many times. I remember distinctly he said that he had gone carefully through the New Testament forty times. But you go down and talk to him, and you will find him one of the most intelligent men you have ever met, although he has read nothing but his Bible." I went down, and talked to the blacksmith, and I found that having read the Bible he had enlarged his intellect; that he was able to deal with any problem submitted to him: he was in the truest sense, an educated man — he had not a large accumulation of knowledge, but he had something that is of vastly greater importance than that. The man had been taught to do his own thinking; for you cannot entertain God's thoughts without becoming yourself a thinker; and the entrance of God's Word always giveth light. You cannot teach boys and girls to love the Lord Jesus, and instil into their minds that which is the beginning of all wisdom, without leading them to thirst for a larger knowledge of the world, which has a new significance since they have learned that God made it.

We are going to have some time this month a special evening — Friday evening — when about eight of our scholars will recite Scripture: they have been storing their minds with the Word of God. It is well enough to commit Tennyson and Wordsworth, and all the rest of them to

memory; but the thing that will permanently enrich our minds is the Word of God. I am glad to hear men in our prayer meetings sometimes recite a whole Psalm, or a part of a chapter, or a paragraph or so of Scripture, instead of confining themselves to a text like this: "Jesus wept". It is not very difficult to commit that to memory, is it? But I am glad that we have a great company of people who are going to appreciate the value of having a library within their own minds. Esther was brought up in the fear of the Lord; and I say there is evidence that along with that there was a real culture of the mind.

You teachers ought to encourage your boys and girls in that respect. We may have here hundreds of missionaries who will carry the gospel to the regions beyond. What a great blessing it will be if while they are young in years, with all of life before them they come to know Christ, that in their school days they may learn with a view of fitting themselves for larger service for God.

You know there is a popular idea that boys and girls and young people go to school in order to learn how to make a living. That is a false conception of education. The end of that is not how to make a living, but how to make a life. And as we push back the boundaries of life, and enlarge life's correspondences, a person may be rich, though living in a comparatively circumscribed area.

I remember being at the China Inland Prayer Meeting one night, and I heard somebody pray. It was not a Cook's Tour prayer. You know the kind I mean, circumnavigating the globe, touching at certain ports; but certainly if it had been recorded it would have been a good geographical lecture. And I said to Brother Brownlee afterwards, "Who in the world is that woman who prayed? I suppose she is a returned missionary?" He said, "No; she has never been to China." "But," I said, "she seemed to know all about China." She prayed for station after station, and all the people who lived there. She seemed to know all about their families, and all their difficulties. Who was she? Brother Brownlee told me she was a woman who believed she was specially called to pray, and she had familiarized herself with China's needs; she was better instructed than some people who have been to China.

My point is this, dear friends, that when you come to know the Lord, there is not any department of human knowledge that may not all be put under tribute in order that we may serve Him more efficiently. Geography, history, and astronomy, and, indeed, all the sciences may be used in the service of God, if only first of all the fear of God is implanted in youthful minds.

You teachers may have in your classes some boy or girl who comes from a home where there is not only no religion, but no education. Father and mother may have no appreciation of the value of mental culture. Their whole conception of the future is that the boy or girl shall get through school and master the three R's, and get out and earn something as quickly as possible. Oh, can you not supplement the ministry of the home by showing those young people that inasmuch as they know God, it becomes now an obligation to learn all they possibly can, to cultivate their minds to the utmost, so that they may be thoroughly disciplined, and used of the Spirit of God in the propagation of the gospel?

And then I think Mordecai trained this young girl to give *attention to the physical* too, for it is recorded of her that she was very beautiful. Well, thank God if you have perfect bodies, you young people. My father taught me often as we walked together many things which I have never

forgotten. And one was that if ever I met a blind man, or a lame man, or a man who was in any way deformed, I should not only pity him, but that I should lift my heart in prayer and thankfulness to God that I had escaped that deformity. Let it humble you and let it teach you that all your physical powers belong to God.

There is a ministry to the physical natures, which perhaps we ought to exercise in bringing up children, who need some other help than they have at home. Do not misunderstand me: there is no substitute for a Christian home. Blessed be God for Christian parents! I am speaking particularly this morning of those who have no Christian parents as Hadassah had none; and somebody had to take their place. I think when one is really converted all that he is, and has, belongs to the Lord — not only our minds but our bodies.

If our souls are cleansed by the blood of Christ we shall want to have clean hands, literally. I was talking to some friends last night, and we said each to the other that the religion that did not teach us to keep ourselves clean, and to keep the house clean, was not much good. And it is not. A slovenly housewife who professes to be a Christian is a poor witness to the neighbourhood. And boys and girls may be poor, but there is no reason why they should not want to be clean. Esther grew up to be a beautiful girl. I hope you will, I do not say you are not now, you know! A friend told me that he once heard Sam Jones preach, and in the course of his sermon he spoke of the hazards experienced by those who were physically attractive and beautiful. Beautiful women, beautiful girls, needed special grace! And when his audience were very very solemn he said, "Now do not be alarmed; you are all perfectly safe."

Well let us see to it that we teach our boys and girls to put all their powers at the feet of Jesus. Nothing grieved me so much as when one of our scholars a few years ago, a beautiful girl, entered one of those abominable beauty contests, and became Miss Toronto. Oh, girls, do not make yourselves so cheap as that! And you young men, if God has given you manhood, physical power, let the Lord have it all.

II.

"He brought up Hadassah" spiritually, mentally, physically. WHAT DID HE ACCOMPLISH BY DOING SO? What did he produce in her? A noble character to begin with. She was a beautiful woman in more ways than one. You are not to be blamed if you are not particularly good looking; and if you were I would not tell you so: it would not be safe. But you know some of the most beautiful people I have ever known have been singularly unattractive. I remember, when I was in London, a certain young lady who, from some points of view, seemed to be physically perfect. A beautiful face — but there was no fire on the hearth! A beautiful house — but there was no light in the windows! There was no character. And on the other hand, you have known some whose exterior at least was not particularly attractive, their personal presence was not prepossessing, and yet if the soul within is made beautiful they may be beautiful indeed.

We cannot make ourselves over physically; but by God's grace, we can be made over morally and spiritually. And we can be given just such noble and symmetrically developed characters as that of Esther. Character is that which is cut; it is not something that is merely external, that is put on. It is not a varnish: it is something that enters into the very nature of things. And as we shall see

in a minute, Esther carried her character with her into the palace.

If you had a house with a large lot, would you plant in the front garden potatoes and cabbages and onions? Somebody said to me the other day, "I have been a slave to that which is useful, and I have not had much eye for the beauty." I remember a piano manufacturer years ago telling me that the majority of their customers did not care much what was inside of the piano; they bought it for the case. And that is true of motor cars. Of course, if you want an ornament for the mantel shelf, well, buy one of those ornamental things! But if you want something that will go, look at the engine. There is no objection, of course, to having a good engine in an attractive car. And it will add greatly to our usefulness if we combine some elements of beauty with it! "Let your light so shine before men, that they may see your good works" — literally, your beautiful works. God has made this world beautiful. We sang about that this morning.

"Many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Do you think so? I do not. I do not believe that any flower ever blushed unseen; for God's eyes are everywhere, and God loves the beautiful. And I rather think the angels love flowers. I should not be surprised if the birds do. I know the bees do, anyhow. And this is a beautiful world; God has carpeted it with flowers. And we ought to be beautiful in God's beautiful world; we ought to be men and women of noble character, like Hadassah; and the only way by which that is possible is for us to know Christ.

Let me remind you teachers again that conversion is not everything. Conversion marks the new birth of the soul; but that is only the beginning of life: they must grow up into grace in all things.

What else did he do? By bringing up Hadassah he brought into play a *beneficent influence*. Hadassah — Esther — was a woman of influence. The wicked Haman could not live long in her presence. Do you know it is possible to exercise an influence upon our surroundings so that we may sweeten the very atmosphere we breathe? There are some boys, honest, straightforward, upright, true Christians, who exemplify the Spirit of Christ everywhere. The other boys feel that they must be careful what they say where that fellow is. You cannot cheat at a game in which he has part. There are girls — beautiful girls — in whose presence selfishness, vanity, envy, wither away: they do not belong to them at all. It is no compliment to you, dear friends, if people come pouring into your ears unsavory things. You and I ought to so live before God that everyone shall know that where we are people must behave themselves. It was so with Esther. She exerted a wholesome influence in the palace.

And then Mordecai, by bringing up Esther released a *mighty power for good*. I do not suppose he knew what he was doing. I suppose he looked after this little cousin of his out of the love of his heart, without any thought of accomplishing a great service. You know the story of Esther, how Haman "the Jews' enemy" conspired to destroy them, and by misrepresenting the facts to the king secured the passage of a law bearing the royal signature, authorizing the extermination of all the Jews. And when Mordecai knew all that was done, he put on sackcloth and ashes, and came unto the king's gate. He said, "Where shall I go? Is there anyone in this heathen land can help me and my people in this day of danger and of death? Where shall I

go?" And do you know where he went? He went to the king's gate, because he knew that the beautiful girl that he had cared for as his own daughter for all the years had become the queen. And he said, "If I can only get to her, and she can get to the king perhaps something may be accomplished." And you remember how Esther sent the king's chamberlain to take away the sackcloth of Mordecai, and to cheer him. But he refused to receive it. And he told the king's chamberlain of all that was done. And the chamberlain went back and carried the news to Esther now within the gate. And she said, "But I cannot go to the king without invitation, for there is one law of his to put such to death." Then you remember the word from which I spoke to you a few weeks ago, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" He said, "Oh, Esther, will you not stop to ask yourself if that was not why I brought you up? Remember the days when I tried to train you in the fear of the Lord? It may be that through all the years I have been just preparing for this day; and you have come to the kingdom for such a time as this." And she said, "Fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

I tell you, my dear friends, if you can so bring up a young girl that she knows how to go into the king and to pray, you have not lived in vain. If you have never done anything else than to teach some Esther to pray that God's arm may be moved to remove the curse that has fallen upon this sinful world, you will have lived your life well and nobly.

III.

WHAT WAS MORDECAI'S REWARD? What is your salary? The late Bramwell Booth once said — and I have often quoted his saying it — "All my officers are high salaried men — payment deferred." Now Mordecai was a high salaried man; but he did not get his pay every week, or every month; his payment was deferred. And first of all he got his reward in *Esther herself*. What a joy she must have been to him! When he saw her pass through the gates into the palace how he must have praised God for the privilege he had had of getting into her life and implanting sound principles in that young heart, leading her to trust in Israel's God.

You train those young boys to fear God, and the girls to follow Him; and some day you may see one of those boys taking some position of prominence, and carrying his religion with him into the high places of the earth. And you say, "Well I have had a little part in that." I read recently of a man of great wealth who in the little village where he was brought up, built a school house, and re-formed the town. I do not mean morally, but I mean he had recast it — he had given money to improve the place which had given him birth. But he insisted that the school should be called not after himself, but after the school teacher who had taught him as a boy — now a woman perhaps toward evening time. She said, "I did not know what I was doing. He was not any better than the other boys, nor any worse: he was just one of the boys, and I do not see why he should call the school by my name." But he did; for he knew what

he had later become she had helped to produce in him.

And so, my dear friends, we may be glad to have the opportunity of preaching and teaching the Word of God. I told you, I believe, of driving up Sherbourne St. late one night, after the cars had stopped, or at least when they were few and far between. And I saw a gentleman walking on the sidewalk, and I stopped and asked him if he would take a ride. He got in, and he recognized me. He said, "I have just come from a most interesting meeting. I am a Bible class teacher, and we have been having a re-union. I have been teaching that class for forty years, and a succession of pupils have passed through that class. Some of them have gone way, and almost passed out of my memory. But as many as possible came back for a re-union, and" he said, "I found there missionaries, and ministers, and men who were playing their part in the affairs of men. And one after another got up to-night, and told me that my humble service had had something to do with making them what they were." That man was so happy that I do not think you could have compensated him by any amount of money for the surrender of that great ministry which he had exercised for so many years. The Apostle Paul said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." "Why," said Paul, "I get my reward in the people who are saved under my ministry." And you will have your reward in bringing up Hadassah, when by and by you see young men and young women taking their place in the church of Christ, and doing His work in the world.

And you remember the story of how by bringing up Hadassah Mordecai brought up a young girl whom God used to save a whole nation. And by Esther's prayer all the Jews in the kingdom within the dominion of Ahasuerus were saved from death. Little do you know what you are doing. It may be that in the regions beyond some of those boys and girls may be mightily used of God. It may be that hundreds and thousands may be saved through their testimony; and you never will be mentioned. In the great meeting when some great missionary is recognized — that occasionally happens here, not always, but occasionally — when someone has wrought valiantly for the Lord, you will hear about it, and perhaps nobody will think to send you an invitation to the meeting. But you will be able quietly to rejoice before the Lord, and say, "I know the Lord used me in some measure to bring this great thing about."

And then, dear friends, there was more than that. *Mordecai one day was greatly honoured*, for you remember the story of how that one night the king could not sleep, and he bade them bring the chronicles, the book of the chronicles to read — I suppose he thought that would put him to sleep if nothing else would. And he found there a record of what a man called Mordecai had done; and how he had saved the king's life. And then he asked who was in the court. And they said, "Haman is in the court." Haman had come to petition the king for his warrant to hang Mordecai on the gallows which Haman had built fifty cubits high. And he was "all there" to present his plea. The king said, "Bring him in." When Haman came, the king said, "What shall be done unto the man whom the king delighteth to honour?" Oh, what a wonderful Book this Bible is! I know Haman did live in Esther's time, but he lives to-day. I have seen the gentleman himself. And he said to himself, of course, "To whom would the king delight to do honour more than to myself? He must want to arrange a programme for me; so I will arrange one for

myself after my own heart." And he said, "For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." And it was carried out, and Mordecai came into the position next to the king, seeking the health of his people like Joseph of ancient time. But you say, "That does not always happen." No; it does not; but I told you payment was deferred. But there is a day when God — not because He cannot sleep, because "He that keepeth Israel shall neither slumber nor sleep" — will open the book, and He will find there the name of some Sunday School teacher "Whom the king delighteth to honour", and we shall have our reward if we have been faithful, by and by, every one of us, if we bring up Hadassah. There will be a happy welcome, and a glorious reward when God shall take account of the people.

You have heard the story of General O. O. Howard, have you not? the one-armed veteran of the Civil War. At the close of the war there was going to be a great review in Washington, and the day before the grand review General Sherman sent for General Howard, and he said, "General Howard you remember So-and-So?" — naming a certain officer. "Yes, sir, I do; I succeeded him in his command." "Well," said the Commander in Chief, "his political friends insist that at the Grand Review to-morrow he shall ride at the head of your command." General Howard was silent for a minute or two, then he said, "But sir, I do not think that is fair. I led my troops on many a bloody field to victory, and now that the battle is over; I certainly think I ought to have the privilege of leading them in this Review in the Capital of the nation." "I think so too," said General Sherman. "I quite agree with you, General Howard. It is not fair; but it is politics you know, and there are a good many things that are unfair in political life." "Well," said General Howard, "I do not think, sir, that I ought, as an officer, to submit tamely to that sort of thing." The Commander looked at him, and he said, "But General Howard, I thought you were a Christian." The veteran's eyes filled for a moment, then he said, "I am, sir; put it on that ground, and I have nothing to say. By all means let him ride at the head of my command." "Thank you," said the Commander, "that relieves me of an embarrassing situation, General Howard." And the General saluted, and was just reaching the door of the office of the Commander in Chief when General Sherman called him back, and said, "Just a moment, General Howard; you will report at headquarters to-morrow morning at nine o'clock, and you will ride with me at the head of the whole army."

Oh, yes; you can afford to surrender the little honour that men would give you, and live for the day when the king shall delight to honour you. Be a "corn of wheat" to fall into the ground and die, that you may abide not alone; and in His good time we shall see that those who sow in tears will come again with rejoicing bringing their sheaves with them.

Let us pray:

O Lord, we beseech Thee to wean us away from the world and the things of the world, and still more completely give us of Thy grace that we may be separated unto the gospel of Christ. Teach us to set our affections on things above, and not on things of the earth. Help us to say, It is a small thing with me that I should be judged of man's day. Teach us to judge nothing before the time, until the Lord shall come.

Bless, we pray Thee, this school, and every teacher in it, and every Christian scholar. Fill us all with the Holy Spirit. Give us a greater passion for Christ, and then we shall have a passion for the souls of men. So help us that we may take hold of our task with renewed determination, and with replenished energy, that we may carry forward this work of the bringing up of Hadassah in order that, in Thy day, we may not appear before Thee as having nothing to plead. Help us so to build that when the fire shall try every man's work of what sort it is, ours may be found to have been of gold, and silver and precious stones. We ask it for Thy name's sake, Amen.

September 14, 1930.

Seminary Evening

On Thursday, October 24th, the Seminary had a night of its own. Instead of the regular Bible lecture in Jarvis Street Church, the meeting was placed at the disposal of the students. With the head boy, Mr. Tyson, presiding, each student was called upon for a testimony. It became accentuated that our God is a God Who moves over the face of the whole earth, as one brother spoke of his conversion in Ireland, another of his restoration from backsliding in Jamaica, another of a call to French work received in England, another of summer labour in the British West Indies, and others told of the goings of the Lord on their souls in United States and Canada. The earnestness of these young people in the service of the Lord was most challenging.

Another item of interest was the signing of the articles of faith by each member of the Faculty and of the Board of Trustees. These are set forth in detail in the Seminary Prospectus. This act is to ensure, so far as is humanly possible, that declension from the evangelical position never occurs in Toronto Baptist Seminary. As our President reminded us at the meeting, there is no place on the staff for a modernist or even a half of a modernist! The Seminary was called into being to protest the theological liberalism of McMaster University, and in its thirty years of history has been justified by the increasing modernistic position of that institution. So our School is a separatist one, mainly separated unto the gospel of Jesus Christ and away from all apostasy.

An open house was held in the Seminary Building both before and after the 8 o'clock meeting. All expressed appreciation of the recent redecoration that has been executed. A generous offering to defray these expenses was received at the meeting.

G. ADAMS

Invitation Cards for the evangelistic campaign with Mr. James Armstrong have been printed and are now ready for distribution.
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The Word of the Lord Abideth Forever

By Fritz Larsen

Principal of the People's High School, Hillerod, Denmark

Address Delivered at the Scandinavian Evangelical Conference, Hillerod, August 2, 1957

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this word by the gospel is preached unto you" (1 Peter 1:24, 25).

THE Word of the Lord abideth forever. This was said by one of the Lord's fishermen. But this fisherman had been enlightened by the Holy Spirit. When the learned find it difficult to discover the real meaning of the Word, they are obliged to trust the little fishermen, whom the Lord chose and to whom He entrusted His Word. We trust what they said because they spoke through the Spirit.

The Word of the Lord may be two things. They have been expressed in the original by two different words — *Logos* and *Rema*.

Logos, the word used by John, is a very well-known word, which has been much examined by theologians. It means that which is in God. "In the beginning was the Word, and the Word was with God, and the Word was God." It stands incontestable and unshakable. It is the substance of deity. The *Logos* was spoken to us in a special way; *Logos*, the Word, became flesh and blood among us. Jesus, who was, is, and shall ever be God, became man. God has spoken to us in His Son. This *Logos*, this Word, is eternal.

But the Word which goes out from God and takes form from human lips and writings is called *Rema*. It is the same as is sometimes called reason, mind, or a word of similar nature. It is that which communicates to others by means of words the thoughts or the fullness of a personality. *Rema* is the spoken word, and from one point of view the spoken word is free, not tied to one definite person, but is of the same import at all times as it was when it was spoken, and which the person who spoke could give to it. Of *Rema*, the spoken Word, the Scripture says, "The word of the Lord abideth for ever." It was spoken through the prophets, and they were shepherds, politicians, priests, learned, and unlearned. It was spoken through the apostles, ordinary men, fishermen, artisans, and learned men. It was the words which have been preserved for us in the strangest Book in the world, the Bible, the Book, the Books, the Scripture, the Scriptures.

I.

It was one of the great tasks God gave to Israel. He entrusted them with His Word. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). These verses speak of *Logos*, that God Himself was intrusted to them. But it is also the people who are the mouth of the Lord, through whom *Rema* came. When we discuss the Word of the Lord, we practically always mean *Rema*, the spoken Word, which has been given a form which our ear can hear and our eye can see.

The eternal elements of the Godhead are invisible to us. God dwells in light unapproachable; no man hath seen Him nor can see Him (1 Tim. 6:16). But God has let His very essence come to us. He spoke to the fathers through the prophets, and to us through His Son (Heb. 1:1, 2). All

that God has spoken in this way is eternal. This applies both to the Son and the Scriptures. Nor is it possible for us to divide the Scriptures from the Christ. We can never say which words speak of Christ and which do not. The Scriptures are the Word of the Lord.

We do not stand in blind adoration and make the Scriptures our idol. When anyone makes the accusation against believers, that they have made the Bible into an idol, they do not know what they say. It is no shame to regard the Bible as a special book, because it was given to us by God. It is His Word to us. It is stamped by human traits in many ways, but Christ is there, and God's Word. Just as we cannot divide Christ from the Scriptures, we cannot divide human words from the Word of God in the Scriptures.

Truth in the Scriptures stands unmovable. Truth is one. Goethe once said, "Truth cannot be expressed, it can only be lived." The Scriptures are the Word of God. That is truth. This Word abideth forever. That is truth. It can never be made a subject of research, nor need it be, for our thoughts can never reach down into the depths of the truth. Our researches can never support the truth. The truth stands alone. Jesus is the truth. The Word of the Lord is the truth. Full stop! God is absolute. He will never change in relation to others. He is who He is.

The absolute withdraws from all our knowledge today. We shall know God in eternity, but that is another thing. Everything in us is relative. Physical science has told us so and people believe it. But the Scriptures also say that everything human shall pass away, be changed, is limited by time and to time. Each thing has its time. But with God it is different. The eternal laws which are in God and which have been revealed by God in His holy plan of salvation, His holy Being, and His holy Word can only be known by faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). But we may know it by faith with *Hohlraum* (room) for revelation outside and beyond science and philosophy. If God is absolute and thereby independent of relative science, scientific theology is a contradiction in terms. Theology must take its place alongside all other forms of human research.

The truth that the Word of the Lord abideth forever is beyond every form of scientific investigation, but may be known by faith and revelation. Nevertheless, our text may be confirmed by investigation and discoveries, as far as they are in line with eternal values. But since God is absolute and an eternal God, His revelation is also absolute and eternal; He cannot make Himself relative. His years know no end. So the Son is eternal — the same, yesterday, today, and forever. We can therefore never accept any form of Kenosis, i.e., that Christ laid aside any form of deity. The

deity of Christ is always absolute. It is Christ as the Son of God and as God who bore our sins, made an atonement for us, and brought in everlasting righteousness, and brought us to God. The whole work was perfectly and entirely God's work. Every kind of Biblical criticism is to be rejected in this matter. No theological scientific research can lead to the result that God's Word in Christ and in the Scriptures does not abide forever. It will always be theology that loses the battle.

II.

Secondly, the Scriptures are the only source of our relation to God and the only guide for its maintenance. It is against the doctrine of tradition held by the Roman Catholic Church, which puts the authority of the Councils and of papal pronouncements on a par with that of the Scriptures. Everything which arises in the mind of man and which does not accord with the Scriptures in relation to salvation is untrue. The "old man" makes false theology, even if a church council may be quoted in its support. There is only one doctrine — the Word of the Lord. The foundation of every form of fellowship in Christian questions is the Word of God which abides. This is fundamental, and whenever there is a question of divine incarnation (the Word became flesh) or divine inspiration (inbreathing) through the Scriptures, it is beyond historical criticism.

We must also accept the fact that the deity of Christ and the divine nature of the Scriptures are in full accord. It is equally certain that as Jesus is true God and truly man in one Person, so the Scriptures are both human and divine in one entity. The Person of Jesus Christ is the divine revelation in the human race, and we have fellowship with God and life through Him. The Scriptures are the eternal Word of the eternal God to the human race, and we live with Him through the Scriptures. The eternal Word is the foundation of the apostles and prophets. He has spoken to us. Luther says in his *Warnungsschrift an die zu Frankfurt am Main*, "Outside the Word of God and without it, we know nothing of Christ and still less His will, for the Christ who gives us His thoughts apart from His Word comes from the Devil in hell and sends his poison from hell." The Scriptures alone, says Luther.

"The Word of the Lord abideth for ever." It has eternal life in it. The Word contains values which are invisible to us, just as energy is, but which become visible through our workings. When a Bible is worn out, its spiritual values live on. It is not the words printed in ink, but the Lord's Word which abides. Long after Abraham's death the promises made to him live on, for they are from God and they abide. Deity and the power of God go with all God's promises, all those promises which apply to our lives, too, in our special circumstances. "Ye do err," says Jesus to the Pharisees, "not knowing the scriptures, nor the power of God." The power of God connected with the Scriptures is eternal. Two elements of life meet here, the visible and the invisible. When you so look at the visible that it hides the invisible, you are caught in a lie. It is always the invisible which holds the truth, and when it is not in line with the visible, it is the visible which is untrue. There are two languages which meet, the language of men and that of the Gospel, or the language of science and revelation. It is the horizontal line in life, which in everything attaches itself to that which is beside me, and the perpendicular one which attaches itself to God, who speaks from above and into me through the eternal Word.

The Word of God carries the eternal truths of salvation to our race. It is so of the Word concerning our eternal

election in Christ before the foundation of the world (Eph. 1:4). This is one of the incomprehensible truths which can only be received by faith and by revelation. But it carries the whole relationship of salvation within it, so that we may say that the Lamb was slain from eternity. Such a thought cannot be accepted by scientific investigation. "Come, inherit the kingdom prepared for you from the foundation of the world," said the Lord Jesus. We can say that, but what does it mean? It goes beyond our understanding — a kingdom which has always been prepared, a kingdom where the book of the slain Lamb is the Book of Life. The Word of the Lord which abideth forever is the guarantee of these eternal truths, and in every detail they will be realized.

Our object is to find our place among these facts. If we do not find our place among the eternal truths, we shall not be able to be present in eternal time with God. No works of our own, no actions of a body marked by sin and death, can make a way for us into eternal values and the eternal Word. God Himself must lead us there and keep us there by faith. There is no room for the thought that the birth of the Lord Jesus into our race or of His life among us can in any least detail have been a mistake. We cannot afford to allow of any mistake in inspiration. His own Name and Person are the guarantee of the truth. We must be delivered from every form of righteousness by works and be entirely bound to the content and truth of the eternal Word.

All flesh is as grass; it passes away. Everything human passes away. Knowledge passes away. Newton's discoveries are old-fashioned today, and what he knew is out of date. It passes away. The thoughts and discoveries of Copernicus regarding the stellar system are out of date. It passes away. Darwin's theory of evolution is crumbling. It will not be able to outlive the newer doctrines of heredity and research. But the simple teaching of the Bible about Creation stands. The attacks on the Bible have changed in character. What was counted good Latin 40 years ago has now been abandoned. The five sources of the Pentateuch are no longer accepted. Human theories pass away. The Word of the Lord abideth forever. All riches pass away. All kingdoms shall change. "But thou goest over their high places."

III.

The Reformation was a return to the determination of a few believers to stand fast by the Word of the Lord when others departed from it and made their own laws. The Elector, Duke John of Saxony, called John the Firm, had the initials V.D.M.I.AE. engraved on the coin of his Electorate and embroidered on the right sleeves of the livery of all his servants, *Verbum Dei Manet In Aeternum*, the Word of the Lord abideth forever. He was sometimes heard repeating these words when he was troubled or anxious. They had the power to set him free. When everything around us changes, when we feel old age coming upon us, when we grow weak, when we are pressed by difficulties, it is good to fix our gaze on this: The Word of the Lord abideth forever. "Heaven and earth shall pass away, but my words shall not pass away," said Jesus.

The eternal Word came to us in several ways, or in several forms. It became the Gospel of the Garden of Eden. It was a Gospel to Abraham. It has stretches reaching into eternity, although it was a Word promising temporal blessings to the earth through the seed of Abraham. The promises, both concerning the land and the blessing of the earth, will be fulfilled. Four hundred years later, God revealed His holy will, His eternal will, from Sinai. The eternal holy God puts His will upon the lives and hearts of men. Every

man who meets the Law in this sense, meets God. The Law makes the Fall greater and grace necessary. It kills us. There is eternity in the Law, but Israel has not yet really seen this. Not a jot of the Law will pass away. It is not a row of letters. It is more. It is there forever, as God is. But the Word of the Lord comes specially by the Gospel. In the Gospel, eternal righteousness comes near to us, so near that God can "be just, and the justifier of him that hath faith in Jesus." It is a great joy to rest in the assurance that justification in Christ is so full, that we may sing without question, "The world is justified in Christ." This is a full and eternal Gospel.

Whether, then, it is the Word to Abraham, to Moses in the Law, or it is the Gospel to the world, it is good that it is all eternal. Those who live in prayer for their dear ones or for many others keep to the eternal Word. It regenerates. It is spirit and life. It is received in the heart and abides. Preaching is forgotten, but the Word abides. The Word of God is with us when we read, pray, converse, sing. That is why it is right to read the Word itself more than books about it. It is good when prayer rests on the Word and not only on feelings. It is best to sing hymns and songs that are based on the Word of God, and which are not only products of the soul. It is noticeable that the writings and songs that are built on the Word of God stand from generation to generation. Others are ephemeral.

IV.

The eternal nature of the Word of the Lord is shown, too, in the fact that through the Scriptures eternal thoughts and perspectives have been woven into the life of the race.

What would such words as "sin" and "original sin" mean to us if they did not stand in relation to the Scriptures and have there a source, an atonement, and forgiveness? The idea of holiness is only intelligible in relation to a holy God, who has revealed His holiness to the nations. The holiness of God is an eternal idea. It is revealed to us generation by generation. The Word of the Lord abideth.

Or let us think of the resurrection from the dead. There are gleams of it in the Old Testament. The whole Christian faith rests on the revelation of the reality of the risen Christ. Some have claimed that the resurrection was only a vision, that it was a spiritual experience and nothing more. To a theologian such as Schleiermacher it was only an apparently dead Jesus who wakened. Many say that the resurrection cannot be historically examined (Baur). But the resurrection has been historically corroborated, and in the early church the witnesses were believed. The apostles were trustworthy men. The resurrection, however, is a fact of eternity which was planted in a world of death. It is connected with a Person who lived here, died here, and lived again here. That is all that has been testified. This fact tells us something of the eternal nature of the content of the Scriptures. Further, he that believes on the risen Christ becomes alive unto God Himself, and experiences his right to belong to eternity. This gives him everlasting prospects. The resurrection binds the race to eternity.

The eternal prospect is particularly marked in the prophetic writings, "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Prophecy in itself is a miracle. It prepares the way for divine events according to a divine plan. Although there may be a form of prophecy which is purely of the natural man, it is of an entirely different kind from the eternal prophecies of the Scriptures. Foreseeing and foresaying are twin sisters of

prophecy. An almighty and an omniscient God stands behind all true prophecies. He knows no oversight, forgets no detail, and when the fulfilment reveals this, it testifies to the truth that the Word of the Lord abides forever. God is behind the veil as long as the prophecy is on its way. Prophecy brings the past and the future together in an indivisible union of the present. Abraham saw the day of Christ and rejoiced. He bound his son to the altar of sacrifice and saw a greater sacrifice in the sacrifice of God. David saw the atonement and sang about it as if it were his own at that moment. You and I have the redemption of the Lamb behind us and it bears us. We have an inner assurance that there is a resurrection from the dead. We have the Word of prophecy concerning a Kingdom which will be revealed to us, and of a Heaven to which we shall go, and which is our Home, of a life in God's presence when we shall be like Jesus, and we rejoice in the possession of Heaven. It is the past and the future which meet in the present while we sing our happy pilgrim songs. The Word about that which is to come is eternal. Prophecy is a miracle and the miracle is the prophecy in action. There is something eternal which lives in the Word.

It may well be said that the greatest thing in the Scriptures is the revelation there of the Name of God, the great and holy Name, the ever incomprehensible "I Am" who speaks there. The Source of all being speaks. The God who is eternally the same has sent His Word around His Name. His Word is as He Himself is, always existing in the present as well as in the past and in the future — eternal. Jesus said it very simply when He said about the Law (the holy aspect of the eternal character of God), "I am not come to destroy the law, but to fulfill." "Destroy" is the remarkable word used in the Scriptures of the earth, when it is to pass away one day. The elements will be dissolved with fervent heat and be destroyed, but Jesus cannot destroy the Law. The Word of the Lord shall abide forever. It is more than a feature of created time, the historical, it is as God Himself, eternal and forever.

So we go out among our people — farmers, lonely women, teachers, doctors, clergy — and as God's elect each one of us testifies of the Word of the Lord. We are not ashamed of it, even though there are mysteries in it which we can never solve.

—*Christian Beacon*

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The Bible Doctrine of Sin

By C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

V. "Unable to Sin" or The Impeccability of the Born Again

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 Jno. 3:9).

THIS verse of Scripture plainly states that the person who is born of God cannot sin. It does not say, as some teach, that such a person is able not to sin. It is one thing to be "able not to sin", and quite another thing to be "not able to sin". Self-styled holiness folk do not teach that anybody is "not able to sin", for that would deny the doctrine of apostasy, a doctrine they believe and teach. It is obvious that if a person is unable to sin, he could not lose his salvation. There are those who teach that a person may get sanctified — get the so-called second blessing — get to where he is able to live above and without sin. But they also teach that the person who is able not to sin, may also be able to sin and be lost. But our text says emphatically that the born again person — the one born of God — cannot sin, that is, he is not able to sin.

I.

Our text refutes several well known and prevalent errors in present day preaching:—

1. It refutes the doctrine of apostasy, the teaching that one born again may sin and be lost. To quote the text in any translation is sufficient to disprove that a saved person may ever be lost again.

2. It refutes the teaching about a second blessing — a blessing subsequent to regeneration. This text is not speaking of any second blessing, by whatever name it may be called; it is speaking of the new birth and of the one born of God. The inability to sin is not because of any second work of grace, but because of the initial work of the Spirit in regeneration.

3. It is against the idea that faith precedes and is the cause of the new birth. The new birth is the work of God; it is the birth of the Holy Spirit, Who is the sole Agent. There is no such thing as self-birth, either in the physical or spiritual realm. In the physical realm the mother gives birth to the child; no child is self-born. And in the spiritual kingdom — in the kingdom of God — the child is born of God. "Whosoever believeth that Jesus is the Christ is (Greek, 'has been') born of God" (1 Jno. 5:1). "Of his own will begat he us with the word of truth" (Jas. 1:18). Speaking of believers, John says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13a). Faith is not the cause of the new birth, but rather the effect. Faith is a fruit of the Spirit (Gal. 5:22).

II.

Let us try to get at the meaning of this text. Does it mean that a born again person cannot sin in any sense whatsoever? To give it such a meaning is to turn Scripture against Scripture. Moreover, it makes the apostle John contradict himself.

In John 1:8 we are told that if we say we have no sin we deceive ourselves, and the truth is not in us. In 1 John 1:9 it is written, that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness. But if we are not able to sin in some sense, there would be no sins to confess, and there would be sin in confessing that of which we are not guilty. In 1 John 2:1 we are told of provision made for sinning saints: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This must apply to the believer, for no unbeliever has Christ for an advocate. In Heb. 7:25 we are told that Christ makes intercession for those who come to God by Him, which means that they plead Christ as the ground of their acceptance with God. "God accepteth no man's person." Our salvation is, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). And again, in 1 John 5:16 we are specifically exhorted to pray for a sinning brother.

It would contradict every book in the Bible and the experience of every believer who has ever lived to affirm that no regenerate person ever sins in any sense whatsoever. On the other hand, our text does teach unmistakably that in some sense every regenerate person is impeccable, that is, he is unable to sin; or rather, there is some kind of sin he cannot commit. So our task is to discover what the sin is, or in what sense he cannot sin.

III.

There are various interpretations of the text before us, and something can be said in favor of most of them. There is truth in these interpretations, but whether it is the particular truth of the text itself is another question. We will examine some of the interpretations and give our humble judgment of them.

1. There are those who teach that the born again person — the believer in Christ — is not under law, but under grace; and where there is no law, there can be no sin. The thought is that the born again person cannot sin because he is not under law. Now it is true that the believer is not under law (Rom. 6:14), and it is also true that "sin is not imputed when there is no law" (Rom. 5:13). "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). It is gloriously true that the sins of the believer are not charged to him; if they were, nobody but a sinless person could be saved, which would preclude the salvation of anybody. The writer rejects this interpretation of the text before us, and this for two reasons. First, it is not a question of whether sin is *charged*; it is a question of whether sin is *committed*. There is some sense in which the regenerate person does not even commit sin. And in the text it is not because of *position* in Christ, but of *condition* by virtue of being born again. Second, the above interpretation smacks of antinomianism, which means being against the law. The believer is not under law as a way of life or means of salvation, but he loves the law as being holy, and just, and good; and is under law to Christ (1 Cor. 9:21). Sin is sin by whomsoever committed. As an illustration of antinomianism, a Baptist preacher once proposed a shameful piece of conduct to another Baptist preacher, and when he was rebuked for such a proposal, said, "That would be

all right; you know we are not under law but under grace."

2. There are others who interpret 1 John 3:9 after this fashion. They remind us that the believer stands sinless in Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. This is a glorious truth, but we do not believe it is the truth of our text. Surely this explanation is foreign to the apostle's whole line of thought. John is not dealing with imputed righteousness, but with human conduct.

3. Then there is the idea that the new nature does not and cannot sin. This view of the text makes John have in mind what Paul did when he wrote of the conflict between the two natures of the born again person. See Rom. 7:17-21 and Gal. 5:17. But we are quite certain the apostle John did not have this truth in mind. He uses the personal pronoun: "Whosoever is born of God." He is not talking about what the new nature cannot do, but about what the person, who has been born again, cannot do.

4. A more likely interpretation is that the born again person cannot sin habitually — cannot practise sin as the rule or habit of his life. This was the view held by Dr. A. T. Robertson, who insisted that the tense of the verb demanded this interpretation. It is also the view of Dr. C. B. Williams, who says that the verb is the present of continuous action. Now it is true that one born of God cannot roll sin as a sweet morsel under his tongue — that he cannot cherish any sin, hug it to his bosom, and take it with him to heaven. The seed of God remains in him and he cannot live as an unregenerate. There is much that can be said in favor of this meaning of the text. It is favored by the context as well as by the tense of the verb. He that committeth (practises) sin is of the devil; for the devil sinneth (practises sin) from the beginning. The devil takes no vacation in his career of sinning.

5. Dr. B. H. Carroll gives the verse this meaning: "Whoever is born of God sinneth not unto death." He thinks the context demands this explanation. The thought, as he sees it, is that one born of God may sin, but not unto death; his sins are pardonable. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death" (1 John 5:16, 17). The writer cannot go along with this interpretation for this reason: the verse is applicable only to one born of God, while an unregenerate person may commit sins that are not unpardonable.

6. The writer has come to regard the interpretation given by Andrew Fuller as the most probable of any. Speaking of 1 John 1:8, and of 1 Jno. 3:9, Fuller says: "It appears that the word 'sin' in these passages is of different significations. In the former it is to be taken properly, for any transgression of the law of God. If any man say, in this sense, he has no sin, he only proves himself to be deceived. . . . But in the latter, it seems from the context, that the term is intended to denote the sin of apostasy. If we were to substitute the term apostasy for sin, from the sixth to the ninth verse, the meaning would be clear. Whoso abideth in him apostatizeth not; whosoever apostatizeth hath not seen him, neither known him. . . . He that is guilty of apostasy is of the devil; for the devil hath been an apostate from the beginning. . . . Whosoever is born of God does not apostatize; for his seed remaineth in him; and he cannot apostatize, because he is born of God."

Fuller goes on to say that this sense of the latter verse perfectly agrees with what is said of "sin unto death" in 1 John 5:16-18. And he says it also agrees with chapter two verse nineteen: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." "Altogether," says Fuller, "it affords what we might presume to call an incontestable proof of the certain perseverance of true believers." The apostle is saying, that those who abandoned their former profession of faith and departed from them, had not really belonged to them as born again people. As if to say, that born again people do not apostatize from the true principles of faith. The born again person never renounces his faith in Christ, for he is kept by the power of God through faith (1 Peter 1:5).

"We know that any one born of God does not sin, but he who was born of God keeps him, and the evil one does not touch him" (1 John 5:18 R.S.V.). This is a better rendering than the authorized version, which makes the man born of God keep himself. Satan would have the believer turn away from Christ and renounce faith in Him, but he is kept by the power of God and cannot lose his faith. The devil cannot make apostates from the ones who are born of God. "Christ in you," says Paul, is "the hope of glory" (Col. 1:27). Christ does not save the sinner and then abandon him to the devil. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand" (John 10:27-28). The man born of God perseveres in faith; if he should lose his faith, it goes without saying, he would lose his salvation. Stony ground hearers have only temporary faith and endure for a while only, because they do not have the root of the matter in themselves. But the one born of God is not like that, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). Glorious victory is assured for all who make their calling and election sure!

ON THE AIR

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BAPTIST CHURCH**

Every Sunday
7.30 - 8.30 p.m.

**CHWO, OAKVILLE
DIAL 1250**



The Ministry of the Word in Jarvis Street

THE Word of God in all its purity and power is proclaimed from the pulpit of Jarvis Street Church week after week, month after month and year after year. The truth of God, although eternal, is yet ever new, and no monotony is experienced by those who ponder it, since it can never be fully known until we reach that land where we shall know, even as we are known. Thus, once again, on Sunday, October 27th, the Lord's name was honoured in all the gatherings of the Lord's people in Jarvis Street Church.

The morning message of instruction and exhortation, preached in power by Dr. H. C. Slade, was an unusual one, being entitled "How to Receive a Blessing" (Mal. 3:10). Each member of the Church will desire to hear all the counsel of God, excluding no part of the truth. Not infrequently we have a request, even from the young people, to preach on the much-neglected subject of giving and tithing. We do not shun to speak upon such a subject, especially when we know that the giving of tithes and offerings in a Scriptural manner is a way of blessing.

Israel had turned away from God. Continued sin and disobedience brought about the seventy years of exile, with all its sorrow and affliction. Malachi is one of the post-exilic prophets, and through him the Lord calls the people to Himself: "Return unto me." Very drastic reforms are recommended in this book.

There is a call to purity (Mal. 3:3-5). God will deal with sin. He uses the method of the surgeon, who wounds that he may heal. The Lord wants to turn the people to the fountain for cleansing. Our God comes to us to-day, even to this temple, as a Purifier.

There is also a call to service. It is a good thing to put off the robe of bad habits, but have we put on the garment of good works? It is not enough to put off some things; that is the negative side, and is of course very necessary. But on the positive side, we must respond to the Lord's call for service. In the midst of this call, the Lord speaks of tithes and offerings. God's word has considerable to say about money, describing its value, use and relationship to other matters. Study the references in the Bible to the subject of giving.

Three things we must keep in mind with regard to money: (1) *We must recognize God's proprietorship.* He is sovereign: "The earth is the Lord's and the fulness thereof"; "The silver is mine, and the gold is mine"; "Every beast of the forest is mine, and the cattle upon a thousand hills." Our God not only has all, but He gives all. What have we that we have not received? He who is the Owner, can give all, but He can also take away all, as in the case of Nebuchadnezzar, who refused to give God glory but boasted of his own greatness. He was humbled when God took away all from him and sent him to eat grass like an animal.

(2) *We must recognize the principle of Christian Stewardship.* The Lord had given His people the land "flowing with milk and honey" that they might witness to the nations concerning His bounty and tell that the Lord had given the land to them.

(3) *We must recognize that the tithe (or the tenth) is God's due.* Under the Old Economy His people were to give one tenth; the tenth was the tax money of the Kingdom of God. Abraham paid tithes to Melchizedek, and Jacob vowed that he would give one-tenth to the Lord.

The early church recognized that all belonged to the Lord.

Through His servant Malachi the Lord informed the people that for them to withhold the tithe was to rob God (Mal. 3:8). They were counted dishonest in that they had robbed God. We in this day can rob God in many ways; we can rob Him of His time, of His day, of our youth, of our talents. If you are not a tither, you ought to be; the tenth is the very minimum. Will you rob God?

We are commanded to bring the tithes into the storehouse. Why? To prove God and to receive the great blessing which He has promised to those who obey Him in this regard. Will you prove God? Sinner, will you come, poor and needy as you are, and prove Him? He will surely receive you. Saved ones, come with your tithes, prove the Lord and be blest of Him, for He is faithful.

As a result of this faithful message, many will doubtless be encouraged to give more generously unto the Lord. One young man, who has been attending the Bible School, signified his desire to unite with the church.

The evening sermon on the subject "Almost Persuaded" (Acts 26:27-29) was a strong warning and an earnest plea to the unsaved to receive Christ as Saviour and Lord. Dr. Slade vividly described the scene in the great audience chamber where were assembled Festus, the new Governor, the guests, King Agrippa and his sister Bernice, all the court officials, the captains and the principal men of Caesarea. The Apostle Paul, with chains dangling from his wrists, was brought before this august assembly. Why? This was a unique occasion, ordained by God, that Paul, chosen to bear the name of the Lord before kings and rulers, might tell them of the crucifixion of Christ and the wonders of His resurrection. Paul had no fear as he gave his testimony. King Agrippa felt the gripping power of Paul's great appeal and said, "Almost thou persuadest me to be a Christian."

Notice, first, a *very happy state* — "to be a Christian". What is it to be a Christian? It is one of our supreme concerns in this place that men and women, boys and girls might become real Christians. Paul spoke from experience; he knew the joy, the consolation of being a Christian. It sustained him in the hour of affliction, and made him content. To be a Christian gives hope for this life and for that which is to come. Paul gloried in the Gospel of grace and was not ashamed. I have come to know in my own experience the power of the Gospel to transform life; the Gospel is my joy, my crown — everything. The highest wish we can have for anyone is the desire that he or she may be a Christian. Dr. Philpott, when revelling in the Gospel of grace, has said many times from this pulpit, "O my friends, it is grand to be a Christian!" We may have other desires, but this is the highest wish of all, and the most important.

Paul was not merely expressing a wish, but he was also doing something about it. He prays and puts forth endeavour that they may come to Christ. Soul-winning is the supreme object of the ministry; by all means we are to save some. Christ has called us to be fishers of men.

Who is a Christian? There is no such thing as being born a Christian, or being trained to be a Christian. Membership in a church or denomination is not sufficient. What it means to be a Christian is here explained (Acts 26:18). The Christian is one whose eyes have been opened, spiritually, to see the truth concerning himself, concerning the

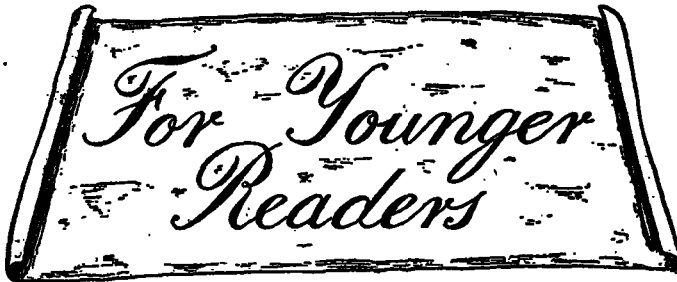
heinousness of sin, and concerning Jesus Christ as his all in all. He has been turned from Satan to God and delivered from the power of the Evil One. He has forgiveness of sins, possesses an inheritance and has joined those who are sanctified, separated from sin and separated unto God. He has come to believe on the Lord Jesus Christ. Are you a Christian in the real sense of the term, as God defines a Christian?

A *very unsatisfactory state* is also here described. Agrippa was "almost persuaded"; he knew the writings of the prophets and was doubtless convinced in his mind that the Gospel was true, yet was undecided in his will. He would not step down from his throne, declare his faith in Christ, be baptized and become a follower of the Lamb. Many to-day envy the state of those who follow Jesus Christ, and they wish to share in the future blessings of the Christian and enter heaven, but to expose themselves to shame and loss is a different matter. Their reputation may be at stake.

What held this man back from making a profession of faith in Christ? "The fear of man bringeth a snare". He feared Festus and Bernice, his sister. Evil companions held him back. A love for sin keeps many from coming to trust in Christ.

This "almost" condition is a very dangerous one. Is it not a hopeful one? Yes, it may so appear, but while a man is in the state of being almost persuaded he has no benefits of Christ, no joy, no peace, no inheritance. Are you almost persuaded? May you be altogether persuaded to believe upon Christ.

—O.L.C.



PARABLE FROM A CHURCH PEW

By a Penitent Parent

And there were a young father and a young mother and they were loath to bring their child to the church, saying, "He is too young; we must each take our turn and sit home with him on the Lord's Day." And so they did.

And the child grew until he was of the age of the cradle roll, and the young mother took him there and brought him home thereafter while the young father went to church. And sometimes the young father took his child to cradle roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for cradle roll.

And lo, the young mother and the young father brought him to Sabbath school, and took him home immediately thereafter.

Then the young mother and the young father said, "Our child is now seven years old, and behold we have nurtured him these years, we have stayed home from church, each of us on Sabbath, for this, our child. Lo, now he is old enough to go with us to church."

But they were sorely vexed when they considered their child's welfare, and said, "Surely it is too much to expect

that he be in Sabbath-school and sit also beside us through the entire church service; yea, surely, he will fidget and be grievously bored."

So they brought with them such as should delight the soul of their child: And so it was that when the pastor read from the Word of God, the child read of Superman and of Screwy Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and coloured them.

And the child found pleasure in his comic books and his scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat round about him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old he laid aside his crayons and his scissors, but forsook not Superman and Screwy Squirrel, but added unto himself Dick Tracy and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, "We must find him something more in keeping with the surroundings."

And being diligent parents, they took forthwith with them some Sabbath school papers and a book of Bible stories.

But the young child was loath to leave off the reading of his comic books, and forsooth he raised a rumpus so that he was permitted to bring Superman and Screwy Squirrel and Dick Tracy and Donald Duck together with the Sabbath-school papers and the book of Bible stories.

And lo, he found no pleasure in these latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for Lord's Day reading.

And the child grew until he was ten, and lo, the father and the mother became sorely wrought and said, "Son, it is time for you to leave off the childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house these comic books. Only the Bible story books may you bring with you if you find the sermon too long and tedious in its half hour."

And the child was sore displeased and grumbled, and found no pleasure in church that day, for even the Bible story book was boring.

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to fidget and to grumble, and found no pleasure in church, and the milk of the Word of God to be very thin after blood and thunder of Superman.

And his parents marveled at him, saying, "Son, we have brought you to church each Lord's Day these many years, and why do you not find pleasure in the house of the Lord?"

And the child answered them saying, "You have made of this house a reading room for my pleasure in Superman and Screwy Squirrel. How now do you expect me to so quickly find pleasure in that which I was taught to ignore?"

And his parents were sore afraid and cried out, "What is this thing we have done?"

And they remembered a Child who was lost three days. And when Joseph found his Child, He was in the temple,

for He must be about His Father's business which was familiar unto Him; He had been brought there ever since He was a tiny child.

And this father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God, for lo, their parents had not denied them.

And now as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they remembered they had listened to teachers with itching ears and their saccharine doctrine of child rearing, and had not hearkened unto the sayings that were written in the Book: "Train up a child . . ."

—Home Life

Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 6 November 10, 1957

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

THE KING IN HUMILITY AND GLORY

Lesson Text: Zechariah 9:9-17.

Golden Text: "Blessed is he that cometh in the name of the Lord."—Psalm 118:26.

I. Rejoicing because of the King's Greatness: verses 9-11.

The first section of the Book of Zechariah (chapp. 1-8) contains prophecies which are based largely upon the conditions of that time, although there are many references to the future also. The second section of the book (chapp. 9-14) contains messages relating almost entirely to outstanding events and personalities of days subsequent to the prophecy.

This chapter opens with prophecies concerning Syria, situated to the north of Israel. It would seem that Zechariah was foretelling the triumphant march of Alexander the Great. As he approached Jerusalem the eyes of the Jews would be turned toward the Lord (verse 1), and He would stay the conqueror's hand (verse 8).

Although the youthful Alexander would excite the admiration of men and cause them to tremble, the mighty King, of whose coming Zechariah prophesies, would be a world-conqueror. God would deliver the Jews from Alexander, but He would deliver them again and again from spiritual foes in a marvellous way through the Saviour, the Lord Jesus Christ.

Jerusalem, built upon Mount Zion, is often called Zion in Scripture (Isa. 1:27; 10:24; 33:14), and Jerusalem, the sacred city, stands for the children of Israel, since the temple in the city was the centre of their worship (Zeph. 8:14; Luke 18:34). The Jews, addressed under the names of the daughter of Zion and the daughter of Jerusalem, are called upon to rejoice because of the glad tidings about to be delivered (Isa. 12:6; 40:9; 61:10; 66:10). Surely this joy would be in contrast to the anxiety, fear and grief which the march of Alexander would cause. Christianity is a religion of true joy and gladness; the Gospel is good news.

The Jews might tremble as the foreign monarch threatened to destroy them, but unspeakable joy would be theirs when they welcomed their very own King (Psa. 2:11; Isa. 62:11; Luke 2:10, 11). He would come, not only for the whole world (John 3:16), but for them (Acts 3:26). But, alas! they would in large numbers reject Him, and finally crucify Him ((John 1:11).

Their King would be just; He would be righteous and sinless (Heb. 7:26). In that He would differ from every earthly monarch. In addition to being just Himself He would bring salvation from sin to all who would trust in Him (Isa. 46:13; Matt. 1:21; Acts 16:31).

God gave to Zechariah a clear picture of the Christ as He would in years to come ride into the city of Jerusalem (Matt. 21:1-11; Mark 11:1-10; Luke 19:29-38). He would not ride

upon a white charger with gorgeous trappings and a great display of power, as did earthly monarchs, but would come in a meek and lowly manner (Matt. 11:29; John 13:3, 4; Phil. 2:5-8), seated upon a humble ass (Judg. 10:4). Mild and gentle, He would receive the praises of the little children as they acclaimed Him: "Blessed is he that cometh in the name of the Lord" (Psa. 118:26).

The Messiah would come as the Prince of peace (Isa. 9:6, 7; 52:7), and hence the chariots and horses of war would be dismissed from the picture (Psa. 46:9; Hos. 1:7). As in many prophecies, the first and second advents of our Lord seem to blend into one picture. He would bring peace, not merely to His own people, but to the Gentile nations as well (Luke 2:14; Eph. 2:14). His dominion would extend to the ends of the earth (Psa. 72:8).

According to the covenant, ratified by blood on Mount Sinai (Exod. 24:8; Heb. 10:29), the Lord promised that He would deliver His people from distressing captivity. The primary allusion may be to the misery of the Jewish exiles in Egypt, Syria and other countries under the successors of Alexander. At that time God delivered them through national leaders. In a spiritual sense it is a promise of deliverance from captivity for those who trust in Christ, whose blood was shed that we might be made free (Isa. 61:1; Col. 1:12-14).

II. Hoping because of the King's Goodness: verses 12-17.

This prophecy may seem somewhat obscure to us, but its significance would be revealed in God's time to those for whose comfort it was primarily written (1 Pet. 1:10-12). It may refer in the first instance to the time of the Jewish patriots, the family of the Maccabees, who delivered the Jews from their enemies.

Although languishing in captivity, the exiles, whose later prosperity would be twice as great as their adversity (Isa. 61:7), were admonished to look up in hope to the Lord, their Fortress and Defence (Isa. 49:9). He would use Judah as His bow and Ephraim or Israel as His arrow to overthrow the aggressors. Swift and great would be the triumph of the Lord, as symbolized by the lightning and the trumpets (Isa. 18:3). This victory would be a foregleam of the ultimate victory of Christ over all our foes.

The Lord would manifest Himself as the Deliverer of His people, just as in times past He had appeared over them in the token of a pillar of fire and of cloud (Exod. 40:34-38). His majesty and power are described in the figure of the storm and the mighty whirlwind (Isa. 50:3). He would summon them to devour their enemies, who would be as helpless as stones, flung from a sling. The Jews would drink the blood of their enemies, as it were, just as part of the flesh of the sacrifice was eaten and the blood poured out in libation. The Jews would be like the bowls which were filled with the blood of the sacrifices (Lev. 27:3), and like the horns of the altar, which were sprinkled with blood. The picture is one of complete subjugation and disastrous defeat for Israel's foes.

This whole prophecy looks far into the future, as we gather from the closing verses. The Lord is our Shepherd, as well as our King (Isa. 40:11; Zech. 13:7; John 10:11). He will ultimately save His people who trust in Him, as a shepherd saves his flocks (Ezek. 34:22, 23). They would be as precious jewels in His crown of glory (Isa. 62:3), conspicuous before all, as is an ensign or flag, lifted up on high (Isa. 11:10; 18:3; 62:10).

The prophet, after contemplating this vision of the King in His humility and in His glory, lifts a song of praise to Him for His goodness and for His beauty. Prosperity and joy, symbolized by corn and wine (Psa. 65:9, 13; 104:15), would be the portion of His people, not only in time, but also in eternity.

Daily Bible Readings

Nov. 4—The King Eternal	Col. 1:9-18
Nov. 5—The King Incarnate	John 1:1-14
Nov. 6—The King in Obscurity	Luke 2:40-52
Nov. 7—The King in Humility	Matt. 21:1-11
Nov. 8—The King Rejected	Isa. 53
Nov. 9—The King Victorious	Rev. 1
Nov. 10—The King Reigning	Rev. 19:11-20:6

Suggested Hymns

O worship the King.
Ride on! ride on in majesty!
Saviour, blessed Saviour.
The head that once was crowned with thorns.
Rejoice, the Lord is King!
Come, every joyful heart.

HOW TO OBTAIN AN AMAZING PAPAL DOCUMENT

"THE SYLLABUS OF ERRORS" TRANSLATED INTO ENGLISH

The Syllabus of Errors, issued by a modern pope (Pius IX, 1864), lays bare in succinct form the real bigotry and intolerance of the papal system today as do few other documents. Because it is closely guarded in Latin by the Hierarchy, it is difficult to obtain. Here are some of the propositions that are solemnly condemned, anathematized and execrated:

FREEDOM OF RELIGION DENIED

Condemned by the Pope:

"That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." (15).

ROME ASSERTS HER "RIGHT" TO EMPLOY FORCE

Condemned by the Pope:

"The Church has not the power of availing herself of force or any direct or indirect temporal power." (24)

ROME TEACHES THAT THE STATE IS SUBSERVIENT TO THE CHURCH

Condemned by the Pope:

"In the case of conflicting laws between the two powers, the Civil Law ought to prevail." (42)

R.C. CHURCH CLAIMS RIGHT TO BE THE SOLE RELIGION

Condemned by the Pope:

"In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." (77)

These authentic and official proofs of papal intolerance are but a few of the eighty propositions condemned and anathematized by Pope Pius IX in 1864, and hence regarded as infallible by all obedient Roman Catholics today.

This entire document, together with the accompanying papal Encyclical *Quanta cura*, is not available to the general reading public in English, so far as we know, except in *Blakeney's Manual of Romish Controversy*. In that book, both documents, the Encyclical and the "Syllabus of Errors", are printed in full in Latin, together with an English translation of both of them made by a Roman Catholic. No one who wishes to understand Romanism can afford to be without these documents so zealously kept from the public by the priests of Rome.

BLAKENEY'S MANUAL OF ROMISH CONTROVERSY is published by **THE GOSPEL WITNESS** at the price of one dollar.

The Companion Book by the same author, **POPERY IN ITS SOCIAL ASPECTS**, is also available at the same price.

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