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## The Jarvis Street Pulpit

### Where Is Heaven, and Who Are Thither Bound?

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 20th, 1926

(Stenographically Reported)

(This sermon is taken from our files of hitherto unprinted sermons, and is printed verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since its delivery.)

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself."—John 14:1-3.

#### Prayer Before the Sermon

O Lord, we are deeply conscious that our spirits are often earth-bound, and that we cannot see afar off; that sometimes our vision has been obscured so that we have lost sight of the King in His beauty. We pray that a voice from heaven may be heard speaking in our hearts to-night, and that the enlightening Spirit may anoint the eyes of our hearts, that we may see the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". Graciously lift us into the heavenly places, and make those of us who are Christians to rejoice in Thine abounding grace. If there are any who are not Thine, we pray that this night they may be led to taste and see that the Lord is gracious. We ask it in the name of Jesus Christ our Lord, Amen.

WHEN I was a boy I remember it was not uncommon to hear ministers speak of heaven, and to urge their hearers to be prepared to enter there. I do not think that Death was any busier then than now, or that men, naturally, were more vulnerable to his shafts than they are today; but for some other reason or another, ministers were wont more frankly and generally to recognize that here we have no continuing city. The emphasis in modern days, too generally, has been changed, and men are exhorted to receive Christ, and to live godly lives, for the reason that godliness hath the promise of the life that now is. All that, of course, is perfectly true, it is profitable unto all things; and yet I venture to think that we lose much if we close our eyes to the profitableness of

godliness in the life that is to come. The truth is, we need the perspective of the future still. There are men, I know, who would fain shut their eyes and their ears to the future, or to any voices which speak of the future; they are like the men of whom the Psalmist speaks, "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings." It is true that men live as though there were no future, as though they were to remain here always, —

"And earth, which seemed to the fathers meant

But as a pilgrim's wayside tent, —

A nightly shelter to fold away

When the Lord should call at the break of day, —

Solid and steadfast seems to be,

And Time has forgotten Eternity!"

I.

I want to ask you, as God shall help me this evening, to try to lead your thoughts heavenward, and to think of THE LIFE THAT IS TO COME. In these verses I have quoted to you, our Lord seems to discern in His disciples a certain anxiety about the future. He has companied with them now for about three years, and He is drawing

near to the end of His earthly pilgrimage. He has been telling them more clearly than before that He is going to leave them very soon, He has been talking about going away; and a vague fear has filled their hearts, a shadow has fallen upon their spirits, they are troubled at the thought of separation from the One they have so dearly loved — and these words I have quoted were spoken to comfort their hearts, and to assure them that there were still better and brighter things in the life that is to come.

No one is wholly indifferent to the future. You cannot ignore, my dear friends, the possibilities of to-morrow. Oh, I wonder what secrets are hidden in the grasp of to-morrow? I wonder what hidden things will be revealed to us at the dawning of the day? All about us there are those whom we love; and life is full of signs of separation, not always will the family circle remain unbroken. How wonderful it is when children are small, and they are all like a brood under the mother's care? But by and by they grow up, and they get out from under the shelter of the wings of the home and start life for themselves. And then trouble enters, and parents suffer again in the experiences of their children. Disease comes, Death lays its hand upon one member of the family after the other until the circle is broken and interests are transferred to the future. Is there any family represented here who has not an investment in the life beyond? Is there any one of us here whose family is entirely complete? Have we dug no graves? Have we shed no tears? Have we not bowed our heads and our hearts with a grief that is unutterable, because that which we prized, the most had been taken away from us?

I say, we cannot be indifferent to the future. I would endeavour if possible to awaken, particularly in the minds of the younger members of this congregation this evening, an interest in the future. I know it is generally supposed that younger people are interested in the things of time, and that they live in the present, rather than in the past or in the future; but I am not so sure of that. Even little children think of the land beyond the skies, even little children hear the voices of angels, and are responsive to the call of the Spirit. But as for those of you who are older, surely you ought to be interested in the future. What is the meaning of those grey hairs that I see? Does it not mean that you are ripening for the grave if the Lord does not come before? Take out your watch and count its registrations as it ticks off the seconds and the minutes, and if you listen to it you will find that it has a voice, it is telling you that brief life is here our portion, brief sorrow, short-lived care. We are passing on; the place that now knows us will shortly know us no more for ever.

I have been in this pulpit over sixteen years and I have seen large numbers pass away, have followed their bodies to the cemetery; we have laid them away there against the great day of resurrection and re-union. And in a few days, it may be, the traffic in the streets will be just as dense as to-day, but your feet will not be numbered with the feet of the multitude; the business of the city will go on just the same, but your place or mine will be occupied by somebody else; the voice of laughter and of merry-making will ring out from the haunts of pleasure, but your voice will not be blended with the voices of those who make merry. It may not be very long before other people will be sitting in these pews; some other voice will be heard from this pulpit; and this building will still ring with the praises of God, but other voices will sing these

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

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hymns, and we shall be gone. But a short time and we shall be gone and our place will be filled, and we shall not be missed, we shall be entirely forgotten.

The great world will move on to the judgment-seat, whether we like it or not. My friends, we have to go, there is no discharge in this war; if the Lord comes not before, the living know that they must die; go we must, sooner or later.

But the great question is, *Whither are we going?* When Jesus said that He was going away, one of His disciples said, "We know not whither thou goest; and how can we know the way?" How many of us know whither we are going? How many of us know of the life beyond? One of these disciples was troubled because of the future. And every man and woman here this evening ought to be troubled because of the future, if there be in the prospect of the future any element of uncertainty. Do you know where you are going? Can you say in the language of the Scripture we read this evening respecting the future, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens", we know what lies beyond? Or is it all uncertain? This is a simple word, I know, but I wish I could sit down beside every one of you. I wish I could go roundabout all these pews and say to every individual, "My friend, you may not be here to-morrow; and if you are not, where will your spirit be? Where are you going? What preparation have you made for the place to which you go?" Surely we ought to be concerned about the future.

### III.

I WANT THIS EVENING PARTICULARLY TO SPEAK OF THE FUTURE OF THOSE WHO KNOW CHRIST. What was the view of the Lord Jesus? He spoke of heaven as His Father's house, "In my Father's house are many mansions." This is the testimony of One Who was absolutely certain about the future. It is very wonderful, my dear friends,

if you study the life of our Lord, that aside from His explicit teaching respecting the future, you will find that He always speaks and moves as one who sees the path perfectly plain before him, and knows exactly where he is going. He said to His disciples, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. I belong to another world than this." Jesus came to tell us that there is another world than this, that there is another life than this; He came to bring "life and immortality to light through the gospel". Jesus said, quoting Scripture, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." You date your life from the day of your birth; but Jesus teaches us that His earthly pilgrimage was but a parenthesis of His life, but a segment of the eternal circle, "I came from God down into this sorrow-stricken, grave-dug, troubled, earth, that I might tell you of another life that is better and brighter and more glorious than this." There was no uncertainty about Him: He chose the time of His departure, He chose the place of His departure, He chose the manner of His departure, like a traveller deliberately selecting the train by which he would go home; and as the hour approached He said to His disciples — although in perfect health, and even before Judas had betrayed Him — He said, "I am going away very soon, I shall leave you; and because I have said these things unto you, sorrow hath filled your heart."

This world has never been the same since Jesus came. Men had a vague hope in their hearts that there was another life — the hope of immortality is instinctive in the human breast wherever you find men — but it was a vague hope: the Indians buried the warrior's bow and arrows with him, in order that he might be equipped for warfare in the "happy hunting ground" to which he was going; and in the tombs of the ancients everywhere you have indications of this great principle, that the truth of the immortality of the soul was instinctive, always men felt that there was another life beyond; just as the people of the old world dreamed their dreams, and the great explorers thought of another continent beyond the seas, but they did not know how to get there, they did not know how to cross the uncharted seas, or where that continent might be found until Columbus came back — perhaps others before him, but he more clearly and definitely than all others — saying, "I have found another land, I have trodden its shores; and I have returned to you to tell you all about it." And in these latter days unnumbered millions have crossed the seas to find in that new world a home. But even in the new world we dig our graves, we have our sorrows, we shed our tears, we suffer our pains, just the same as in the old world; but Jesus came to tell us of another world where there is no death, and where there is no sorrow, and no pain, and no tears, and no parting.

How very wonderful it all is! Oh, do not let anybody take that hope from you; do not let anyone persuade you that the life of Jesus Christ began at Bethlehem; do not let anyone teach you that He was not virgin-born, begotten of the Holy Ghost; never open your heart to that dreadful assumption that He did not come down from heaven, — for if He did not come down from heaven, how do we know whither He has gone? The truth is, if He did not come down from heaven, we do not know anything at all about the future. But He was certain of it; He spoke as one who had seen the other world, He came

out of the unknown to acquaint us with its glorious secrets. And what did He say about that other world? Did He say it was a great continent with great cities, great castles, and great wealth, when He spoke to His disciples who feared the breaking up of the circle, who felt the shadow falling upon their fellowship? When He would comfort their hearts He said, "Let not your heart be troubled — it is a great somewhere, the great unknown; but repose the same faith in Me that you repose in God — ye believe in God, believe also in me; because I am His minister, I am His Son, I came from Him to open His heart to you, and I came to bring you this message: In my Father's house are many mansions." He spoke of heaven as of the house of His Father; He spoke of God — of the Source of all law, of the thunder, of the lightning, of all the great powers of nature, of the Almighty, of the One Who had all knowledge, Who was everywhere present, Who only hath immortality, the Source of all life; but He did not use any such big words to describe it: He said to us, "Heaven is the place where My Father lives."

Oh, blessed be God for that suggestion, that God is our Father! What a sweet word that is! There are some of you whose hairs are grey, and when I mention the name "father" or "mother", there is a lump in your throat, and your eyes are moist. Some younger people would say, "But do you mean to say, sir, that when we grow old we shall not grow away from the necessity of father's care?" I remember talking with a man past eighty as he was just about to cross the river, and what do you suppose he talked about? He talked about Jesus, and about his father. Oh, some backs here have borne heavy burdens, some feet have been weary often; and you have felt as though you would like to run away to father or mother still. I often do, I often go home of a Sunday night and wish I were a little boy, that I could go home and cry it out, just sob it out, you know, and forget all about my cares, feeling the arm of my father or my mother round about me. I imagine — I am not very old, do not say that I am if you want to be my friend — but I imagine that the older people grow, the more precious these relationships become. But, alas, some of us are orphans now; we have no father, and we have no mother; we have had to say that

**"And the stately ships go on**

To their haven under the hill;  
But O, for the touch of a vanish'd hand,  
And the sound of a voice that is still!"

But our loved ones do not come to us. And I am so glad that Somebody came from the other world to tell me that I have a Father Who never dies, a Father Who is never absent from His children, a Father Who is always waiting for His children to come home. What a blessed relationship that is! And we never should have dreamed of it, if it had not been for Jesus; never would we have thought of calling God our Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Heaven is the place where our Father is.

Then another thing: Heaven is our Father's house. Oh, no; He did not say it was the King's castle; He did not describe it as a prince's palace; He did not tell us about its elaborate furnishings; He did not say anything in this connection about the angelic servants that yonder wait to do our bidding; but He seemed to say, "I want to get as close to your hearts as I possibly can, because I am going to leave you pretty soon, and I know you are very much troubled, and I just want to tell you that I am

going before you into My Father's house." Where are you going? What sort of a land? Never mind the land, never mind its latitude and longitude, never mind about that; it is just the Father's house. Do you know the difference between your father's house and a hotel? Do you know the difference between your father's house and anybody else's house? Do you know the difference between your father's house and the greatest mansion in the world? "Well," you say, "there is a difference, but I do not think I could describe it to you; it is not in the shape of the house, nor the size of the house, nor the furnishings of the house, nor where the house is situated: but there is something different: there is an atmosphere, there is a something — well, it is just my father's house."

And that is what heaven is. I wonder if any of you Christians have ever been tired at the end of the day, and glad to get home? And what do you do when you get home? — you behave becomingly I hope, but we are not quite so precise when we get home as we are outside. A man may have liberty to wear a pair of slippers instead of a pair of patent leather shoes at home; he may have liberty even to put on a coat that fits him a little better — of course, it may be a good coat. We shall wear good clothes when we get to heaven, when we get home; but they will fit us exactly. What is heaven? The Father's house. And what is the Father's house? It is the place where the Father's children are perfectly at home. That is a great thing, to be sure that we shall be perfectly at home. I do not often go into what is called "society". I used to dip into it occasionally, I used to get a glimpse of it occasionally! Oh yes; I have seen it — I have seen it, and have been introduced as a visitor. I have seen something of the artificiality of it all, and I know how stiff and uncomfortable people can feel. I told you, did I not, the other night — I said it somewhere, but I talk in so many places I forget where it was — but I remember being invited to dinner, and there was one of the guests who supposed it was quite a formal occasion. The other guests came in their business attire, but this one gentleman appeared in full evening dress. I knew him intimately, and when dinner was called and we walked into the dining-room together he pulled my sleeve, and said, with the suggestion of a smile, "I wish you would exchange coats with me." He felt altogether too precise, you know, and rather out of keeping with his surroundings on that occasion. But even in the politest home — and I have nothing to say against the observance of the proprieties of home when they are observed naturally and graciously and gracefully as they ought to be, when they come from within instead of being put on from without — but I say, in the intimacies of home life there is a freedom, there is a fellowship, that you find nowhere else. When we get to heaven we shall not be on parade with our best clothes on, afraid of our lives that we may do the wrong thing. Did you ever see anyone like that? Did you ever go to a grand dinner and see some people who were not accustomed to the elaborate proceedings? Did you ever see someone looking out of the corner of his eye to see how the master of ceremonies behaved, and just trying to follow him? But I believe when we get to heaven we shall be under no such restraint as that. Jesus seemed to say, "Now be perfectly comfortable in your mind, because when you get yonder you will find yourself in your Father's house, and you will be perfectly at home."

I think as we get that vision we shall be anxious to

get there. I confess that I sometimes have been, in the stress of the conflict, a little bit like a lazy workman who takes out his watch in the middle of the afternoon and says, "I wish it were five o'clock." Of course, you never do that! But I have sometimes said, "I wish the end of the day were come, I wish it were time to go home, I wish that we were all in the Father's house, and done with it all." And we shall go home when the day is done. So let us keep our eyes on the future, and remember that there is a great and glorious experience awaiting us in our Father's house.

Now if we knew nothing more about heaven than that, I think that would be enough: having such a Father, and knowing heaven is our Father's house, I think we could afford to wait until we get there to explore its wonders. But lest we should think it should be overcrowded, He said, "Remember, that in My Father's house there are many mansions, there are houses within the house; and there is a place for every one of the children." I do not expect to have your mansion — and I am perfectly sure that you will not have mine! Nobody will have mine but myself, it is just specially prepared for me — ten thousand times Rockefeller's millions could not buy it; it is mine, just mine. I do not own much here, but I do believe I will have a mansion by and by.

I was driving along a certain street in Toronto a few years ago with a gentleman and he said, "That is an interesting house." I said, "What is there remarkable about it?" It was a luxurious-looking place from without, but there were others quite as luxurious. He said, "That man has three daughters. They are married and living away from home with families of their own; and he built that house after they had all left home. People wondered what in the world he built such a great place as that for when there was only himself and his wife left, and all the children were gone away from home. "But," he said, "they did not know what was inside. He has the three daughters, and inside that house there are three apartments, self-contained, furnished to the last article, with servants always in attendance, always keeping each apartment in perfect order; and when the house was finished, and these apartments were furnished, the father gave to each of his daughters two keys, a key to the outside door and then a key to her particular apartment. And he said, 'Now it will always be ready for you. It is just yours — it is not your sister's, she has hers, and the other sister has hers, but it is just yours; come any time, and just open the door of your father's house, and walk into your own house under your father's roof!'"

I think the Lord Jesus must have meant something like that when He said, "In my Father's house are many mansions"; so that you see we shall not be getting in one another's way. Oh, what a blessing it is when we know that we are bound for the other land! There are some of whom it is said that all their lifetime through fear of death they are subject to bondage; and Jesus came to deliver us from the fear of death, He came to rob death of its sting, and the grave of its victory, and to make death our servant to take us home.

I have told a story, but I think I will repeat it here I heard my father tell it long ago, and these experiences all come back in the telling of it. He said that in England about Christmas time in a boarding-school a company of girls were waiting for the hour when they should go home. Some were going by train, and some who lived in nearby places were waiting for their friends to come and

take them. As they were looking out of the window — the snow was falling, just a day or two before Christmas and the ground was perfectly white with snow — a carriage drove up to the door drawn by two coal-black prancing horses with silver-mounted harness, and the carriage was just as black as the horses. Sitting on the box there was a negro coachman as black as the horses, and he had a black sable cap on, and a great black sable coat with black sable gloves. There he sat, reining up those prancing steeds; and as they drew up outside the gates of this girls' college, one of the young girls clapped her hands, and said, "Good bye, girls, now it is my turn." "Why," they said, "what do you mean?" "I am going home. Do you not see the carriage?" "Oh, they said, "are you not afraid to ride in that black carriage, behind those black horses, driven by that black man!" "Oh no!" she said, "he is my father's coachman, and he drives my father's horses, and he has come to take me home."

Death is the offspring of sin. Death is an enemy; sin never brought anything beautiful into the world yet, and death came into the world by sin. There would not have been any death if there had not been sin. Do not talk to me about the lovely appearance of death — there is nothing lovely about it: it breaks the hearts of fathers and mothers, of wives, and husbands, and children; he is the worst enemy we ever had; he is no friend. But God has laid His sovereign hand upon him: He has taken away the sting, and He has harnessed him to His chariot and made him drag His ransomed children up the shining pathway of the skies. We are not afraid of the black coachman or the black horses, for they drag our Father's chariots; and in God's good time, if the Lord Himself does not come first, they will come to take us home. And, my friends, when we get there, it will be the Father's house; and I shall be quite content with that.

But who are they who are going to heaven? I could talk to you about those wonderful pictures in the back of the Book about the golden streets and all the rest of it. That is wonderful, is it not? My, if we have a little bit of gold, how we cherish it! But it is so common up there that they use it to pave the streets! Gold will be under our feet — where it ought always to be instead of in our hearts — and jasper walls, playing fountains, a cloudless sky — all that; but this is much better, "My Father's house"! Who of us would not like to be home, just at home with God? Who will go there? What is the Father's house for but the children of the Father? "Do not be afraid," said Jesus, "in my Father's house are many mansions."

What relation are you to the Father? Are you a child? Are you a child? Are you sure you are a child? "Yes, sir; I am a member of a Baptist church" — but that is not the question. Somebody else says, "Yes, sir; I am a member of the United Church" — and perhaps they stand on their tiptoes when they say that. Perhaps someone else says, "I am a Roman Catholic, a member of the true church." So on they go — but that is not the question. The question is, Are you a child of God? because the Father's house is for His children; and if you are going to get to heaven and live in the Father's house, you must make sure that you are one of the children. We become a child by simply believing on the Lord Jesus Christ, for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"; and if we just trust in the Lord Jesus Christ, we are "born again, not of corruptible seed, but of incor-

ruptible, by the word of God, which liveth and abideth for ever." Then we may know that we are "children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ."

Then some day the Lord Jesus will come Himself to receive us: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Do you know where He was going when He said that? He was going to the cross; He said that on the other side of the cross, "I am going to prepare a place for you." And when He went to the cross He went to prepare a place for you in the Father's house; and you never could have got there but for that. And when He rose from the dead, and ascended into heaven, He went yonder to exercise His mediatorial ministry, and to prepare a place for you in His Father's house. Was my figure right when I spoke about the daughters with their husbands? Well, there is another figure: He is the divine Bridegroom, and He and His bride will live in the Father's house. We shall all live together, and He has gone to prepare a place for us.

## II.

If it were not so late tonight, I had a hundred things to tell you about THE PREPARATION NECESSARY FOR THAT HOME. Think of it: the Lamb slain before the foundation of the world, coming at last after the unfolding of all the centuries, dying in our room and stead, and going to glory! How like that story of Joseph when he went down into Egypt, and at last when he was exalted to the position next to Pharaoh, he said to his brethren after he had made himself known to them, "Ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring my father hither." Nobody can tell what glories await us in the land beyond. Do you want to know where heaven is, whether it is above the earth or under the earth? Do you want to know where heaven is? I think it is a real place, for even spirits must have a place; and certainly our redeemed bodies will have to have a place to live: there is that element of location. But for our purposes now it is quite enough to know that heaven is where God is, it is the Father's house.

Do you love God — do you love God? Is He your Father? Is Jesus your Saviour? Do you love to talk to Him here? What right have you to expect entrance to heaven if you are not thus in harmony with Him here? I think it was Spurgeon, who once said that if an unregenerated pickpocket could get to heaven he would pick the angels' pockets! And one old brother came to him and said, "Mr. Spurgeon, don't you know that the angels have no pockets?" "Well," Mr. Spurgeon replied, "I have not been informed on that subject, but I will change it and say that he would pluck the feathers out of their wings; he would do something wrong anyhow." But if heaven is the place where God is supreme, where the Spirit of God is the very atmosphere, where Jesus Christ is the glory of the Father's house, how can it be possible for anyone of us to get to heaven unless our natures are changed, unless we are born again and brought thus into harmony with God through Jesus Christ our Lord? Let us all start for heaven to-night if we have not started before.

The stoutest armour of defence is that which is worn within the bosom; and the weapon that no enemy can parry is a bold and cheerful spirit.

## BEWARE OF DOGS!

**E**VEN if this admonition did not appear in the Word of God, we would be disposed to regard it diligently for we confess that we have no great regard for dogs. Indeed the very sound of a barking dog is one that creates a healthy respect. Of course, this dislike for the canine family can be traced to an unfortunate incident in boyhood when a friend's dog nipped the writer so that he was compelled to go to bed with an exceedingly painful leg. Since then we have regarded the rule — "Once bitten, twice cautious."

Paul too had apparently been the victim of another type of dog-bite for he warns the Philippians, "*Beware of dogs, beware of evil workers, beware of the concision.*" (Philip. 3:2). Obviously Paul is not here speaking of dogs as brute animals but rather he is describing a certain type of religious teacher as a "dog". To the Philippian converts he says, "Be on guard against these dogs which I will describe to you." The particular "dogs" to which he refers were the Judaizers who had confidence in a fleshly religion rather than in the way of salvation appointed by God.

This term must have been a "hard" one for Paul's adversaries for the Jews were accustomed to calling the Gentiles "dogs" because the latter did not observe the fine distinctions between clean and unclean food. Now the apostle turns the tables and describes the false Jewish teachers as "dogs". "Beware of dogs."

Some timid souls might be tempted to accuse the apostle of undue severity but we fail to agree. On the contrary, he was so genuinely solicitous of the welfare of these young converts in Philippi that he wanted his meaning to be clearly understood. Further he himself had once been bitten by this animal of fleshly religion and knew how dangerous it really was. With this in mind he ransacks his vast vocabulary and chooses this sharp, colourful word — "Beware of dogs."

As we thought on these words of Paul, we recalled other dogs that are mentioned in Scripture, about whom it might be said, "Beware of these dogs." We proceed to draw these pesky animals to the attention of our readers in the hope that the discussion may be timely, rewarding and practical.

### Barking Dogs

In Psalm 59:6 we read — "They return at evening: *they make a noise like a dog*, and go round about the city." Evidently this dog is good for little else save making a noise and wandering about in an aimless fashion. All have seen such a barking and nomadic animal whose chief delight is in making a great noise at the approach of the neighbour, the baker, the milkman or anyone else. Have you not met some people who are similarly constituted? They are simply barking dogs! With them there is much noise but little real action or accomplishment. An account of a typical day's activity of this individual would reveal that there had been an excessive amount of barking but no biting.

Within this category is that type which continually makes empty threats to all and sundry. First acquaintance with this animal would make one fairly quake in his shoes. The harsh and boisterous manner would make one think that here is surely an individual to be reckoned

with. A longer acquaintance reveals that the bark is worse than the bite for the dog never comes to the point of sinking his teeth into a victim. This is especially true of some religious bullies and denominational bureaucrats who swagger about, threatening all about them. The dog seems to think that it is its responsibility to make all conform to a certain program (usually contrary to the Word of God); any who would dare to object soon hear lusty yelps. Oh! when these dogs bark, how most quake with fear. This is just the result which the barking dog desires for he is essentially a coward. Unfortunately, however, most around the religious kennel have not learned this and so are laboring under the delusion that they are menaced by a vicious bloodhound when in reality the poor thing is a barking, toothless, Pekinese.

Another type of barking dog is that found in some good churches. This animal too makes a lot of noise for the benefit of a new pastor or visitors. It is hoped that this much barking will leave the impression that he or she is really zealous in the Lord's work. When real work and prayer is required, the poor pastor soon discovers that this dog is absent for although it made a noise like a dog, it was useless in the moment of action. A good rule to observe in this case is — "Beware of these dogs."

### Dumb Dogs

In Isaiah 56:10, the Lord there describes the blind watchmen of the churches — "His watchmen are blind, they are ignorant, *they are all dumb dogs*, they cannot bark; sleeping, lying down, loving to slumber." Oh, what severity! Yes and what truth! Surely there is no more important work in all the world than that of watching over the flock of God and there is no more culpable crime than that of betraying such a sacred trust. No language can be too severe to describe such a betrayal of trust. *Dumb dogs!*

The first dog we encountered was a noisy, barking animal but here is a dog of another type. This one chooses not to bark. He is a dumb in this sense (and maybe another!). While the enemies of the flock come to devour the sheep, this supposed guardian either watches in silence or else returns to his sleep — dumb dogs.

Need we apply our text? Obviously the guardians of the Lord's sheep are the pastors of the Lord's people. The Lord requires that they be alert, warding off all false teachers and putting the welfare of the flock above all else. If they fail in this, they have failed in all else. We know full well that there are some who are energetic in advocating social, economic or political reform or in beating the old ecumenical drum but they are silent while theological professors deny the Book and the Lord who bought them; they fail to raise a voice while the church embraces false teaching that can only damn souls. *Dumb dogs!* Yea, beware of these dogs, not because of their fierceness but because of their false docility when loud barking was required!

### Greedy Dogs

In the very next verse in the book of Isaiah, the Lord declares, "Yea, *they are greedy dogs* which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his



gain, from his quarter." (Isaiah 56:11). This verse is a continued description of the dumb dogs of the previous verse. Strangely enough, the brutes were negligent of the one task really required of them — that of guarding the flock — but they are anxious to collect full pay and more! Greedy dogs.

This breed is all too common. The greed may take various forms — greed for money, for fame, for the prominent place. These dogs will dash over any and all to obtain what they desire. Each of us has encountered such an animal in our daily walk.

More tragic is the appearance of the greedy dog in religious circles. Here more than anywhere else, greed is deplorable and despicable. Yet the greedy dog is no stranger to those in religious work. Even in Paul's time he appeared, for the apostle sadly observed — "For all seek their own, not the things which are Jesus Christ's." (Phil. 2:21).

Such a dog was a certain Diotrephes who was greedy in the church for prominence (II John 9). His one aim was to have the chief place over everyone else. This can prove to be only a curse to the church and a hindrance to the work of the Lord. How careful the believer must walk that he be not tempted to be greedy after these things. "Beware this dog of greed!"

#### A Foolish Dog

One of the most shocking verses of Scripture is that one in Proverbs — "As a dog returneth to his vomit, so a fool returneth to his folly." (Prov. 26:11). On first thought we were inclined to omit this verse from our consideration but several considerations constrained us to include it. Above all it is part of the Word of God and therefore has a lesson; then, too, it is quoted in II Peter 2:22; further it does convey a great truth; finally the very fact that the imagery is shocking might waken some soul that would disregard what we might feel was fine language.

Does this verse not describe those who have been partakers of eternal life but have for a time forsaken the things of God for the husks of a godless past. The plentiful luxuries of a Father's table have been exchanged for the refuse which even swine would hesitate to eat. Perhaps some backslider reads these words; he or she has enjoyed reading this light description of these dogs. If these words come to your attention, then let this verse be a mirror to reveal your real condition. You are as a dog that has left the warmth and plenty of a Master's house in order to grovel in the mire of sin and the world. Rest assured that a gracious Master longs for your return and will realize it, even though it be by fire.

More serious still, if possible, is the case of that one who has preached the everlasting gospel but who has turned aside to another carnal message. No longer is the great aim the glory of God; it is rather the satisfaction of lust and the pleasure of the crowd. The Word of God must employ an arresting figure to show you your perilous position — "As a dog returneth to his vomit, so a fool returneth to his folly."

#### Stray Dogs

Although we readily concede that we have no great affection for dogs, we have a sense of pain on seeing a homeless stray, that is wandering and rejected. We can understand why tender-hearted children lead such animals home.

The sight of a rejected dog is one that must cause pity in all who have a heart but still more pitiful is the contemplation of the fate of the soul that on the last day is seen to be rejected. In the final chapter of the final book of the Bible, there is painted an awful picture of those who are outside the gates of heaven and barred from the tree of life — "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever liveth and maketh a lie." (Rev. 22:15).

Is that not a striking picture of an unsaved soul in a Christless eternity? — a stray, homeless, rejected being. The old companions and familiar haunts of earth are no more and now the soul stands alone — rejected of God! Once he could have enjoyed the comfort, companionship and shelter of a loving Father's home but no more — now he is *without*. During life he may have heard and rejected many invitations from the sons of the household for he preferred to stray but now the door is forever closed and before lies the prospect of endless wandering.

May all who read these words solemnly examine themselves that they be not numbered among those whom Scripture describes under the figure of a rejected and homeless being.

—L.K.T.

## From Our Files

Thirty Years Ago, THE GOSPEL WITNESS, January 29, 1925 — THE GOSPEL WITNESS of this date has an encouraging report of the services of the previous Sunday. The visiting preacher for the day was Paul Rader for Dr. Shields was in Chicago to attend the conference of the Baptist Bible Union. Here is the account of the services of that Sunday thirty years ago: — "We had anticipated great blessing for Sunday under the ministry of Paul Rader; but the services surpassed our most sanguine expectations. At 9.45 Mr. Rader taught Dr. Shields' class in the Bible School, when eight hundred and fifty were present; and when the doors were closed at ten o'clock for the teaching hour, multitudes of people were turned away. There were six hundred and fifty-nine in the remainder of the school — a total of fifteen hundred and nine. At eleven o'clock the auditorium was packed to its utmost capacity; and the Spirit of God brooded over the assembly.

In the evening Mr. Rader preached twice: in Massey Hall at 6:15, and in Jarvis Street Church at 8.00. At the Massey Hall service upward of three thousand heard the great preacher: while at Jarvis Street long before the hour of service, every available seat was taken, hundreds were standing, and many were turned away. Thirty-two responded to the invitation at both services; and altogether it was a great day!"

—L.K.T.

#### DR. R. DUBARRY

Dr. R. Dubarry will preach at the monthly French service to be held in the Greenway Chapel of Jarvis Street Baptist Church on Sunday, January 30, at 3 P.M.—S.P.

#### SUNDAY IN JARVIS STREET

On Sunday morning Mr. Slade preached; his subject was "Excuses". At the conclusion of the service, one boy responded to the invitation. In the evening Mr. Cole spoke on the subject, "The Fear of the Lord"—L.K.T.

## A Page From the Reformation

**T**HE inquisition of the Low Countries, thirsting for blood, scoured the country, and searched everywhere for the young Augustins who had escaped from the persecution of Antwerp. Esch, Voes, and Lambert, were at last discovered, chained, and carried to Brussels. Egmondanus, Hochstratten, and some other inquisitors, summoned them before them. Hochstratten asked, "Do you retract your assertion that the priest has not power to pardon sins, and that pardon belongs to God only?" He next enumerated all the evangelical doctrines, and summoned them to abjure them. "We recant nothing," exclaimed Esch and Voes firmly; "we will not abjure the Word of God; we will sooner die for the faith!"

*Inquisitor*—"Do you confess that you have been led astray by Luther?"

*The Young Augustins*—"Just as the apostles were led astray by Jesus Christ."

*The Inquisitors*—"We pronounce you heretics, who deserve to be burnt alive; and we hand you over to the secular arm."

Lambert was silent: he was afraid of death; anguish and doubt agitated his soul. "I ask four days," said he, in a suppressed tone. He was taken back to prison. As soon as this period was expired, the sacerdotal consecration was formally withdrawn from Esch and Voes, who were handed over to the council of the Regent of the Low Countries. The council handed them over hand-cuffed to the executioner. Hochstratten, and three other inquisitors accompanied them even to the scaffold.

When arrived near the scaffold, the young martyrs eyed it calmly; their constancy, their piety, their youth, drew tears even from the inquisitors. When they were bound, the confessors approached: "We ask you once more, Will you receive the Christian faith?"

*The Martyrs*—"We believe in the Christian Church; but not in your Church."

A half hour passed away: it was hoped that the prospect of so frightful a death would intimidate the youths. But, the only persons who were calm amidst the agitated crowd which covered the public square, they sung psalms, occasionally interrupting this employment to say boldly, "We wish to die for the name of Jesus Christ."

"Be converted, be converted," exclaimed the inquisitors, "or you will die in the name of the devil." "No," replied the martyrs; "we will die as Christians for the truth of the gospel."

The pile was set on fire. While the flame ascended slowly, divine peace filled their hearts; and one of them even went so far as to say, "I feel as if reclining on a bed of roses." The solemn hour had come: death was at hand: the two martyrs, with loud voice, exclaimed, "O Domine Jesu, Fili David, miserere nostri." "Lord Jesus Son of David, have mercy on us!" Then they began in a solemn voice to repeat the creed. At length the flames reached them; but, before depriving them of life, burned the cords with which they were bound to the pile. One of them taking advantage of his liberty, threw himself on his knees, and thus worshipping his Master, with clasped hands, exclaimed, — "Lord Jesus, Son of David, have mercy on us!" The fire surrounded their bodies: they

sung the *Te Deum laudamus*. Shortly after their voice was stifled by the flames, and all that remained of them was their ashes.

The execution had lasted four hours. It was on the 1st July, 1523, that the first martyrs of the Reformation thus gave their lives for the gospel.

All good men shuddered when they heard of it. The future excited great alarm. "Execution begins," said Erasmus. "At length," exclaimed Luther, "Jesus Christ gathers some fruit from our doctrine. He forms new martyrs."

But the joy which Luther felt at the fidelity of these two Christian youths was dampened by the thought of Lambert. He was the most learned of the three, and had taken the place of Probst, as preacher, at Antwerp. Agitated in his dungeon, and afraid of death, he was still more alarmed by his conscience, which reproached him with his cowardice, and urged him to confess the gospel. Shortly after having got the better of his fears, he boldly proclaimed the truth, and died like his brethren.

A rich harvest was produced from the blood of these martyrs. Brussels turned towards the gospel. "Wherever Aleander raises a scaffold," said Erasmus, "the effect is the same as if he sowed heretics."

"Your bonds are my bonds," exclaimed Luther, "your dungeons my dungeons, and your scaffolds my scaffolds." We are all with you and the Lord is at our head." He then wrote a beautiful poem in celebration of the death of the young monks. In a short time the poem was sung in Germany and the Netherlands, in town and country, every where producing an enthusiastic feeling for the faith of the martyrs: —

No! their ashes will not die;  
Abroad their holy dust will fly,  
And scatter'd o'er earth's farthest strand,  
Raise up for God a warlike band.  
Satan, by taking life away,  
May keep them silent for a day;  
But death has from his victory wrung,  
And Christ in every clime is sung.

—*D'Aubigne's History of the Reformation.*

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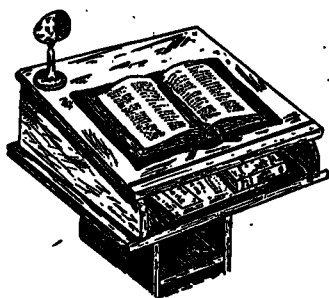
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## English Bible Course

Fourteenth Lecture in the English Bible Course

TORONTO BAPTIST SEMINARY

By Rev. C. D. Cole

Thursday, January 20th, 1954

RELIGIOUS BUT LOST

Romans 10

**T**O SAY that a man is religious is not necessarily saying much for his sanity or soundness or safety. Some of the most insane and unsound and unsafe movements in history have been of a religious nature. Some of the most terrible things have been done in the name of religion. The first murder in the human race was the result of a quarrel, a controversy, over religion, when Cain killed his brother Abel. Since the day Adam sinned men have been prone to worship false gods. The first form of idolatry, it seems, was the worship of the heavenly bodies, such as the sun and the moon and the stars. But the things men have deified throughout the history of man have been too terrible and too numerous to describe. Men left to themselves have never found, and have never worshipped, the true and the living God. What a sad reflection, and terrible commentary, that is on human nature! And even when God called Abraham to separate himself from an idolatrous people, and made of him a chosen nation, to whom was given all the means of worship of the true God, this nation with all these privileges was continually departing from the true God to worship idols. Human nature is corrupt, and of itself prefers the false to the true in the matter of religion. Somebody quoted Dr. Shields the other day as saying that the worst devil is a religious devil, and I quite agree with that.

We speak of the heathen religions in contrast with Christianity, but when we consider the many religions that wear the name of Christian we find shocking and terrible things, both with respect to faith and practice. Every vital and saving truth of Christianity has been perverted by somebody, somewhere, at some time. That is a sad story, but it is true.

In dealing with the sad state of Israel the apostle Paul readily acknowledges that they are religious. But they are rejecting Jesus Christ, the very Person that gives value to religion. Israel is rejected of God because Israel has rejected God's Son. No individual, no people, can be in favour with God who ignore God's Son, the only Name under Heaven given among men whereby we must be saved. In fulfilment of Scripture Christ is to the Jews a stumbling-block and a rock of offence. And the chapter before us tonight shows the sinful lack of discernment of things that have been made perfectly plain in their own Scriptures. Israel had ample means of knowing the way of acceptance with God, but in their sinful pride they turned from the revealed way to their own way.

They were merit-mongers seeking righteousness with God by works of their own hands.

### I.

#### Israel's Sad State Described

In verses one to four we have Israel's sad state described. They were religious, but needed salvation. And to be religiously lost is the very worst kind of lostness. Paul was deeply concerned, and deeply moved, because of the condition of Israel, and he prayed for their salvation. But Paul would not compromise the truth. He would not flatter an unbelieving people. He was not guilty of that sick sentimental love that is so prevalent today. Paul did not talk like this — he did not say to Israel: "I see you are very religious, and I admire your zeal. Your religion is not like mine, but one religion is as good as another, and I am asking God to bless you in your religious efforts." No, that was not his language. He rather talked after this fashion, "I am praying for the salvation of Israel, my kinsmen after the flesh. They have a zeal of God, but it is misdirected, it is not according to knowledge. They are ignorant of what God has done through Jesus Christ; they are trying to do what the Lord Jesus Christ has already done: they are going about to establish their own righteousness, and have not subjected themselves unto the righteousness of Christ. I am praying for God to open Israel's eyes to see that Jesus Christ is the end of the law for righteousness to every one that believeth. They are zealous, but they cannot be saved by the way they are trying to be saved."

Paul here gives us an example of praying for sinners. And we find in his prayer for Israel justification for praying for the lost. We can pray for people to be converted from their error, but we must not pray for God to bless them in error. What an awful thing it is to ask God to bless a people who are trying to be saved in the very way God says they cannot be saved! What a sin it is to ask God to bless anybody who is in error! Somebody might say that it is inconsistent to pray for the non-elect, that the Scriptures revealed that Israel was rejected by God, and therefore we should not pray for a people whom we know to be rejected. But who knows who the elect are? Who can pin a label on the non-elect? I would not pin such a label on any living man on this earth, for the elect and the non-elect are not known to any of us. Dr. Shedd I think speaks to the point here when he says: "The Christian, in his ignorance of the Divine purpose, must pray for all in order to pray for any." And so Paul was praying for Israel, for their conversion. They were blinded by the god of this world, and trying to establish a righteousness that Jesus Christ had already established by his obedience unto death, even the death of the cross.

#### Israel, Zealous, But Wrong

The Jews were zealous, but wrong, and it is dangerous to be zealous in a wrong thing. In the Galatian letter Paul tells us that it is good to be zealously affected always in a good thing. And how we, who have the truth, need more zeal in propagating it, and in spreading it broadcast upon the earth. Our Lord Jesus Christ speaks of the zeal of the Pharisees, who compass sea and land to make one proselyte, and when he is made he is two-fold more a child of hell than the Pharisees themselves. The Jews were zealous, but lost, and wrong in their zeal.

This made them self-righteous people. Self-righteousness is one of the worst sins of which a man can be guilty. The self-righteous person sets the blood of Christ aside. Self-righteousness does despite unto the Spirit of grace. The spirit of self-righteousness treads under foot the Son of God as of no value for salvation. I think it was Luther, who said that the white devil of self-righteousness has slain more souls than the black devil of unrighteousness. Israel is zealous, religious, but lost. That is the picture Paul has before his mind.

#### Christ Is the End of the Law

So Paul says that "Christ is the end of the law for righteousness to every one that believeth." The word "end" here is capable of being translated either "intention" or "termination". If it here means "aim" or "intention" the thought is that what the law aimed at and could not accomplish, Jesus Christ came and did accomplish. The law did aim at righteousness, but the law could not give righteousness, because the sinner cannot keep the law. And the sinner cannot keep the law because of the weakness of the flesh. And what the law could not obtain for the sinner, Jesus Christ came and obtained by His obedience unto death, the death of the cross. This interpretation is somewhat favoured by the use of the word "end" in First Timothy 1:5, where we read that "the end of the commandment is charity". That is, the aim, the design, the intention, of the commandment is love. But most of the modern interpreters take the word "end" here as meaning termination or ending, and make the passage mean that Jesus Christ is the termination, the ending, of the law for the believer; that the believer is no longer under law, but under grace; that the law has come to an end for the man who is believing in the Lord Jesus Christ.

Now either of these interpretations gives us the truth. It is true that what the law could not accomplish through the weakness of the flesh, Jesus Christ came and did accomplish it. So that we have a righteousness of God by faith in Him. It is also true that Jesus Christ is the ending, the termination, of the law to every believer. The believer was under law, the law of God, prior to his faith, but at the moment of faith the law is ended for him, and the law has nothing to say to the believer concerning the way of acceptance with God.

## II.

#### Law Righteousness and Faith Righteousness

In verses five to eleven we have "law righteousness" and "faith righteousness" described. The fifth verse describes righteousness by law, and the next four verses deal with righteousness by faith. And in both cases Paul quotes Moses, and that is quite interesting. The first quotation is from Leviticus 18:5: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." Now this is plain. The way to be righteous by law is to keep the law. Just do what the law says, only what it says, and all that it says. And a man who does that will live by the law, and he will have a righteousness which is by keeping the law. The law does not tell us to believe anything. In Galatians 3:12, Paul says: "The law is not of faith: but, The man that doeth them shall live in them." The law does not say, "Believe and live;" the law says, "Do and live; sin and die." The law-keeper would be righteous, but this would not be salvation. If a man should keep the law of God he would

not be saved by keeping it, because if he kept it all the days of his life he would not be lost, and would not need salvation. He would be righteous, but he would not be saved. The elect angels are righteous before God, but they are not saved, for the elect angels have never been lost. And to be saved presupposes that one has been lost, for nobody can be saved except a lost person. Adam and Eve were righteous in the garden before they sinned, but they did not have salvation. While they were keeping the law they were righteous by keeping law. The human race in Adam was a righteous race until Adam sinned, but since Adam sinned nobody has ever been righteous by deeds of the law.

In Galatians 3:21, Paul says: "If there had been a law given which could have given life, verily righteousness should have been by the law." But this door of acceptance, righteousness with God by keeping law, was forever closed the very day that Adam sinned. And there has not been a man righteous by keeping law since the day Adam sinned and fell; and brought the human race down into ruin with himself.

#### Faith Righteousness Speaks

Now Paul personifies the righteousness of faith, and represents it as speaking. And he puts the words of Moses in its mouth. He quotes from Deuteronomy, the thirtieth chapter, and verses eleven to fourteen, with variations and running comment. When we read this passage in Deuteronomy Paul seems obviously to be speaking about the law, the law of Moses, the Ten Commandments. He is saying in Deuteronomy that the law is accessible. He is speaking of the nearness of the law. Moses is saying to Israel that they did not have to go to Heaven, or across the sea, to find out what to do, for the law had been brought to them. All they had to do was to keep it. That is what Moses is referring to. Whether Moses knew that these words applied also to the gospel is another question. Perhaps he did. Paul, in Romans 3:21, has already told us that the righteousness without law was witnessed to by the law, as well as the prophets. Therefore, we can go to Moses, the giver of the law, and learn about the righteousness of God which is by faith in Jesus Christ. But Paul does apply these words of Moses to the gospel as telling of the finished work of Jesus Christ. And these words from Deuteronomy are just as applicable to the gospel in its nearness as they were to the law. Just as Israel did not have to go anywhere to get a law, to find out what to do, because the law had been brought to them, in their mouth and in their heart, so the gospel of Jesus Christ had been brought right to our door. There is no going or doing involved. We do not have to go to Heaven in search of a Saviour, for He has already come. We do not have to go down into the deep and lift Him out of the grave, for He has already risen from the dead. We do not have to go anywhere, or do anything. The gospel is good news of a finished transaction. The gospel does not tell us what is to be done by anybody, but what Jesus Christ has already done when He finished redemption on Calvary's cruel tree.

#### The Gospel To Be Believed and Confessed

The gospel, therefore, Paul says, is something to be believed and confessed. Salvation is something already prepared. The gospel is something to be believed. The gospel does not say, "Do this," or "Do that," but says, "Believe on the Lord Jesus Christ."

Paul states the conditions of salvation twice. He first gives the popular order of confession and belief: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It cannot be known that one is a believer until he confesses it with his mouth. How can I know whether a man has believed in his heart that Jesus Christ is the Saviour, unless he will declare his faith? I do not believe anybody is saved, or a Christian, who does not claim to be a Christian, or to be saved. Some of our Southern Baptist leaders some years ago would have us believe that Mohandas Gandhi, India's national hero and leader, was a Christian. But he denied that he was a Christian. He did not claim to be a Christian. But some of them went and sat with him, and talked with him, and learned of his sacrificial life, and of his deep religious piety, and they insisted that he was a Christian. But how can a man be a Christian when he says he is not believing in Jesus Christ?

So Paul first puts the popular order, confession and belief, and then he gives the logical order, of belief and confession. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Faith is first in the heart, and then on the lips. The heart must be in the confession to guard it against being a mere pretense or hypocrisy. And the confession is necessary to prove that the heart is genuine. So belief in the heart, and confession with the mouth go together. There is no such thing as secret discipleship. Peter tried that once, and was brought to tears when he denied his Lord. And his denial was only temporary. And that is all it can be with anybody who has been born from above, and who has had saving faith. As Spurgeon puts it, what is in the heart is sure to come out in the bucket of the lips. So that we believe with the heart unto righteousness, and confess with the mouth unto salvation.

### III

#### "Whosoever Will"

In verses twelve to fifteen we have the doctrine of "whosoever will". Paul quotes Isaiah 28:16, again. This is a Messianic prophecy from Isaiah, and says that the blessings of the Messiah are to be obtained by believing, and not by being circumcised; not by keeping any law. Isaiah says that the blessings under the Messiah are to be received by faith. "For whosoever shall call upon the name of the Lord shall be saved." Now the "name of the Lord" stands for what is revealed about the character and the work of Jesus Christ. The "Lord" here is the Lord Jesus Christ, and the "name of the Lord" stands for what is revealed about Him as the Saviour. "When we call Him Saviour we call Him by His Name." Athanasius, away back yonder in the fourth century, contending for the deity of Jesus Christ, said a very important thing. He said, "We need a Redeemer who is our Lord by nature, in order that we might not by redemption again become slaves of an idol." That is worth pondering. We need a Redeemer who is God, for in calling upon the Saviour, praying to Him, invoking His blessings, if He is not God we are guilty of idolatry, because God alone must be worshipped. Do not tell me that the Deity of Jesus Christ is not vital to a saving religion and a saving faith. The Lord Jesus Christ is rich unto all them that call upon Him, and that means to invoke His blessings, that means to pray to Him.

#### Beautiful Feet

So salvation by faith necessitates the preaching of the gospel. Paul, by irresistible logic, proves this to a demonstration. A man cannot call upon someone whom he does not believe in; a man cannot believe in someone about whom he has never heard; a man cannot hear without a preacher; and the preacher cannot preach except he be sent. So the preaching of the gospel is necessary if salvation is to be by faith. Paul and Barnabas were separated by the church at Antioch, and let go to do the work for which the Holy Ghost had called them and sent them. Preaching the gospel is not only necessary, but it is a glorious task, it is a beautiful work. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This is a quotation from Isaiah 52:7. When you turn back and read that verse the historical reference is perhaps to those who came over the mountains with the good news of the return of the captives from Babylonian captivity. Or it could refer to any messenger of glad tidings. Isaiah, however, is giving a prophecy of the Messianic salvation, and Paul quotes it to that end, and for that purpose. Isaiah is describing the feet of those who bear the good news of salvation through Jesus Christ. We are told that in modern Greece, the person who is a bearer of good news is said to be "well-footed". But here Isaiah, the evangelical prophet, says that the missionary, the preacher of the gospel of Jesus Christ, is fair footed, he has beautiful feet. He is not talking about the size of your shoes. That is wonderful imagery that the prophet is using here when he says that the preacher of Jesus Christ is fair footed, beautiful of feet, because he is a bearer of the best news that has ever been borne to anybody anywhere.

#### Opposition to the Gospel

But when we think about the opposition to missions, and the hardships involved in missionary work, we might ask, in whose eyes are the missionaries' feet beautiful? Not in the eyes of the world. The world is not crying for the gospel. Heathen nations are not begging us to send missionaries to them. Missionaries meet with resistance at home and abroad. Missionaries find opposition, even in this community that has enjoyed gospel privileges for these many years. In whose eyes are the feet of the missionaries beautiful? They are beautiful, but the eyes of the world have been put out by the god of this world. And the missionaries can only go forward in faith that their feet are fair in the sight of Heaven, and that the Lord they preach is able to make resistance turn to welcome. When Morrison was preparing to go to China his incredulous neighbour protested, and said, "Why, do you think you can make any impression on those heathen Chinese?" And Mr. Morrison laconically replied: "No, but I think God can." That is the sort of faith that missionaries must have as they go out bearing the glad tidings of salvation through a crucified and risen Redeemer. Yes, the missionaries' feet are beautiful to the One Who says to them "Go". The missionaries' feet are beautiful to the Lord Jesus Christ Who was His own first missionary, and Who came to a world that needed Him, but did not know Him, and did not want Him when He came. Oh, many a missionary thinks it ought to read: "How tired and heavy are the feet of those who bear the gospel of Jesus Christ." But tired feet may be beautiful to the eyes of Jesus Christ, Who said: "Go into all the world and preach the gospel to every crea-

ture." They are fair. Beautiful are the feet to the One who can cause some soul to become hungry by the convicting work of the Holy Spirit.

But what about Israel? Says the apostle, "Have they not heard?" Then he quotes the nineteenth Psalm, the fourth verse: "Yes verily," the Psalmist says, "their sound went into all the earth, and their words unto the ends of the world." No Jew can plead ignorance of the glad tidings. This quotation from the Psalms literally refers to the preaching of the luminaries, the sun and the moon and the stars. But it refers typically, and Paul uses it with reference to the preaching of the gospel of Jesus Christ. The heavenly bodies do preach to all the nations the existence of a God Who is wise and almighty. And this revelation of God in the heavens makes all nations without excuse for their idolatry. In like manner Paul says the gospel has been preached everywhere in all the world. And later on, in the Colossian letter, he talks about "the truth of the gospel which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you." Then in the twenty-third verse of Colossians one, Paul repeats that truth, and speaks of "the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

#### Israel Without Excuse

And so the apostle is leaving Israel, the Jew, without excuse. He cannot say, "Nobody has told me about Jesus Christ." For the gospel, even in Paul's day, had gone to the ends of the earth. "But I say, Did not Israel know?" And we might ask, "Know what?" Did not Israel know from their own Scriptures of God's plan to bring in the Gentiles, and to reject them? Israel had the warning in their own Scriptures of their own rejection, and of the calling of the Gentiles. In rejecting Jesus Christ the Jews were fulfilling, and are fulfilling, their own Scriptures. They were, and are, stopping their ears to the solemn cry of the warnings of their own prophets. What is sadder than that?

First in the prophetic line, Paul says, is Moses. And he quotes Deuteronomy 32:21. Paul quotes only the latter half of this verse. But Moses, in that verse in Deuteronomy, says concerning Israel: "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." Here is a plain warning of Israel's rejection, and of the salvation of the Gentiles, right in the Bible of the Jews. But Paul goes on to say that Isaiah is very bold; Isaiah dares to go farther than Moses did. Isaiah predicts the conversion of the Gentiles, and the rejection of the Jews in Isaiah 55:1, 2. God is speaking to none other nation than Gentiles in that verse. God says: "Behold me; behold me, unto a nation that was not called by my name." We can only wonder what the Jews think of these and other Scriptures in their own Bible. We can only wonder how they can fail to see this solemn warning of the calling of the Gentiles, and of the rejection of Israel. And Isaiah, in the same passage, represents God as spreading out His hands all the day, pleading with Israel, a rebellious people. And God is still pleading in the gospel with Israel as well as with Gentile to trust Jesus of Nazareth as their Messiah and Saviour.

Paul here ascribes the rejection of Israel to their own

unbelief, and the blame cannot be placed elsewhere. It is true that only the elect remnant is being saved, but this does not excuse the non-elect for their unbelief. The non-elect among Israel have the same opportunity for salvation that the elect have; therefore the blame for the rejection of any Jew must rest upon himself. It is God's election that makes the salvation of any certain. Left to themselves there would be no believers either among Jews or Gentiles. An outside appeal, even from the Lord Himself, went, and continues to go, unheeded. That is true of all sinners. There must be a subjective work of the Holy Spirit in the very soul of the sinner if the gospel is to be understood and believed and appropriated. The new birth is essential to spiritual sight. The new birth is just as essential in conversion as the death of Jesus Christ is in redemption. The means of grace must be blessed by the God of grace to be effective. There must be the inward call, the life-giving call, the light-giving call, of the Holy Spirit, as well as the outward call of the preacher.

"We may listen to the preacher,  
God's own truth be clearly shown;  
But we need a great Teacher  
From the everlasting throne;  
Application is the work of God alone."

Or, for further humbling, may we ponder these lines from Isaac Watts:

"Why was I made to hear Thy voice,  
And enter while there's room;  
When thousands make a wretched choice,  
And rather starve than come?  
'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

Beloved, we have the Lord Jesus Christ alone to praise for our redemption. And we have the blessed Holy Spirit alone to praise and thank for our conversion, for our regeneration, for our being quickened into life.

Salvation is of the Lord.

#### A TESTIMONY FROM QUEBEC

Among the many letters received very recently in response to our newspaper advertising was one from a French-Canadian in Quebec. In writing to the Editor, Dr. Shields, he says:

"When I was a Roman Catholic, I considered you as the public enemy number one of the Roman Church and now I know why. The reason is that you preach the gospel in its purest form and the Church of Rome is against the pure gospel of Christ. Now I consider you as a faithful servant of God and I witness that Christ is now my personal Saviour, and the salvation of my soul is accomplished by the blood of Christ alone.

"May God bless you and give you encouragement.

"Your brother in Christ,

Pray that the testimony of the paper might be blessed to many in the bondage of Rome; work to extend the borders that others who now slumber may be awakened.

## BOOK REVIEW

**BETTER THAN SEVEN SONS**, by Dr. Carl McIntire—published by the Christian Beacon Press, Collingswood, N.J. Obtainable from THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Ontario. 90 pages, cloth bound \$1.50.

I've just finished reading a book. What a book it is! It throbs with life, thrills the soul, and pulsates with a varied richness which abundantly satisfies the reader. In "Better Than Seven Sons," Dr. McIntire has done a magnificent job. I am delighted that this book has come from his pen. This volume, which is devotional throughout, shows the Old Testament story to be replete with every principle which is basic to the gospel of the grace of God. "Better Than Seven Sons" ably sets forth the gospel by which Ruth was brought out of Moab to nestle and trust under Jehovah's wings to be no different from that which has transformed our lives and made us new creatures in Christ Jesus.

The book is really a series of character sketches of the principal participants in the story. How deftly the artist paints pictures of Elimelech, Naomi, Mahlon, Chilion, Orpah, Bath and Boaz. These portraits will prove invaluable to the student of the word. Then, too, the parallel which is drawn between the times in which "the judges ruled" and this present evil age, is very vivid. The setting may be somewhat different, but the principles which motivate men and women to make important decisions are the same in every age. Human nature does not change — has not changed, — evolution to the contrary, notwithstanding.

This book is a must for young people. Why? Because there is much sage advice given concerning such fundamental things in life as love, courtship and marriage. From this eight-piece orchestra there are pealed forth the sweet, harmonious cadences of God's blessings which should preside over, hover around and permeate every home. Such blessings only come through obedience. Marriages are made in heaven; and in the case of Ruth we see the truth of that age-old maxim, "When the Lord guides, the Lord provides".

Parents would do well to have this volume on their shelves. This book of ninety pages shows that Naomi was concerned about Ruth in every realm of life. She wanted the best for her daughter-in-law. Christian parents should endeavour to bring every Christian influence to bear upon their offspring in order that they might be enabled to emulate Ruth in leaving that which represents the world to grasp and cling to that which represents the Christ. Every movement begins with a little child; and the movement which fails to comprehend this vital truth is doomed to failure.

But what makes this book a must for young and old alike? It is the exaltation of Christ by the Author. He sees Christ everywhere in this simple story. He is our Kinsmen, our brother.

"Could we bear from one another,  
What He daily bears from us?  
Yet this glorious Friend and Brother  
Loves us though we treat Him thus:  
Though for good we render ill,  
He accounts us brethren still."

He is our Redeemer. As Boaz purchased Elimelech's inheritance publicly so the Christ openly put principalities

ties and powers to shame on the "green hill outside the city wall", and purchased us "not with corruptible things such as silver and gold, but with the precious blood of the Lamb, without spot and without blemish". Again, the author sees the Christ as the "restorer of life"; and truly He restores the soul that would walk in the "paths of righteousness for His name's sake". Christ is also the "nourisher of thine old age". All told the author paints a beautiful picture of the Christ in this very readable book.

This book will bring a rich blessing to the one who will take "time out" to read it. It does not substitute delight in hearing the gospel for diligence in living it. True religion, as the author makes clear, is not diction but action; not a sedative but a stimulus; not indulgence but an inspiration; not a message to be heard but a deed to be done. Make haste to purchase this beautifully bound little volume, reader; and the pleasure and profit you will receive from its pages will by far outweigh the dollar-fifty purchase price. More like this, Dr. McIntire! In short, this is an excellent book written by an excellent man about an excellent theme.

REV. SAMUEL DEMPSTER

## A DOG IN A PIT

By William Luff

Someone had thrown a poor dog into a disused pit in Staffordshire, England; the animal was not killed by this cruel treatment, but was crying in great pain for one of its legs was broken. The pit was deep and the dog was helpless; so there was no hope of the poor creature getting out by any effort of its own.

Cruel sin has cast all of us into a pit of hopelessness — a deep pit, from which it is impossible for us to escape. Even our crying will not deliver us; but it may bring One who is both able and willing to help: A cripple youth, named George, heard the sad cries of the prisoner, and though it was not his dog, he could not bear to think of it suffering and dying alone in the dark; so determined to try and rescue it. A rope was found and he was lowered down, down, down to a level with the object of his pity. Just as the Lord Jesus pitied us in our dreadful pit, and descended to our low estate. What a descent for Him, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross."—Phil. 2:6-8.

Of course the poor dog welcomed his would-be deliverer with joy? No, he misunderstood his intentions, and misjudged his motive, and thinking he had come to injure and destroy, snapped and snarled, and was so vicious the lad was afraid to touch him.

This was how Jesus the Lord was misjudged: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John 1:10-11). Do we refuse the Son of God, because we think He will do us harm? This was how the demons spake, "And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with Thee, Jesus Thou Son of God? Art Thou



come hither to torment us before the time?" (Matt. 8: 28-29).

The lad had come to the dog to seek and to save, but the vicious animal would not be saved: so his would-be saviour had sorrowfully to leave him to his fate, recalling the words of our Saviour, "Wherefore behold, I sent unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:34-39).

Instead of being saved, the dog had to be killed: but the lad was awarded the bronze medal of the Royal Society for the Prevention of Cruelty to Animals: so the dog was the loser. The unsaved are the losers: not the Saviour, who says, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord" (Isa. 49:5).

—From *The Reaper*, Auckland, N.Z.

### THE JOY OF THE LORD

What is meant by "the joy of the Lord"? The lord of the parable said to his faithful servants, "Enter thou into the joy of thy lord." Can we obtain such joy as we buy something from a store? Is it an ornament to be worn, or a dainty confection to be eaten? Is it a something which grows up over night which may be gathered like mushrooms in the morning? Or is it not, rather, an experience than a possession, an attribute of personality rather than a prize of achievement? It is a plant of mature growth, though it may mature quickly. It grows out of what a man is and does rather than out of what he has. The poor may be joyful and the rich may be joyless. Spiritual joy is a quality of character and is the fruit of the Spirit. The elements of true joy may be identified by the study of Him Who said, "These things have I spoken unto you, that my joy remain in you, and that your joy may be full."

Our Lord found His joy in obedience to the Father's will. Nor shall we ever enter into His joy while we disobey His commandments. Every precept of Scripture has in it the fulness of the fountain of joy for everyone who will obey it. Thus obedience in baptism has proved to many the beginning of a new spiritual experience because it involved an attunement of the will to God.

Again, our Lord found His chief delight in giving rather than in receiving. It is the liberal soul that is made fat. Joy is found in serving rather than in being served. More true spiritual joy may be found in giving money to the Lord than in making it for and spending it upon ourselves. The joyful soul is always generous. Some of the Lord's plants do not grow because they are choked by their own selfish interests. To spend their interest upon others would give their souls breathing space.

Our Lord's joy consisted chiefly in bringing others into right relationship with God. The shepherd who found his sheep rejoiced, the woman who found her coin, the father who recovered his son. Only as we learn that fundamental lesson, can we share the joy of the Lord.

For Younger Readers

### JOINING GOD'S FAMILY

By Myrtle Mesler

Carl woke up feeling so happy. It was Saturday and the whole family was going on a picnic. Even now he could hear his Mother humming as she went about preparing the food for the outing.

Suddenly Carl realized what his Mother was humming and put his head under the covers to drown out the sound. That lonely feeling crept over him again. She was singing, "I'm a child of the King."

Then he became angry. "Why is it that everyone picks on me? I'm just as good as they are," he said, as he jumped out of bed. "Why can't we all be as happy as we used to be?"

You see, Mother and Dad, June, Carol and even little Tim, were Christians. Carl had not taken Jesus as his Saviour.

Suddenly he made up his mind that when he got to the picnic grounds he would go off by himself.

"They won't care. They don't love me anymore anyway."

After breakfast Dad reached for a Bible on a shelf near-by. He read a chapter and then turned to the verse for the week asking the children to recite it. June was first, then Carol. Then Dad turned to Carl. Carl just sat there.

"I know it, Daddy," said Tim, "Let me say it." So he repeated, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" John 1:12.

Mother led in prayer. How earnestly she prayed for each one, especially for Carl, asking that he might join God's family before the close of that day.

Soon they were on their way and what a jolly time everyone was having. That is, everyone but Carl. When they arrived at the grounds he went off by himself.

He got an old tin can and caught frogs. He used to love to do that but today he didn't enjoy it at all. Then he went wading but that was no fun either. He could hear the others laughing and having a wonderful time, so he moved farther away. Soon he lay down under a tree and went to sleep.

After what seemed hours, Carl awoke and went back to where he had left his family. But alas, they were gone!

With a startled cry he ran down the road, ran until he reached his own gate. He was just about to push it open and rush in when a man stopped him.

"Where are you going?" he asked. "Why this is my house," said Carl.

"Oh no," said the man, "You don't belong to God's family, you cannot come in."

Brokenhearted he rushed to his best friend's house. He knew he could stay there. He knocked loudly on the door and soon Chuck's mother opened it. When she saw Carl she said, "I would like to let you in but it is too late, only God's children can come in now. This is God's family."



With tears streaming down his face he ran to church. "No one can keep me out of there," he cried.

He pushed the door open and stopped. What a sight met his eyes. The seats were gone, windows knocked out, everything was topsy-turvy. The last blow came when Carl looked up to see the picture of Christ with outstretched arms. It was gone!

Carl sank to the floor and sobbed. "I'm too late," he cried. "Too late." "Why didn't I join God's family?"

"No, Carl, you're not too late," said a voice very close to him. "Wake up, we are here, but we have been looking all over for you."

"Then I can still join God's family!" he cried.

"Why Carl, what are you saying? Do you really mean that?"

"Oh yes, mother, I thought it was too late. I want to join right now."

And so he did. Right there under the tree he gave his heart to Jesus and joined God's family.

—The Moody Church News.

## Bible School Lesson Outline

Vol. 19 First Quarter Lesson 6 February 6, 1955

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

### THE HOSTS OF THE LORD

Lesson Text: 2 Kings 6:8-18.

Golden Text: "Fear not: for they that be with us are more than they that are with them."—2 Kings 6:16.

#### I. Secret Wisdom: verses 8-12.

The Syrians did not long remember the kindness of Elisha to Naaman, the captain of the host (2 Kings 5). At that time they came to Israel as friends, but they soon returned as foes. Gratitude is a rare virtue, and ingratitude a common sin.

Jehoram, king of Israel, who reigned from 851—842 B.C., found himself at war with Benhadad, king of Syria. Syria in the north and Egypt in the south were powerful rival kingdoms, with Palestine as a buffer state, the bone of contention between them. Each of these two kingdoms wished to strengthen its position by gaining Palestine as a possession or as an ally, that it might provide passageway, troops and supplies. The two kingdoms of Judah and Israel had to be constantly on guard against the bribery or threats of both Syria and Egypt.

In his worldly wisdom Benhadad thought that he could easily conquer Israel by sending bands of troops to ambush the king. But his schemes were being frustrated, since the Israelites, being forewarned on each occasion, sent troops out to protect the threatened position, while the main army avoided that section.

Benhadad also erred in judgment; he was balked, not by the treachery of his own forces, as he supposed, but by the cleverness of his foes. God had revealed the secret counsels of the king to His prophet (Dan. 2:47; Amos 3:7). Thus, Elisha was more valuable to his king than a whole army; he was like the chariots of Israel and the horsemen thereof, even as Elijah had been (2 Kings 2:12). Who can estimate the contribution which godly men and women make to the welfare of their country simply through their piety, their prayers and their spiritual perception (1 Tim. 2:1-3)?

#### II. Secret Power: verses 13-18.

Benhadad's hatred was focussed upon Elisha; he realized that he could not defeat Israel; so long as Elisha was active. If Elisha was of more value to Israel than a whole army, he was likewise of more danger to the foe than a whole army. The man who takes an active part in the work of the Lord will soon find himself the target for the shafts of Satan (Matt. 3:17; 4:1; 10:24, 25; 16:15-23), whereas the Adversary does not trouble the multitudes who do not oppose him.

Although Elisha was humble in his own estimation, Benhadad tacitly acknowledged his greatness by sending against him horses, chariots and a mighty host. The great prophet, to human eyes, was entirely surrounded by the forces of the foe.

Gehazi, the servant of Elisha (2 Kings 5:27), had evidently been replaced by a new servant, who had not witnessed the power of God and who feared the hosts of Syria. A wholesome fear of our Arch-Enemy is not out of place, for we must remember that he has tremendous power (Matt. 10:28; John 14:30; Heb. 2:14; Eph. 2:2), and it will not do for us to be over-confident. But, he is a defeated foe; Satan is mighty, but Christ is almighty (Eph. 1:19-22, 1 John 4:4). We are commanded to be strong, and not to give way to the spirit of defeatism (Isa. 41:10, 13; Hagg. 2:4, 5), or to allow ourselves to be overcome by the oppression of Satan (Acts 10:38). We are to resist him, trusting in the Lord, Whose arm is strong to defend us (1 Pet. 5:7-9).

Elisha was confident in the midst of danger (Acts 27:22-25), since his eyes were not upon the enemy, but upon the Lord Who had surrounded him with horses, chariots and a mighty host to match the forces of the king of Syria. He prayed that the Lord would open the young man's eyes, that he too might have faith to see the great host of angelic helpers who were on their side (Josh. 5:13-15; 2 Chron. 32:7; Psa. 34:7; 55:18; Rom. 8:31). The chariots of fire were symbolic of the Divine and holy presence (Exod. 3:2; 13:21, 22; 2 Kings 2:11; Isa. 66:15; Rev. 15:2), and the horses were symbolic of the Divine protection (Psa. 33:16-22; 147:10). We need to have such a vision as was given to the young servant of Elisha (Prov. 29:18; Hab. 2:3).

In answer to believing prayer on the part of Elisha, God smote the Syrians with partial blindness, so that they did not recognize the prophet, as he led them to Samaria (Gen. 19:11). The prophet's statement concerning himself and the city was purposely ambiguous, but true in the sense that his real residence was in Samaria. In our warfare against Satan it is necessary for us to be as wise as serpents and as harmless as doves (Matt. 10:16).

The Lord had opened the eyes of the young man to see that he was safe because of the Divine presence and power, but He opened the eyes of the Syrian soldiers to see that they were captives because of the Divine holiness and wrath (compare verses 17, 20). God reveals Himself in mercy as a Saviour from sin (Rom. 1:16, 17), but those who refuse His overtures of mercy will find to their sorrow that He will deal with them in justice as their Judge (Isa. 45:22-24; Rom. 1:18; 2 Thess. 2:8-12).

#### Daily Bible Readings

Jan. 31—God's Heavenly Host	.....	Luke 2:8-20
Feb. 1—God's Host of Battle	.....	Isa. 13:1-11
Feb. 2—God's Host and their Captain	.....	Josh. 5:13-15
Feb. 3—God's Host of Might	.....	1 Chron. 12:8-22
Feb. 4—God's Host of Praise	.....	Psa. 148
Feb. 5—God's Earthly Host	.....	Psa. 103
Feb. 6—God's Host Marching On	.....	Exod. 12:41-51

#### Suggested Hymns

Encamped along the fields of light.  
Onward, Christian soldiers.  
Stand up! stand up for Jesus!  
Ho, my comrades! see the signal.  
Am I a soldier of the cross?  
\*This the grandest theme.

#### TOUCHING GRATITUDE

There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draft and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were: "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

—SPURGEON

## *A Report to our Readers . . .*

# MAKE IT A CRUSADE!

Our announced subscription goal for the year 1955 is 2,000 new subscribers. It gives us pleasure to see the manner in which our readers have responded to this challenge; the response is so encouraging that we are nearly tempted to raise the goal, although one month of the new year has not passed. We urge you to continue to do your part as a member of the great "Gospel Witness" family. Encourage your friends to subscribe to "Canada's Leading Gospel Periodical" so that early in the year we may "go over the top" and establish a new objective for the year.

### WHAT HAVE WE DONE?

For our part we have not simply leaned back to await news of our readers' efforts. Advertisements have been placed in a number of Canadian and American papers during the past few weeks. These have told of a special offer to all new readers of "The Gospel Witness". Needless to say, these advertisements have cost hundreds of dollars. We praise God that the returns have been very encouraging. If some readers should feel constrained to assist us in financing this important work of advertising, we should be pleased to hear from you. During this calendar year we could profitably use several thousand dollars in newspaper advertising and in mailing sample copies of "The Gospel Witness" to prospective readers. We assure you that this money would not be wasted but would be used to the glory of God in an important, though sadly neglected, phase of the Lord's work.

### FOUR REASONS WHY THE MESSAGE MUST BE SPREAD.

We feel that the message of "The Gospel Witness" is needed more than ever today in every home of our land and indeed of this continent. Several serious considerations prompt us to make this bold statement.

- (1) The need for the printed, gospel message to penetrate the homes of the country. Souls have been saved through reading the paper, souls are being saved and shall be saved through reading its pages. The world has a thousand and one publications to clamor for the attention of those in the home. Every home needs this one strong voice for the gospel.
- (2) The need to warn people (Christian and non-Christian) of the growing spectre of Romanism. In so doing, we propose to don no velvet gloves when speaking of this enemy of the Gospel or in exposing her deeds against civil and religious liberty.
- (3) The need to point out the encroaching menace of false teaching in Protestant churches and seminaries, which teaching denies the authority of the Bible, the saving power of the Lord Jesus Christ, and the supernatural in general. While some Protestant publications are bold in denouncing Rome, we note that they are very silent about false teaching among Protestants. Of this we shall not be guilty.
- (4) The need for SOLID, evangelical teaching. "The Gospel Witness" shall seek, not only to present the first principles of the Gospel, but shall also endeavour to serve the rich variety of the whole Word of God. The sermons and Bible lectures, which appear in no other publications, meet this need.

We could outline other needs which make the spread of the message imperative but these should suffice.

### MAKE THIS A CRUSADE!

Let all "The Gospel Witness" family regard this as a crusade for Christ. We shall not be content if there is one home that does not receive the paper. So many of our readers write to tell how much they enjoy the paper and what a blessing it is to their souls. Good things should be shared! Go out today in this crusade, obtain subscriptions, write and tell of your conquests and we shall rejoice with you.

—L.K.T.