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MEN OUR MOST CRITICAL NEED

By A. W. TOZER

THE most critical need of the church at this moment is men, the right kind of men, bold men.

The talk is that we need revival, that we need a new baptism of the Spirit — and God knows we must have both; but God will not revive mice. He will not fill rabbits with the Holy Ghost.

We languish for men who feel themselves expendable in the warfare of the soul, who cannot be frightened by threats of death because they have already died to the allurements of this world.

Such men will be free from the compulsions that control weaker men. They will not be forced to do things by the squeeze of circumstances; their only compulsion will come from within — or from above.

This kind of freedom is necessary if we are to have prophets in our pulpits again instead of mascots. These free men will serve God and mankind from motives too high to be understood by the rank and file of religious retainers who today shuttle in and out of the sanctuary. They will make no decisions out of fear, take no course out of a desire to please, accept no service for financial considerations, perform no religious act out of mere custom, nor will they allow themselves to be influenced by the love of publicity or the desire for reputation.

Much that the church—even the evangelical church—is doing these days she is doing because she is afraid not to. Ministerial associations take up projects for no higher reason than that they are being scared into it. Whatever their ear-to-the-ground, fear-inspired reconnoitering leads them to believe (or fear) the world expects them to do, they will be doing come next Monday morning with all kinds of trumped-up zeal and show of godliness. The pressure of public opinion calls these prophets, not the voice of Jehovah.

The true church has never sounded out public expectations before launching her crusades. Her leaders heard from God and went ahead wholly independent of popular support or the lack of it. They knew their Lord's will and did it and their people followed them — sometimes to triumph, oftener to insults and public persecutions —

and their sufficient reward was the satisfaction of being right in a wrong world.

Another characteristic of the true prophet has been love. The free man who has learned to hear God's voice and dared to obey it has felt the moral burden that broke the hearts of the Old Testament prophets, crushed the soul of our Lord Jesus Christ, and wrung streams of tears from the eyes of the apostles.

The free man has never been a religious tyrant, nor has he sought to lord it over God's heritage. It is fear and lack of self-assurance that has led men to try to bring others under their feet. They have had some interest to protect, some position to secure, so they have demanded subjection from their followers as a guarantee of their own safety. But the free man—never; he has nothing to protect, no ambition to pursue, and no enemy to fear. For that reason he is completely careless of his standing among men. If they follow him, well and good; if not, he loses nothing that he holds dear; but whether he is accepted or rejected he will go on loving his people with sincere devotion. And only death can silence his tender intercession for them.

Yes, if evangelical Christianity is to stay alive under the twin threats of Catholicism and Communism she must have men again, the right kind of men. She must repudiate the weaklings who dare not speak out, and she must seek in prayer and much humility the coming again of men of the stuff prophets and martyrs are made of. God will hear the cries of His people as He heard the cries of Israel in Egypt. And He will send deliverance by sending deliverers. It is His way among men.

And when the deliverers come—reformers, revivalists, prophets—they will be men of God and men of courage. They will have God on their side because they will be careful to stay on God's side. They will be co-workers with Christ and instruments in the hand of the Holy Ghost. Such men will be baptized with the Spirit indeed, and through their labors He will baptize others and send the long-delayed revival.

—The Christian Ministry.

**THE GOSPEL WITNESS—"Divisive, Misleading,
Dishonest, Uncharitable and un-Christian
Propaganda"!**

There are occasions when that which is intended to be an insult is really a compliment of the first order because of its origin. Such is the case with the above description of THE GOSPEL WITNESS. If this were the considered judgment of some competent person, we would be alarmed and would be forced to close self-examination. Fortunately, however, it is the judgment of another source.

One of the members of Jarvis Street felt led to send some issues of THE GOSPEL WITNESS to a Protestant minister who was confined to the hospital. Some time later she received the bundle by return mail. In red ink was the notation:—"Return to" and the following—"Divisive, misleading, dishonest, uncharitable and unchristian propaganda." We shall not bother to comment on the manners (or lack thereof) of one who would thus recompense another who remembered him while he was confined. It is nevertheless our fervent wish that he be quickly restored to health. Although we find ourselves at variance with him and his school of theology, we never wish to indulge in personalities.

His description of THE GOSPEL WITNESS leads us to believe that the paper must be effective and must be accomplishing something for the cause of the gospel. If all these terms are descriptive of THE GOSPEL WITNESS, we do wonder why we seldom hear from any who will deny what is written in these pages. This minister who so describes our paper is a member of the Canadian Council of Churches; why did he not play the part of the brave man and dare to deny what we have said of the Canadian Council of Churches. The weapons of his warfare are apparently nasty little notes containing unfounded charges.

The ministry of THE GOSPEL WITNESS is needed as never before. Let all our readers join with us in prayer and effort that this gospel messenger may be spread from coast to coast to do a work to the glory of God.

I.C.C.C. CONFERENCE IN SWEDEN

AN EVANGELICAL conference will be held in Jonkoping, Sweden, from July 31 to August 7. Convened under the auspices of the International Council of Christian Churches, it will have a three-fold purpose to encourage the Twentieth Century Reformation movement in Scandinavia to affiliate with the I.C.C.C. and to maintain a united and true Bible-believing standard in that area; to bring together "men of like precious faith" for true fellowship in Christ as Saviour and Lord; to set before the people of Scandinavia the evils and perils of the World Council of Churches and to lead them to turn from the ecumenical movement. The theme of this great gathering will be "The Gospel of the Bible in the World of Today." Prominent Scandinavian evangelicals will be the leading speakers and visiting brethren from the four corners of the world will take part.

Make This Your Holiday!

All Christians are invited to attend. Planes have been chartered so that an attractive price has been arranged. The round trip fare between New York and Amsterdam will be only \$339.00! Flights leave on July 7, July 25 and July 30 so that the holiday can be from 16 to 43

The Gospel Witness
and
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days in duration. It is possible to spend two weeks in Sweden for only \$550.00 including the round trip fare of \$339.00!

The pastor of Jarvis Street Baptist Church, Dr. H. C. Slade, will be in attendance as will some more Canadians. If any of our readers are interested in going, we suggest that they *immediately* send for full information to I.C.C.C., Transportation Committee, Collingswood 7, N.J., U.S.A.

KINGSTON COPS PRIZES IN S.S. CONTEST

Eight Sunday Schools in the Conservative Regular Baptist Association engaged in an attendance competition during the past ten weeks and the results have just been released. The Kingston Sunday School, which is not yet one year old, took the honours in both sections. The Tilbury Sunday School placed second in both divisions.

Responsible for the organization of the competition was Mr. Arnold Attenborough of Central Baptist Church, Toronto. It is hoped that an association-wide contest will be held in the autumn.

**IS THIS COMMENDABLE CHARITY OR
SHAMEFUL COMPROMISE?**

A combined Christian and Jewish meeting at a drive-in church was held yesterday at Lawrence Plaza shopping centre. The open-air services, organized by Asbury and West United Church, are held every Sunday at 7:30 p.m. Yesterday Rabbi Jordon Pearlson of Temple Sinai, and Rev. Gordon Hunter were the speakers.

—Toronto Star, June 20.

The Jarvis Street Pulpit

FAITH'S REWARD

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 1st, 1931

(Stenographically Reported)

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matt. 25:23.

IT HAS occurred to me that few people properly distinguish between salvation, which is a gift of grace, and the rewards to be meted out to those who have rendered to God a faithful service. We are not saved by works, but if we are saved we ought to be abundant in labour. "We are his workmanship, created in Christ Jesus unto good works" — not "because" of good works, but "unto" good works — "which God hath before ordained that we should walk in them."

We cannot rejoice too profoundly that salvation is God's free gift. We do nothing whatever to merit it. If we could live to a great age, and could give every flying minute something to keep in store, and could exceed in faithfulness all the servants of God who have preceded us, it would be impossible for us to make the smallest contribution to our own salvation. That is provided for us on the ground of the infinite merit of Jesus Christ. For His sake all our sins are forgiven; by His blood they are washed away; by the power of the divine Spirit we are awakened into newness of life. We are adopted into the divine family: we become members of the household of faith, "heirs of God, and joint heirs with Jesus Christ."

But over and above the gift of life, the word of God teaches us that we are to be rewarded for faithful service. The child in the family does not depend upon his faithfulness for his sonship; he is a member of the family because he was so born. He had nothing to do with it. He bears his father's nature, and his father's name. He belongs to the family by birth; but, being a son, his father endeavours to lead him on in the development of his character; in the mastery, perhaps, of some branch of learning or of some particular trade; and he promises him that if he does well he will give him a reward.

And so our Lord teaches us, and the Bible generally, that there are rewards awaiting the faithful servants. That is the purpose of this parable of the talents. To one the Master gave one talent, to another two, and to another five; and on his return he reckoned with his servants, demanding of them an account of their stewardship. The one who had received five, and the one who had received two, had each doubled his money so that their lord received at his coming his own with usury. This word which I have read to you was spoken to the faithful servants. The lord of the parable said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I.

I want you to consider this morning some of the prin-

ciples that are wrapped up in this promise of reward. FIRST OF ALL, LET US REMEMBER THIS, THAT THE REWARDS OF THE FUTURE ARE ROOTED IN THE SERVICE OF THE PRESENT. Sometimes I fancy people think of the rewards to be distributed at the Lord's return as though they were something objective to ourselves, as though they had no special relation to the present, as though it were something that could be given to us, conferred upon us, apart from what we really are. The servant here was promised rulership on the ground of faithfulness, and he was invited to enter into the joy of the lord. We do well to remember that our future reward depends upon our use of the present.

Someone in Clarendon Street prayer meeting, in the days of A. J. Gordon, prayed one evening that "at last we may hear the Master's voice saying, 'Well done, thou good and faithful servant.'" When he had finished praying Dr. Gordon said, "Do not pray like that any more. Pray, if you will, that you may have grace to be faithful. But it is useless to pray that God will say, 'Well done!' He will say 'Well done' only to those who have done well. There will be no magic about it at all. The reward will be based upon the record; and if we have done well the reward shall be ours. But there will be no rewards whatever for those who have done ill."

You will remember the striking passage in the third chapter of First Corinthians, where Paul lays down the principle that there is but one foundation upon which the believer may build, and that is Christ Jesus: "Other foundation can no man lay than that is laid, which is Christ Jesus." But he admonishes us to exercise care how we build thereon, what materials we use, to what design we work, to whose direction we are to submit ourselves. As a wise master-builder Paul said, "I have laid the foundation and others build thereupon." Then he said there would be a day of testing, when the fire should try every man's work, of what sort it is. If they have built wood, hay, and stubble, the fire will sweep it all away, yet he, himself, shall be saved so as by fire. But if he has built upon that foundation gold, and silver, and precious stones, he shall receive a reward.

There are many of the Lord's own children who, apparently, are building nothing — spending their time in idleness. I do not suppose any organization in the world could maintain itself were it to receive at the hands of those who form a part of it the same treatment which the church of Christ at large receives at the hands of those who profess to be its members.

After the prayer meeting last night, a man came into the office saying, "I was a member of this church. I

am a returned man, and I was a member here about nineteen eighteen, or nineteen hundred and nineteen." I asked him his name, and he told me. I said, "I do not remember ever having seen you before." "But," he said, "I am a member of the church. I come when I can now; but I have not very good clothes, and I am ashamed to come to church." I asked him a few questions. I said, "When were you baptized?" "Oh, I never was baptized." "Well, when did you join the church?" "Oh —". He was not a Baptist, he had just attended the church! My own private opinion is that he had never been inside the building until last night.

There are a great many people who become members of the church, and from that forward they make no contribution to its life; they render no service whatever to the cause of Christ; they simply spend their time in idleness; and the idle Christian is never a happy Christian.

One of our deacons was away for about a week, and when he came back somebody said, "We missed you." He said, "I am glad of that." It ought to be impossible for any member of this church to be absent one Sunday without being missed. If any of you should be absent and nobody misses you, do not blame the church, blame yourself. If you are of so little consequence to its life, if you do so little that you can stay away and nobody marks your absence, then it means that you are doing nothing; you are a mere cipher; you are of no value to the church at all, if thus you can be absent without anyone at all noting your absence.

Then there are some people who, while they labour, use the wrong material.

A friend of mine once said that Paul spoke about building wood, hay, and stubble. He said, "Were he living in our day I think he might add newspapers!"

Some years ago one of the newspapers called me up and said, "Could you tell me whether the Rev. Mr. So-and-So is in town?" I said, "I am sorry, but I have no information as to his movements. You will have to ask somebody else." And I hung up the receiver. I turned to my wife and said, "I suppose I might really have given the negative answer, and told them that he was not in town." "But," she said, "How do you know?" I said, "I do not know, but if he were in town they would know it." Of course they would. There are people who never do anything without widely publishing it. There are people who get into the church just to have their own way — for no other reason at all. They do not co-operate; they will do their own way, and their own will, not His will, not according to the teaching of Scripture, but "my" way, all the time. Well, that is wood, hay, and stubble, and that is all there is about it.

I have known some people who were very anxious to have rewards here. They gained recognition.

I think it was Moody who said that the passion for a place on the right hand, or on the left; to be esteemed greatest in the kingdom of God, had wrought more damage to the church of Christ than all other evils combined.

Oh, what a revelation it is, how disappointing it is, to discover that people have not progressed sufficiently in the Christian life to get themselves out of the way, and to be willing to be anything or nothing, if only the work of the Lord may go on! I have known people who were troubled if their name was not mentioned. I have known ministers to be somewhat offended if they were not invited to come and sit on the platform. The passion for office — titles, recognition of one sort or another — is

all wood, hay, and stubble. I do not believe that any one of us ever learned the secret of real Christian service until we are willing to serve obscurely, without recognition from anybody in the world; to have our name dragged in the mire, to be cursed of men, and to be cast out of men, if only we have in our hearts the assurance that we are doing God's will, and that He is our Master, and that our witness is in heaven, and our record is on high.

Oh, I beg of you, beware lest there be a semblance of that sort of thing anywhere in your thinking, if ever you desire recognition from men, if ever you find yourself wanting position, wanting to bask, you know, in the adulation of men! There are some people to whom it is the very breath of their nostrils. "What did they say about me?" "How did they like that?"

I remember one Sunday school entertainment, I shall never forget it. We thought to avoid the labour that usually characterizes the preparation for the Christmas festival, and so we asked each class to make its own contribution to the programme, thinking that they would prepare some simple number, and thus we should get through. But when at last the evening came, the Superintendent found that he had a programme long enough to last all night, and right on to the next morning. And the trouble was you could not cut anything out without offending somebody. I supposed we had to let the little girls with the blue ribbons in their hair say their pieces, because little children might be disappointed if they had not an opportunity to recite that which they had learned. But it never occurred to me that the grown up people would be worse than the children. There was one woman I recall, who had learned something—or she thought she had; she read part of it. She was specially prepared for the occasion. There was not any little girl on the programme who had taken such care to make herself presentable. And when she got on the platform her one great concern was to know where her husband was. And she was looking all over for him. It was her night to perform, and she did perform—and I had her measure from that night. I said that any full grown woman who can play the baby after that fashion would bear watching.

Oh, let us have done with that kind of nonsense! We are to prepare for the future by the service of the present. And it is of no use for us to hope for a reward like this unless we diligently employ our time getting ready for that day of reckoning.

II.

WHO OF US DOES NOT NEED THE INSPIRATION THUS AFFORDED? Some of us have had to learn to do without the "well done" of men; in fact, some of us have learned to be supremely contented if they will only let us alone and say nothing. If their attitude is negative and neutral and they will let us alone, then we will count ourselves happy indeed. Personally, I have long ago passed the place where I am particularly interested in men's "well done", for I know full well that those who say, "Well done!" to-day, are likely to say the opposite to-morrow. Nothing is more fickle than human nature; nothing is more ungrateful than human nature. You may serve it for a lifetime, lay down your very life for somebody, and the very person for whom you have given almost the last drop of your life's blood will tread you into the earth. It is of no use, dear friends. For myself, I should long ago have abandoned the ministry if the Lord had not, by His grace, enabled me to get rid of that, to some extent.

Oh, we will be thankful for any appreciation! We will praise God if anybody says, "Well done!" But if they do not say it, we will go on anyhow. That will be an "over and above", if you please! But do not expect it from anybody.

But we do need the inspiration that comes from expecting that "well done" from God. I think we need to live for a day of vindication. That is what Paul did. That was the secret of his energetic and fruitful career. He said, "With me it is a very small thing that I should be judged of you, or of man's judgment" — or of man's day. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." He said, "I am living for the day when the Judge of all the earth will sit upon the bench, and when His servant shall be brought before Him to give an account of his stewardship; and I count it a little thing to be judged of man: it does not greatly disturb me. I am living for that other day."

Are you, my friends? You Sunday School teachers, you will have to labour for many a day, perhaps in some cases without seeing any fruit of your labour. It may be some of you will never see in this life any fruit for your chief labour. You will see little indications here and there, perhaps, that the Lord is using you. But it may be that you will die and be forgotten of men before the full fruitage of a faithful life will appear.

Can you go on without wages? Can you keep on—and on—and on—and on forever? Can you people in the choir do it, if nobody says they enjoy your singing? Can you in the Sunday School do it?

I am discussing a principle that is indispensable to effective service. We must keep our eyes upon the divine Master and we must so labour in the present that when He shall come there will be some result from the life we have lived. But mark you, if we spend our lives in idleness, if we seek not to develop our characters, to enlarge our capacities, our abilities, if we do not endeavour to discipline and train ourselves so that we may become effective servants of God, if we just drift through life with hands down, without making any real effort to excel in the things of God, do not expect a reward by and by. You will not get it. I lay that upon your heart and conscience, my dear friends. All the angels in heaven cannot reward you if you have done nothing. You will be saved so as by fire, saved by God's abounding grace, washed in the blood — but you will come before Him empty-handed, without any fruit at all to show for your service.

If, on the other hand, you have been praised by men, if the world has said, "Well done!" that is no guarantee that God will say it, not by any means! You may have professed to be engaged in a spiritual service, you may have professed to be doing the Lord's will, but if you have been doing it for your own sake, and just for the sake of having your own way, and just for the sake of building up a reputation for yourself, you will appear on the great day, when everything shall be tested by fire, stripped of everything, empty-handed before a God Who knows what is in your heart. "Our God is a consuming fire." Let us see to it, dear friends, that we bare our hearts before Him, that He knows there is no motive, there is no aim, there is no desire within us that will not pass His scrutiny. If thus we serve then we may be

sure that we shall receive the reward which we have earned.

"Earned!" you say? "Can we earn anything?" Yes, we can earn something—not eternal life, remember! That is a gift. But over and above that we can earn much in the Lord's service.

Doubtless, in the life to come many who have been very conspicuous in religious circles here will have to take a back seat yonder. And many an obscure, unnoticed, person here will appear to advantage in the light which God will throw upon the record of their lives.

I say, it is of no use for us to hope for the rewards of the future, to pray for the rewards of the future. "No use to pray!" No; not for rewards, *per se*.

I know some people whose remedy for everything is pray—pray—pray. I know a certain minister who does not know what it is to be straightforward, I am afraid. And when he is driven into a corner and made to confess his perfidy, he says, "Now brethren, don't. Just pray for me." I have said to him, "I will not pray for you. What you need is to repent before God, repent of your sin and ask God to forgive you." It is of no use to pray if we go on in the neglect of the higher things, not at all. The reward, "Well done, good and faithful servant" is for those who have been faithful here.

III.

NOW JUST A WORD ABOUT THE NATURE OF THE REWARD— I use a strong word. I do not say the "character" of it, but the "nature" of it. Sometimes people think of the reward as something apart from themselves. Now what is it to enter into the joy of the Lord?

I wonder how many of us would enjoy heaven to-day? Let me try to make that plain. *Our enjoyment of the future will depend upon our employment of the present.* And our felicity in the life that is to come will be conditioned upon our faithfulness in the life that now is. That is understood. But you say, I have the joy of the Lord. He does not say that I am to have joy, but it is joy of a peculiar character. It is the same kind of joy which the Lord experienced — I am somehow or another to go into a deeper and fuller fellowship with my Lord. I am to leave the life of limitation behind me, and enter into, in some mysterious way, the joy of the Lord. Surely it means that the rewards of the future are not something apart from ourselves. There is a sense in which we shall find our rewards within ourselves.

Here is a boy whose mother thinks he has a talent for music, and so she puts him under instruction. And some bright day he hears the boys outside playing, and he wants to be there with them. But his mother says, "No; this is the time for work, not for play. You must put in an hour of practice. Practice the exercises set for you." He wants to play, but his mother says, "No; work—work—work!" And so he works. See that boy when he is full grown, when years have passed, and you find him some day alone at his piano, nobody to listen to him, nobody to applaud him, but hour after hour he plays. You go to him and say, "I am sorry for you to have to work so hard." "Work!" he says. "I am not working, I am playing in the true sense. Let me be alone with my instrument, and let me pour out my soul through these keys, and I am happy." He has entered into the musician's joy. Why, and how? Because, first of all the spirit of the musician had entered into him and mastered him, and enlarged his capacity until little by little he has

been transformed until now there is within him an affinity for the thing without him, and he enters into the musician's joy.

I suppose some boys look upon books as being rather dry, and many boys would rather have a ball than a book, and would like to be out romping about. I was in a home in New York State the other day. And we got home late from a meeting, and there were two boys there, one about twelve, the other fourteen. They were still up when we got home, and it was nearly midnight. The little fellow of twelve had a book. And his mother said to me, "He spends every minute of his waking hours with a book." Then calling him by name she said, "It is bed time." "Aw, mother, I have only about fifty pages more. Can I not finish my book before I go to bed?" "No," she said, "You can finish that to-morrow. It is time to go to bed." He just closed his book and said, "Good night," and went off to bed. What was he doing? He was preparing to enter some day into some author's joy — getting ready for greater enjoyment in the future.

I wonder sometimes how you folks, who never go to prayer meeting, are going to get on in heaven? I wonder! You had better get ready for it. Do you not see, dear friends, that the joy of the future has some relation to the Lord Himself. The man who makes the best of his opportunity will find that opportunity will make the best of him. The man who faithfully tries will by and by fruitfully triumph. Every instrument of service is very much like Moses' rod — it has in it potentialities of blossom and fruit, and if properly used will turn itself into a sceptre at last. The man who lives for himself, builds a prison and imprisons himself within his own selfishness. The man who lives — as every Christian ought to live — to serve others, finds that by his very service he has built himself a throne. He who has been faithful in a few things becomes ruler over many.

That principle is illustrated in the everyday walk. You look at the man who is a master in anything — I do not care what it is; perhaps it is watch-making, perhaps it is carpentering. Did you ever see a carpenter at work? Perhaps it is bricklaying — I name some of the common things. But you try to lay one brick upon another. It is the simplest thing in the world! You try to keep them straight though. Your wall will fall down. And you say, "Well the things looked secure enough. I thought I was putting them on square, but the wall is tipping over. And I did just what that man did. He just put on the mortar with his trowel, and put the brick in place." Oh, but you could not do it.

The man with a saw simply took it and cut that piece of board, and then you took the square and put the square on it, and you said, "Man, you did not mark it, you cut it without marking it!" Yes. "But you did not use the square?" "Oh, I did, but you did not see me use it." "Well where is it?" "In my eye." He who is faithful in few things becomes ruler over many things, until he can do with ease and joy what some other man labours to do.

And so is it in the Christian life. We are saved, but we must now go to school, and by long and patient discipline, which means the process of sanctification, we are to grow up into Christ, and thus develop, by His grace, an affinity for heavenly things. And when you get to heaven you will find yourself at home.

Supposing a boy whose father wants to send him to school goes to school for a little while, and after a while he says, "I think I would like to work." And he leaves school. He wants to have a little ready money, just to

spend. He grows up to be a young man. And some day he goes home. His father has a few guests there; and they are talking about some things. The boy does not understand it at all, and he sits down in a little while and is bored. But his brother is there, and he is entering into the conversation, and they are all having happy conversation together; they are exchanging thoughts and ideas, and the conversation flows on. And this boy says, "Oh, I am out of place here; I had better go away."

I remember a young lad telling me once that his father took him to Baltimore for a holiday. He said, "My father took me to Baltimore for a holiday, and what do you suppose he did? He took me into the library of the John Hopkins University into the classical department, and he spent the whole day reading Greek and he expected me to enjoy it!" "Well," I said, "He had a good time?" "Oh, I suppose he did, but it was hard on me." I suppose it would be. But if he had been a Greek scholar, like his father, he would have enjoyed the same things that interested his father, and I can almost imagine his saying, "See, father, look at this. Is this not great?" And he reads a passage. But he could not do it. Because he had not gone through his father's discipline he could not enter into his father's joy, and the things which interested his father had no interest whatever for him.

What shall we do when we get to heaven? If we are not interested in heavenly things here, if we are not developing a capacity for the enjoyment of heaven, then heaven will be no heaven to us.

I will tell you why I want to study the first five books of Moses, shall I? Supposing I had an invitation from some noted author, and I were disposed to accept it, and I am going to be entertained in his house, and I say, "Well I know he is a famous man, but I have to confess I have not read his books." Do you know what I should do before I went to visit him? I think I should stay up nights and read every book he had written so that when I got to his home I should be able to talk to him; I should be able to know the life he had lived. I expect some day to see Moses. I was talking to someone the other day who said, "These things are not real to me; I do not believe a word of it." Well, they are real to me. I have not any doubt that Moses is still living — he came down to the mount to see the Lord Jesus! And some day I am going to talk to him. "But," you say, "he will be busy!" Yes, but we will have plenty of time to talk, and we will have time, somehow, to come into contact with that man of God. I want to sit down with him, and go through the book of Genesis — as we are doing in our Thursday evening lectures — and then through Exodus, and Leviticus, and Deuteronomy — that much disputed book. And I can hear Moses say, "Yes; it is true. I, directed by the Spirit of God, wrote it." I will be glad to say, "I am glad, Moses, I always looked upon it as your book under the Spirit of God."

I expect to see Paul some day. And I would like to know a good deal about him, and about all he has written; and David, the shepherd of Israel; and all the others. I expect that this Bible will not be worn out in heaven. I expect that by that time it will be written in our own minds, and we shall be able to talk about it. But I wonder how some people are going to get on in heaven.

You know, some people come here, and stand it for a few minutes, and they go out, and they say, "I do not believe that nonsense." Well, my dear friends, if there is anyone like that here this morning you are in a bad

way, for up there there is not any doubt about it: they believe it.

That is the meaning of that text: "Enter thou into the joy of thy lord."

We live and labour in fellowship with Him until by and by we begin to understand Him a little, and we develop a capacity for the things which interest Him. And when at last we give an account of our stewardship, He will say, "You are ready; enter thou into the joy of thy lord". Then we shall go on and on forever, ever increasing in our knowledge of God, and our enjoyment of Him.

I wonder are there any here this morning who have not even begun. You have not received the gift of eternal

life. Will you receive it this morning? You have nothing to do for that but just receive it.

And shall we who have received it, resolve that we will apply ourselves afresh to our lesson, and to our daily task, and be more faithful than ever, and seek to live for the day that shall come. May the Lord bless us every one for His name's sake.

Let us pray:

We thank Thee, O Lord, that Thou hast forewarned us in Thy word respecting the future. And we pray that Thou wilt bless our simple meditation this morning; that we may give ourselves with renewed devotion to the work of the Lord, and by and by we may be able to enter into the joy of the Lord. We ask it in Jesus' name, Amen.

The Ministry Needed by the Churches, and Measures for Providing It

By C. H. Spurgeon

In connection with his great Metropolitan Tabernacle, C. H. Spurgeon established the Pastors' College. It was a mighty power for God and was truly a "School of the Prophets". In his magazine *The Sword and the Trowel*, of May, 1871, we found this remarkable address in which he describes the true gospel minister and the training he needs. Readers will notice that Toronto Baptist Seminary resembles very closely Mr. Spurgeon's ideal. If this article falls beneath the glance of some prospective minister, let him ponder and then write to Toronto Baptist Seminary, 337 Jarvis Street, Toronto, for more specific information about the course.

WITH novel theories of ministry we will not deal: we assume that we address those who believe that pastors and teachers are officers in the Christian church, recognized by Scripture. While we recognize that every believer has a ministry committed to him, we also see that certain individuals are more richly endowed with gifts and grace that they may be the instructors and helpers of others. This being taken for granted, we proceed.

No one can doubt that the spiritual condition of the Christian church is very much affected by the character of its ministry. For good or for evil, the leaders do actually lead to a very large extent. Doubtless the hearers influence the preacher, but for the most part the stronger current runs the other way. "Like priest, like people," is a well-known and truthful proverb, applicable with undiminished force to those who scorn the priestly title. Under a drowsy preacher the spirit of the people become lethargic; a minister absorbed in politics leads his hearers into party strifes; a would-be-intellectual essayist breeds a discipleship marked by affectation of superior culture; an unsound thinker and uncertain talker promotes heresy in his congregation. Satan knows full well the power of the ministry, and therefore he labours abundantly to pervert the minds of the Lord's servants, and also to raise up false teachers who may do his evil cause great service. It is clear, therefore, that if it be at all in our power to bless the church of our own day with sounder doctrine and more vital godliness, our first efforts, whatever they may be, should strike at once at the root of the matter, and begin with the ministry. For manifest reasons, it is difficult to do much in moulding the ministry which is already in the field. Men who have for years been teachers of others, have become

stereotyped in their spirit and modes of action and thought; and although they in a measure feel the influence of others, yet it is too late in the day to do much in fostering what has been neglected, or producing what is absent in them. In any case, prevention is better than cure. To effect much in shaping a preacher's life, the moulding influences must surround him in his student days, while he is as yet like clay on the potter's wheel, or malleable iron upon the blacksmith's anvil. It appears to us that the maintenance of a truly spiritual College is probably the readiest way in which to bless the churches. Granting the possibility of planting such an institution, you are no longer in doubt as to the simplest mode of influencing for good the church and the world. We are certainly not singular in this opinion, for to successful workers in all times the same method has occurred. Without citing the abundant incidents of earlier times, let us remember the importance which John Calvin attached to the College at Geneva. Not by any one of the Reformers personally could the Reformation have been achieved, but they multiplied themselves in their students, and so fresh centres of light were created. In modern times, it is significant that the labours of Carey and Marshman necessitated the founding of Serampore College; while the gracious work in Jamaica called for a somewhat similar institution at Calabar. Wherever a great principle is to be advanced, prudence suggests the necessity of training the men who are to become advancers of it. Our Lord and Saviour did just the same when he elected twelve to be always with him, in order that, by superior instruction, they might become leaders of the church.

In the formation of a college, the design of which is to bless the church through the ministry, the question arises,

What sort of men do the churches need? The answer to that question will largely shape our action. That enquiry being answered, one other remains: *What will be the best means of procuring and instructing such men?*

I.

In replying to the first question, we shall not venture into speculations, or follow our own prejudices, but shall seek to give a reply consistent with Scripture and observation.

The men whom God will honour must be *gracious men*, full of the Holy Ghost, called of God to their work, anointed, qualified, and divinely sustained. We cannot hope to see God glorified by men of doubtful piety or questionable experience. On this we are all agreed, and we will not dwell longer upon it.

We have remarked that great revivals of religion have been connected always with a revival of *sound doctrine*. That great religious excitements have occurred apart from gospel truth, we admit; but anything which we, as believers in Christ, would call a genuine revival of religion, has always been attended with clear, evangelical instruction upon cardinal points of truth. What was the sinew and backbone of the Reformation? Was it not the clear enunciation of gospel truths which the priesthood had withheld from the people? Justification by faith, starting like a giant from its sleep, called to its slumbering fellows; and together these great doctrines wrought marvels. The Reformation was due not so much to the fact that Luther was earnest, Calvin learned, Zuingli brave, and Knox indefatigable, as to this—that the old truth was brought to the front, and to the poor the gospel was preached. Had it not been for the doctrines which they taught, their zeal for holiness, and their self-sacrifice, their ecclesiastical improvements would have been of no avail. The power lay not in Luther's hammer and nails, but in the truth of those theses which he fastened up in the sight of all men. The world to-day feels but little the power which Calvin wielded in the Senate of Geneva; but thousands of minds are swayed by the theology which he so forcibly promulgated. One instance in history might not suffice to prove a point, but there are many others. The great modern Reformation in England under Whitfield and Wesley was accomplished by the old orthodox doctrines. I grant you that we, as Calvinists, gravely question the accuracy of much that the Wesleyan Methodists zealously advocated; yet we do not feel that we are exercising any charity but merely speaking the honest truth, when we say that the disciples of Wesley, as well as the followers of Whitfield, brought out very clearly and distinctly the vital truths of the gospel of Jesus Christ. Their views upon predestination and kindred points we could not endorse; but the three great R's were in the teaching of every Methodist, whether Calvinist or Arminian: Ruin, Redemption, Regeneration rung out with no uncertain sound. You could not hear a sermon from any of them, without hearing man described as a sinner, fallen and ruined, Christ alone lifted up as the Saviour, and the need of the Holy Spirit's work insisted upon in plain, unmistakable language. "Ye must be born again" was thundered over the land. If we wish to promote the good of the churches, we must pray for ministers who are well instructed in the doctrines of the gospel and firmly established in the belief of them. Whatever else they may not be able to explain, they must hold forth the great truth that Jesus Christ

came into the world to save sinners, and show the way in which he saves them. We want men whose doctrines are distinct, who hold firmly with all their hearts the truths which they are chosen to defend, men who upon fundamental points dare not equivocate and are never obscure; we require preachers whose whole business here below shall be to promulgate a gospel dear to them as their lives, because they have experienced its saving power in their own souls. They must not only be sound in the faith, but clear in their testimony. To waver upon the atonement, or the work of the Holy Spirit, or salvation by grace, is not merely dangerous but fatal to a preacher's usefulness. Let those who doubt be silent; to others it is given to say, "I believed, therefore have I spoken." No church can be benefited by untruthful teaching. The world's true hope lies in the direction of revealed truth, not in the region of intellectual speculations and dubious philosophies.

The next thing we need in the ministry, now and in all time, is *men of plain speech*. The preacher's language must not be that of the classroom, but of all classes; not of the university, but of the universe. Men who have learned to speak from books are of small worth compared with those who learned from their mothers their mother tongue — in the parlour. "I use market language," said Whitfield, and we know the result. I rejoice in the Latinity and Germanic jargon of certain schools of pedantic and pretentious intellectualism, because their learned clatter renders them powerless with the masses; but I mourn when similar hideousnesses of speech are adopted by evangelic divines, for it assuredly weakens their testimony. Anglo-Saxon speech, homely, plain, bold, nervous, forcible, never fails to move the English heart. At the same time we do not desire a race of coarse men, who regard *slang* as being plain speech, which it certainly is not. Admitted that a coarse man may have his sphere, it is equally certain that he is unfitted for many other spheres of equal importance. If it be granted that a spice of vulgarity may adapt a man for special service among navvies and costermongers, we question whether even with them there may not be a more excellent way, and there are other people in the world to be considered beside these. We are confident that, ordinarily, coarseness is weakness, and ought to be avoided; and we should no more think of preaching the gospel in the slang of the thieves' kitchen, than in the jargon of the Neologists. The gospel's apples of gold are worthy to be carried in baskets of silver. Language should be fitted to the dignity of the subject. The most truly dignified language is, however, the simplest; simplicity and sublimity are next of kin. Gospel simplicity is equally removed from childishness and coarseness. Bunyan's English is as pure as it is plain. Our grand old authorized version is a model of speech; though marred here and there by an antique indelicacy, it is, as a whole, perfection itself, both for grandeur and simplicity of style. We need men who not only speak so that they can be understood, but so that they cannot be misunderstood. The plodding multitudes will never be benefited by preaching which requires them to bring a dictionary with them to the house of God. Why should they be called to work on the day of rest in order to get at the minister's meaning? Of what use is it to them to listen to spread-eagle talk, which conveys to them no clear sense? The Reformation banished an unknown tongue from the reading desk; we need another to banish it from the pulpit. I speak for

English people, and demand English preaching. If there be mystery, let it be in the truth itself, not in the obscurity of the preacher. We must have plain preachers. Yet plain speech is not common in the pulpit. Judging from many printed sermons, we might conclude that many preachers have forgotten their mother tongue. The language of half our pulpits ought to be bound hand and foot, and with a millstone about its neck, cast into the sea: it is poisoning the "wells of English undefiled," and worse still, it is alienating the working classes from public worship.

It is a very proper thing in expressing one's sentiments among students and scholars, to use those technical phrases which have been collected from all languages, and generally accepted among the educated. The Latin, the Greek, the German, the French, and other tongues have all given us words which convey to the learned shades of meaning which the less plastic Saxon cannot compass; but to the mass of the people such speech is to all intents and purposes a foreign language. The Latinity of some preachers reminds us of the old fable of the boy thief perched in the apple tree. The owner of the orchard tells him to come down, but his words are laughed at. He then tries turf, the rogue is not dislodged. At last he throws stones at him, and the boy is soon at his feet. Now the devil does not care for your dialectics, and eclectic homiletics, or Germanic objectives and subjectives; but pelt him with Anglo-Saxon in the name of God, and he will shift his quarters.

Supposing, therefore, the matter and the speech to be correct, we next need men who, as to the order of their intelligence, rather come under the denomination of *common sense men*, than of schoolmen and rhetoricians. A gentleman who nowadays wins the repute in clerical circles of being highly intellectual, is generally a sort of spiritual Beau Brummel. The famous Beau was asked if he had ever eaten a vegetable? and replied, that he thought he had once tasted a pea. So our modern high-flyers have heard that there are such persons as "sinners", and believe they may be met with in the Haymarket and in the slums. They have no idea of the fall of man, but have read about the "lapsed condition of humanity". These gentlemen, whose mouths could by no contortion pronounce the word "Damnation", and who have considerable sympathy for that being of whom they might correctly say, "Oh, no! we never mention him," are very attractive to the idiotic classes, but to men they are loathsome. The style of sermonizing of those who affect to be "thinking men", is elevated, very elevated, as elevated as the manner of Lord Dundreary would have been, if that distinguished nobleman had become a clergyman. "Thinking men" of this superfine order consider anything orthodox quite beneath them; and in the pulpit they affect obscurity, quote Strauss, frequently speak of Goethe (careful as to the pronunciation of the name), and cannot get through a discourse unless they mention Comte, or Renan, or some of our home-bred heresy-spinners, such as Maurice and Huxley. They are very great at anything metaphysical, geological, anthropological, or any other ology, except theology. They know a little of everything, except vital godliness and Puritanic divinity; the first is usually too rigid a thing for them, and the second they sniff at as consisting of mere platitudes. When a "thinking man" has reached so sublime a condition of self-conceit that he can sneer at such giants in mind and learning as John Owen, Goodwin, Charnock,

and Manton, and talk of them as teaching mere common-places, in a heavy manner, not at all adapted to the advanced thought of the nineteenth century, we may safely leave him and his thinking to the oblivion which assuredly awaits all windy nothings. For the present we may observe that England requires no further supply of these eminent personages, and there is certainly no need to establish any more colleges for their production. There are circles where such ministries are appreciated; here and there a suburban congregation of very respectable do-nothings will cluster around such a man and account him a prodigy; but among the working population, the real sinew, and blood and bone of England, there is no further space for the superficial intellectualism which has vaunted itself for its little hour, and is gradually writing its own doom. Our churches call for men whose thoughts are worth thinking; whose thoughts follow in the wake of the revealed word of God, who feel that they are not dishonoured by treading in the track of the Infinite. We must have ministers whose education has taught them their own ignorance, whose learning has made them revere the Scriptures; men whose minds are capable of clear reasoning, brilliant imagination, and deep thought; but who, like the apostle Paul, who was all this, are content to say, and feel themselves honoured in saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Such a man is more precious than the gold of Ophir. In him the Lord finds an instrument which he can consistently employ. He is a man among men, a practical, working, thoughtful teacher. Echewing all flighty notions, specious novelties, mental eccentricities and philosophisings, he determines to know nothing among men save Jesus Christ and him crucified. He is not one of those who follow after butterflies, but knowing that the gospel is the power of God unto salvation, he goes to work, rough-handed it may be, but nevertheless in downright earnest, to do practical work in seeking to win souls.

Another point must also be noted if we would see great success attending the ministry. We require *men of popular sympathies*; men of the people, who feel with them. We are not prepared to subscribe to any political creed, except this: "God hath made of one blood all nations of men." All forms of government turn out bad or good as the case may be; but this much is certain, that unless a man is a lover of the people in his inmost soul he will never be greatly useful to them. The people do not require more of those gentlemen who condescend to instruct the lower orders, being authorized by the State to assume airs of dignity because they are our rectors, towards whom we ought to walk with lowly reverence. The squires admire this, and the peasantry unwillingly submit to it for awhile; but the end of this business is at hand. Our dissenting churches call for other treatment. The Nonconformists of England are a race of freemen; their forefathers found it inconvenient to be slaves in the days of Charles the First, and the sons of the Ironsides do not intend to be priestridden now. As we do not bow before the parish priests, we certainly do not intend to pay homage to the aristocratic airs of a pompous youngster fresh from college. London's millions spurn the foppery of caste, they yearn for great hearts to sympathize with their sorrows; such may rebuke their sins and lead their minds, but no others may lecture them. The working classes of England are made of redeemable material after all; those who believe in

them can lead them. A minister should welcome both rich and poor. Far be it from any servant of God to despise the godly because their hands are hard with honest toil. Be it ours to honour worth rather than wealth; and to esteem men for their spirituality, and grace, and holiness, rather than for their purses and mansions. We do not desire to see preachers of the gospel rudely and lawlessly democratic in politics, ready to have a fling at different ranks and classes; we want no Red Republicans in the pulpit, but we rejoice when we see that a man is thoroughly, heartily, lovingly with the people. Such was John Knox, and such were Whitfield, Rowland Hill, Jonathan Edwards, and others, famous in pulpit annals. We must be men of ourselves if we wish ever to move them. We must be advanced beyond them in knowledge, spirituality, and grace, for we are leaders; but, like our Lord, we must be "chosen out of the people." While our government is set upon abolishing the system of purchasing commissions in the army, in order that there may be more sympathy between the officer and the ranks, we must labour for the promotion of the same feeling in the church militant. The more our hearts beat in unison with the masses, the more likely will they be to receive the gospel kindly from our lips.

The church of God calls for *men whose one object is to save souls*. The final result of some ministries appears to be a Gothic chapel in the place of the less ornamental but more serviceable old meeting-house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a gem of a place!" We have known gentlemen of the cloth, whose hearts have been mainly set upon getting up a well-performed service, going as far as they dare in vestments and ornaments, and aping our Anglican Papacy in almost every aspect. As if we did not know when the chapter was finished, we are told, "Here endeth the first lesson," or "Here endeth the second lesson!" and much is thought to be attained when that piece of mimicry is allowed; anthems and chants are greedily sought after; an organ, of course; a stone pulpit stuck in a corner; and then nothing will do but the brother must introduce at least a fragment of liturgy. Let but the poor creature have his way in all this, and his little heart overflows with joy, and he feels, "I have not run in vain, neither laboured in vain." Such gentlemen have mistaken their vocation: they would make capital conductors of concerts, masters of the ceremonies, man-milliners, or arrangers of shop-windows, but their talents are thrown away among Dissenters.

Among a certain order of divines the one aim evidently is the collection of what they are pleased to call highly intelligent audiences. It has been admitted of certain preachers that their hearers were, certainly very few; but then it was claimed that the quality made up for the quantity! And what quality, think you, is that of which they boast? Eminent piety? Deep experience? Great usefulness? Not a bit of it! The rich and rare excellence of the slender audience lay in this, that not above one man in ten of them honestly believed the Bible to be inspired; not a fiftieth part could unhesitatingly have asserted their faith in the atonement, and probably not above one soul among them knew anything savingly of the grace of God, and that lonely individual was uneasy under the ministry. After this mode some gentlemen estimate congregations, and if they can succeed in collecting

a synagogue of Arians, deists, semi-infidels, and heretics of various orders, then their fellows of the same clique exclaim, with intense delight; "A deeply thoughtful ministry has gathered around it all the intellect of the district." It has been usual to find little wool where there has been great cry, and the proverb is very applicable in this case. Those superficial beings, the Puritans, and those unintelligent persons of the type of Jonathan Edwards and Andrew Fuller, are, to our mind, far better models than the intellectual dandies who have been in fashion.

The education of the intellect is not our cardinal work; our teaching should be full of wisdom, but not the wisdom of metaphysics and speculations; we are not apostles of Plato and Aristotle, but ministers of Christ. As he was, so are we also in this world: he came to seek and to save that which was lost, and our errand is the same. Accepting the revelation of Christ as the highest wisdom of God, we go forth with no other philosophy than that of Christ crucified. To turn from darkness to light the bewildered multitudes, to rescue from the destroyer the deluded crowd, to lead to Jesus as many as he has chosen—this is our life-work, from which nothing shall tempt us.

Soul-winners can never be too numerous; but it is a question whether the church is not sufficiently stocked with prophetic brethren, to whom what is to happen in the next twelve years is as plain as the sun at noonday. In some cases the time expended in fashioning and expounding a system of history to fit in with the vials and trumpets has seriously interfered with turning sinners from the error of their ways. Nothing should be the preacher's aim but the glory of God through the preaching of the gospel of salvation. Only let the ministry be supplied with men who drive at the conscience, and in the Spirit's power convince men of sin, of righteousness, and of judgment to come; men who strike at the heart, and are not satisfied until their hearers have laid hold on eternal life and closed in with the divine proclamation of mercy—let such, I say, abound among us, and again the church will be "terrible as an army with banners".

For the rest, it is desirable that *brethren of varying abilities* be forthcoming; we want the profound, and the eloquent of the first rank; we need also the earnest and godly of ordinary capacity, for there is work for the very zealous and devout whose attainments are but small. Usefulness has been vouchsafed to holy men of all grades of talent. Infinite wisdom has ordained variety in gifts and degrees in ability for ends most gracious. No man can be too educated or too gifted for any position in the Christian church; yet some forms of culture while they fit a man for one position may somewhat disqualify him for usefulness in others. Work among our London poor needs the very ablest men; yet we could mention very gifted brethren who would be miserable to the last degree, if they were compelled to labour in the Golden Lane Mission, or in Seven Dials, and certainly they would not be more wretched than they would be inefficient. They would drive away rather than attract the poor fallen masses around them. Yet they are men of undoubted ability, and in their own positions they wield a powerful influence for good. The very education which adapts a man to labour among the more refined, may make him too sensitive to be able to cope with the roughness of certain classes among whom others work with great success. I say again, I do not think that the loftiest talent is too great for work among the most sunken classes,

and that in fact those who can deal with them are men of genius and of a rare order; but it is certain that there are grades of talent, and that all of these are needed to complete the circle of the church's demands. A man whose gifts entitle him to address thousands becomes restless in a hamlet; another brother, whose voice and ability would never compass more than two or three hundred, finds that very hamlet a place of happy labour. Men of all orders are sent us by the Holy Spirit; all are not apostles, nor are all apostles equal to Paul. Each man after his own order, and for his own place; all are members of the one body, but they fulfil diverse offices. If the church is to be well served, we must secure men who can speak to the educated of the West End, and we must not reject those who from their culture find themselves at home in Bethnal Green. We want men who will stir our large towns where intellect is quick and sharp, and men who will move the less volatile but perhaps more stable minds of the country villages. No man may say, "Here is my model for a minister, and every man should be framed upon that shape." He would leave half the church, if not more, unsupplied, even if there were an unlimited upgrowth of the model men whom he desires.

We want ministers who, however various their talents, have but one spirit, and that one spirit must be the Spirit of God; they must be filled with love, love to the church and to those yet to be ingathered out of the world; brethren of deep humility, who feel their need of divine help, but men of triumphant faith, who feel assured that the Lord works with them. We want men of self-sacrifice, willing to put up with all sorts of inconveniences, and even sufferings, to attain their end; men of dogged resolution, who mean to be successful, and cannot be put off the track; men who have given themselves up to God wholly, spirit, soul, and body, without reserve, doing one thing only, preaching among the Gentiles the unsearchable riches of Christ, that God may be glorified in their mortal bodies, whether they live or die. Give us such men as these, and their attainments may not be all we could wish, but this one spirit filling them, the Holy Ghost descending upon them, they shall bring back to the church the apostolic era, and we shall see the work of God revived.

Surely we command the agreement of most Christian people in the opinions we have stated; if it be not so, we are bold enough to say that we ought to do so, for all along through history it can be confirmed that the men who have been most precious to the church have been such as we have described. Find us a revival the whole world's history through, produced by a gentleman whose speech could not be understood, or whose sympathies were not with the people. Great evangelists have never been philosophical essayists, but men of simple gospel views. The Reformers and true fathers of the church have been men of practical common-sense habits, who went to the business of soul-winning in an earnest downright way, disdaining the little conventionalities and prettinesses which charm the weaker sort. They all without exception aimed at conversions. They did not hit on soul-winning by chance; they were not aiming at something else, and by accident managed to bring a great many to the Saviour: they flew towards this one object, like an arrow to its target. There were great distinctions between Calvin and Luther, Whitfield and Wesley, Jonathan Edwards and Rowland Hill: their culture, talents, and position

differed greatly, but they were all of one spirit, and God blessed them all.

III.

We will now push on to our second point — the MEANS OF PROCURING SUCH MEN. The first and best means is for the church to value the ascension gifts of her Lord, which were men ordained by himself for her edification and increase. Prayer for the sending of fit men must be continuous and fervent. Our Saviour himself bade us pray the Lord of the harvest to send more labourers into the harvest; but perhaps throughout Christendom no prayer is more seldom offered: indeed, we hear from some quarters complaints that there are too many labourers already. A murmur monstrous, to say the least.

But honest prayer leads to action. It has led us to it. We believe that the Pastors' College has been one among other means used of God to promote the end we have been describing; and without intending, even by implication, in any degree or manner to criticize other institutions, we mean to show how our own effort seems to us adapted to its work.

The design being to discover earnest men, men of differing talents and abilities, suited for various places, one thing is very clear, namely, that *the church should make the area from which she draws her supplies as wide as herself*. To many excellent men the lack of pecuniary means has been a serious barrier. The number of young preachers in a denomination like the Baptists—which is one of the poorer branches of the Nonconforming family—who can afford to pay even a small sum for their own education and maintenance during three, four, five, or six years, at a training institution, must necessarily be small. They are earning nothing at the time, and the sacrifice of what would have been their income is all that most of them can afford. A large number of men of real ability could not even clothe themselves during a college course, for they have no store, and their friends are poor. Why should the churches lose their services from our pulpits, or receive them in a raw, half-developed state? Should not every vestige of difficulty on this score be swept away, prudently and wisely, but effectually? Where the selection is carefully made, it is a great pleasure to feel that the wealth or poverty of the applicant does not sway the judgment one single iota, but higher qualifications are alone considered. There should be a clear way for any gracious and qualified man into the place where he may be taught the way of God more perfectly; no lack of money should block up his path. A great number of excellent brethren enter our ministry without education; all honour to them for what they accomplish; but while these worthy brethren do well, who shall say that they might not have achieved more if they had been better equipped for their work? Now it ought to be the object of the denomination to get these men who will become preachers, whether they are educated or not, to submit themselves to a preliminary instruction which will make them more efficient, if such instruction there be. The College ought to be so arranged that none of them should say by way of excuse for not entering it, "We could not afford it." Their case should be wholly and entirely met. A number of gifted men are at this moment useful in the Sunday School and in occasional addresses, who would develop into notable preachers if they were encouraged to exercise their gifts by the knowledge that, if found qualified, there would be an opportunity for them to multiply their talents. We

know that the spirit of preaching the gospel has been largely poured out upon our own church, and fostered by the presence of our school of the prophets; and we doubt not that other congregations have been influenced in the same way. At any rate, our College is open to the poorest. We constantly receive men whose food and raiment, as well as lodging and education, are furnished for them as a free gift from the institution; and though we are glad when they can help themselves (and some few not only help, but bear all their own charges), yet we never mean to set up a golden, silver, or even a copper gate to the Pastors' College, but to the poorest man, whom we believe the Lord has called, the porter opens cheerfully the door.

Another matter calls for attention. *The degree of scholarship required upon entering College should be so arranged as to exclude none solely on its own account.* Many a preacher who has come to us and succeeded best, would not, when he entered, have passed an examination at an ordinary dame school. It is sad that any man of twenty years should be in such a state of ignorance; but when the Lord converts a youth of the most ignorant class, and puts the living fire into him, shall we leave him unaided? As things have been until now, the unlettered condition of many a peasant and labourer has been well nigh inevitable. England has been far behind Scotland in this respect, and it is to be hoped that matters will now improve. At least for the present distress, I have been unable to see why a man who has the gift to speak earnestly and to move human hearts, should be denied an education because he is so terribly in need of it. What if he does not know the rudiments of English grammar? Let us take the blundering Apollos, and begin at the beginning with him. Because he laboured under disadvantages in his childhood of poverty, and perhaps of sin, is he for ever to be crushed down? Must he achieve the impossible before we help him over the difficult? Let the man who has some education fight his way alone, rather than leave the other unhelped. I would assist both. Let the church, when the Lord sends her a man of rough but great natural ability, and of much grace, meet him all the way, take him up where he is, and help him even to the end. This we daily seek to do.

But there needs the opposite balancing principle of restriction. There must be always in every institution a most earnest, determined resolution that none shall be received but such as are confidently believed to be deeply gracious, whose piety is beyond reasonable dispute, testified to by many who have known them, manifested by the fruits of their labours, certified in all ways that are possible. Even then we fear some will thrust themselves in unaware, but no vigilance must be spared. Those only should be received who have given indisputable proofs, as far as human judgment can ever go, that they love the gospel, that they seek only the glory of God, and all because they feel how much they owe to him who has redeemed their souls from going down into the pit. Certain denominations make a small matter of grace, and look alone to other qualities: we know a church where a man would be nearly as eligible for the ministry being graceless as if he were perfect; but it must not be so among us. It would be almost impossible to be too stringent in this respect. As Caesar's wife must be not only blameless but beyond suspicion, so much the Christian minister be spotless—yea, more, he must be full of good works to the glory of God. That we have sought to

separate between the precious and the vile our Master knows full well.

If we would have the right men, again, *they should not be untried*, but should have preached sufficiently long to have tested their aptness to teach. No education can give a man ability if he has none. Amongst the first of ordinary gifts for the ministry is the gift of utterance;—that cannot be produced by training. I do not know of what value elocutionary classes may be. I suppose they are of some use; the existence of professors of elocution leads us to hope that they may be of some utility; but he would be an extraordinary elocution master who could teach a man to speak who had no aptness for it; in fact, it cannot be done. Now, no one can prove his fitness to impress others except by trial; it is, therefore, a wise regulation that the preacher should be asked, "Have you for a sufficient time—say two years or thereabout—exercised your gift, and have you in the judgment of persons qualified to speak been somewhat successful? We do not ask you whether you have already achieved anything remarkable, for then you would not want college help, but have you brought souls to Jesus, and been generally acceptable to believers?" To my mind, it is clear that no others ought to be admitted under any pretence whatever. If a college receives students because they know so much Greek, or so much mathematics, or can write a theme, it has no more facts before it from which to form a judgment as to the men's eligibility for the Christian ministry, than if they were asked, "Could you stand on your head?" or, "Are you six feet high?"

So far we have looked only towards the students, but we have already said that men who will be a blessing to the church, must plainly preach gospel truths. Very well; then it is of the utmost importance that *the College should teach those truths, and teach them plainly.* But no books will spread orthodox doctrine unless they are in the hands of sound men. It is imperative that the tutors should be not only believed to be sound, but they should be known to have a determined predilection for the old theology, to be saturated with it through and through; to be, in fact, Puritans themselves, and not mere teachers of puritanic theology; men who love the gospel, defend it, and are ready to die for it. We cannot expect to have the right men sent out unless the tutors who exercise so very potent a part in the training of their minds are valiant for the truth themselves. Our joy is that in this respect the Lord has favoured us very greatly. Our dear friend, Mr. Rogers, who is at our head, is a John Owen for erudition, with a rare spice of mother-wit. He is so venerable in years that we venture to say this much of him; as to the rest of us who form the staff, wherever we fail, we are certainly not less staunch in the old-fashioned theology.

In addition to biblical instruction, without limit, it is important that *each man should receive as much education as he is able to bear.* There should not be one cast-iron rule, so that a brother who would reach his best condition if he acquired a common English education, should be obliged to muddle his poor head with Hebrew. There should be different courses of instruction for different men. We have always endeavoured to carry out this idea, but with varying success; for many brethren who need urging further are content to pause, while others who had better halt clamour to go forward, and our wish is to yield to their desires as far as we dare.

We have always from the very first tried to see what a brother could learn, and to let him learn what he could.

It has appeared to us that *the chief aim should be to train preachers and pastors rather than scholars and masters of arts*. Let them be scholars if they can, but preachers first of all, and scholars only in order to become preachers. The universities are the fit places for producing classical scholars, let them do it; our work is to open up the Scriptures, and help men to impress their fellows' hearts. It is certain that the man who has sacrificed everything to mathematical and classical eminence is not one who the better esteemed by our churches, because experience has taught them that he is not superior as an instructor or exhorter. Our one aim is to assist men to be efficient preachers. If we miss this, we think ourselves to have failed, whatever else we attain.

In order to achieve all these things, it is a very grand assistance to our College that it is connected with an earnest Christian Church. If union to such a church does not quicken his spiritual pulse it is the student's own fault. It is a serious strain upon a man's spirituality to be dissociated during his student-life from actual Christian work, and from fellowship with more experienced believers. At the Pastors' College our brethren can not only meet, as they do every day, for prayer by themselves, but they can unite daily in the prayer-meetings of the church, and can assist in earnest efforts of all sorts. Through living in the midst of a church which, despite its faults, is a truly living, intensely earnest, working organization, they gain enlarged ideas, and form practical habits. Even to see church management and church work upon a large scale, and to share in the prayers and sympathies of a large community of Christian people, must be a stimulus to right-minded men. Our circumstances are peculiarly helpful, and we are grateful to have our institution so happily surrounded by them. The College is recognized by the Tabernacle church as an integral part of its operations, and supported and loved as such. We have the incalculable benefit of its prayers, and the consolation of its sympathies.

We think it a fit thing that students who are to become ministers in sympathy with the people, *should continue in association with ordinary humanity*. To abstract them altogether from family life, and collect them under one roof, may have its advantages, but it has counterbalancing dangers. It is artificial, and is apt to breed artificialness. It may be objected, that residing, as our men do, with our friends around, they may be disturbed by the various family incidents. But why should they not? In future life the same difficulties will occur, for they are not likely to be Lord Bishops, whose studies will be out of the reach of a babe's cry or the street noise. Recluse life or collegiate life is not the life of the many, and much of it soon puts a man out of harmony with the everyday affairs of life. It is dangerous to engender tastes and habits which in afterlife cannot be gratified, and especially habits which, if they could be abiding, would tend to weakness. Besides, the association of a number of young men has great perils about it, which we need not now rehearse; we will only mention the tendency to levity. Buoyant spirits are not to be condemned, but they usually find vent enough without the encouragement of constant companionship with their like. To keep fourscore young men constantly under the same roof, and so direct them that they shall remain as earnest and gracious as when they came to you, is a feat which some

may have accomplished, but which we shall not attempt. Let the men meet at their studies, form suitable friendships, and go home at night to staid orderly households of much the same class as they may hope their own to be in future years.

Above all, if we are to discover the right sort of men, we must have an institution in which *spiritual life is highly esteemed and carefully fostered*. Watching as we do with anxious heart, we feel we can honestly bless God for the gracious spirit which rests upon the College just now. The most of the brethren have been rich partakers in the influence of our Special Services. We have heard with great joy of their earnestness and prayerfulness. It did us good to hear one say that he had been warned against losing his spirituality by going to College, but he now felt that he could live nearer to God than ever. Nor is this our occasional experience, it is more or less prevailing our constant element. There have been seasons when it has been a very profitable means of grace to the president to attend his class, and associate with his young friends; for though they were students, eagerly looking after ordinary knowledge, yet they evidently walked with God in all they did. We desire to have it so at all times. There has never been among us any undervaluing of faith and enthusiasm because associated with educational defects, or any treatment of prayer as a needless formality; but on the contrary, a very earnest coveting of spiritual gifts has been the rule. We try to realize how mighty a thing is nearness to God, and how grand it is to live under the divine influence of his Spirit.

Under God, the College has been the instrument of extending the Saviour's kingdom, by founding new churches, and we hope to do far more in future years, if the Lord shall send us means. We do not so much care to build on other men's foundations, by sending ministers to old-established churches, our wish is to found new interests and break up fresh ground. In this aim we had much fraternal co-operation from the Associations and denominational societies. Our design is the same as theirs, and mutual aid is the way to success, under God's blessing. Hundreds of towns and large villages are yet without the pure gospel ministry, and friends on the spot, by working with us, can find the way to form a church and evangelize the district.

There is little fear of our driving older ministers out of the field; we would rather enlarge the area for their cultivation. We point to London, where we have planted a number of strong, healthy, vigorous churches, which cause us great joy, and we can devoutly say, "What hath God wrought!" Let the kind reader observe how few of the old metropolitan pulpits we have touched, and how many new places we have helped to create. We believe there are some forty churches in the metropolitan district alone which have arisen from our College work, with the aid of friends and the Association. We gravely question whether the advance of religion in any denomination has been more solidly rapid than it has been with the Baptists in London, and in that we have had an honourable share. We have seen great things, but very little compared with what we hope yet to see, God helping us. We lift up our hearts and hands to the Most High, and bless the Eternal for all his mercies, craving still for more.

As to the actual success of the Institution, we thank God that we have most hopeful signs. The churches of

Great Britain gladly receive our young brethren as soon as they are ready; indeed, our great difficulty is to retain them for the whole of our short period. But above this fact our joy is that we can report actual results of soul-winning. The gross increase of the churches under the pastorates of our brethren during the six years in which we have gathered their statistics, is 16,455, and the clear increase is 11,177. This does not include the churches abroad, nor does it represent all those at home, since we have never yet succeeded in inducing all the churches to report. Surely it is no small matter that sixteen thousand souls have been ingathered from the world. It makes our heart glad when we thus see the boundaries of Messiah's kingdom increased.

America welcomes our men; many have gone, and more will go. As the people of England remove to swell the great Republic, it is but fitting that a fair quota of the shepherds should go with the flock. No work can be more important than that of supplying the spiritual needs of newly-settled regions.

Our highest wish has not yet been fully realized. We long to receive the missionary call, but it has come only to one or two. We pray the Holy Ghost to separate some of our number to work among the heathen, and we ask our brethren to unite with us in the same petition.

Our funds come to us without lists of annual subscriptions. When the Lord's stewards receive intimations from him, they send us a portion of their goods, and up to this hour we have known no lack. As for the future we have no doubt or anxiety. The Lord is our Treasurer. For all we lean upon him. We wish every kindred institution Godspeed, and believingly commit our own dear life-work to the Lord our helper who cannot fail us.

ONE DICTATOR JEALOUS OF ANOTHER!

SOME persons and institutions become knights in shining armour only when their own interests are threatened. They will stand idly by as the rights and privileges of others are trampled upon or may even themselves play the part of the persecutor. Let their vested interests be threatened however and their yells can be heard around the world. Such is true of the Roman Church.

For years that Church regarded Argentina under dictator Peron as the model country for the obvious reason that the Roman Church was closely linked with the state and the educational system was at the tender mercy of the clergy. When this same beloved Peron dared to touch the Church's place of privilege, the prelates and the Roman press were indignant.

We were amused and infuriated by the hypocritical editorial which appeared in *The Ensign* (Canada's *Roman Catholic News Weekly*):—

IT IS OUR BUSINESS

The pattern of abuse of power by Argentina's dictator Juan Peron is not new.

Having first acquired unrestricted control over the constitutional machinery and economic life of the country, he proceeded to rob the individual of juridical protection by arbitrary police regulations.

Let us not forget that Juan Peron came to power by an overwhelming popular majority, by the democratic process of the vote.

So did Adolf Hitler in his day.

It is only fair to add that neither the Argentine nor German voter voted for the consequent abuses of that power bestowed by them on their leaders. They rather

accepted them on the strength of demagogic appeal to widely-accepted ideals of social justice.

The voters had failed to clearly detect the warning implied in the personal disregard of these men for the even more fundamental principles of justice, based on respect of the individual.

That Peron, like Hitler and like the communist tyrants in many countries, finally had to launch attacks against the only source of all individual freedom, namely the laws of God, proclaimed and taught by the Church, was inevitable. Throughout history the Church has challenged Caesars when they were trespassing on that which is God's.

To us the fate of the Argentines cannot remain a matter of distant indifference. It is part of the world-wide pattern of godless atheism which each one must face as the struggle of our generation.

Canada as a member of the family of free nations cannot remain silent. But that also means that Canadians as individual citizens must use their freedoms and democratic processes to assure that her representatives in the nations do not remain silent.

Rome becomes the advocate of democracy only when she has received her just desserts from the dictator who was her own creation. Let us hear from *The Ensign* about the matter of persecution in Colombia where Protestants have not merely been exiled but have been murdered by priest-incited mobs.

A good rule to remember is that whenever Rome clamours for democracy, then she has her own interests in mind and not the interests of democracy as such.

The spoken Word, the written Word, the incarnate Word—all are identified with Christ. The Bible and the Christ are inseparable, they are each called the Word. To minimize the written Word is to destroy the living Word. To magnify the Book is to glorify Christ. The Bible and the Christ stand or fall together. A man and his word may be two different things, but not God and His word. God's Word is like Himself, the same yesterday and today and forever.

—W. A. CRISWELL, *Southern Baptist Convention, Miami, Fla.*

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SUNDAY IN JARVIS STREET

THE preacher in the morning was Rev. Samuel Dempster, pastor of the aggressive new evangelical Baptist cause in Kingston, Ontario. Mr. Dempster preached with evident power. One young man responded to the invitation. At the conclusion of the service a retiring offering was taken to be used in the purchasing of a choice lot on which Mr. Dempster hopes to erect the church building in Kingston. The total cost of the lot will be \$4,500 and the morning congregation in Jarvis Street contributed \$700 toward this cause.

In the evening Dr. Slade preached on the subject: "The Roman Catholic Church in Argentina and Canada: Is Canada also heading toward Civil War; or will it be a grand 20th Century Reformation?" A large attendance was noted and several indicated their concern about spiritual matters.

The local press requested a summary of the remarks concerning the present situation in Argentina and the Pastor released the following:

"Whatever difficulties President Juan Peron encountered when he undertook to transform Labour Unions, Universities, the press, and the financial economy of the country, it was not until he and his government adopted certain measures against the Roman Catholic Church, aimed at separating the Church and the State, that the real trouble in Argentina began," said Dr. H. C. Slade in his address delivered in Jarvis Street Baptist Church last evening.

Dr. Slade went on to say, "It is common knowledge that the Roman Catholic Church has never been satisfied to leave the governing of a country in the hands of political leaders, but as a part of her programme for world domination, she persistently interferes in matters of politics."

The late Honorable W. E. Gladstone was then quoted as once saying, "I charge the Roman Catholic Hierarchy with setting up rival laws against the State in the State's own domain".

"Since Romanism is well known as a political system of foreign despotism, it is her very policy to gain, by fair means or foul, control of every government in the world. Peron gradually became aware of the Church's intrigues, therefore, challenged her right of interference in the political field, with the firm conviction that both the interests of religion and the country would be better served by a total separation of Church and State. When this was effected the forces of Peron and those of the Roman Catholic Clergy clashed, blood was shed, and the Republic was immediately plunged into a cruel civil war."

In the light of Rome's history," continued Dr. Slade, "when she controlled the kings of Europe for twelve long and dreadful centuries; the part she played in the Abyssinian rape through Mussolini, her co-operation with Franco during the civil war against the regularly constituted government of Spain, and her shameful recent persecutions in Mexico, we have no hesitation whatever in laying most of the blame for the trouble in Argentina at the door of the Roman Catholic Hierarchy."

Dr. Slade concluded by saying "our only hope is that the whole upheaval will result, not in a mere revolution such as was experienced in France, but a genuine spiritual reformation."

For Younger Readers

EDDIE AND THE BROKEN SWITCH

A True Story by DOROTHY C. HASKIN

Thirteen-year-old Edwin (Eddie) Scoville stood at the Lamanada Park Railroad Station in California on a chilly January day in 1949. Eddie was watching an interurban train come down the tracks. He liked to come over to the station and watch the trains go speeding by.

Whizzzz! Eddie could feel the breeze made by the train. Just as the train passed the station he saw the switch lever fly up and then fall to the ground with a bang. The train went a few feet ahead of him before stopping for passengers.

"That's not right," Eddie thought. "That switch shouldn't be flying up like that." He stared at the switch, frowned and wondered what to do next. Then he nodded to himself as an idea came. He ran up to Mr. C. E. Tompkinson, the conductor, who was standing by the train, and said, "Say when you went over that switch, it flew up. That's not right, is it?"

"Why, no. Let's look at it," the conductor answered, walking back to the switch with Eddie. The conductor examined it carefully. "Why, the safety catch of the switch lever isn't working," he said. "That's quick thinking, boy. There's no telling how many lives you saved!"

"Oh, it was nothing," Eddie said and went on home. It didn't seem to Eddie that he had done anything special.

You see, Eddie, is a born-again Christian, and it was nothing new for him to help others. When Eddie was eleven he had made the real decision that counts for eternity. It was then, at a week-day Bible Class, that he listened to the Lord Jesus knocking at his heart's door and invited Him in. And since then Eddie was glad to help others, as he had done the conductor, whenever he got the chance. That was what the Lord would have any Christian to do, he figured.

But the Pacific Electric Company, which owned the railway, appreciated what Eddie had done when the conductor reported it. He had saved them from a possible serious accident that might have taken many lives. That's why Superintendent of Safety, Mr. Harry L. Young, went out to Eddie's home and gave him a special award from the railroad. This award was a sterling silver tie clasp. Eddie was the first person, except Pacific Electric employees, to receive the tie clasp. Eddie is very pleased with his tie clasp, but he still thinks he only did what the Lord would have him do.

"A DEVOTIONAL STUDY IN REVELATION"

Doubtless many readers will eagerly turn these pages in their search for another in the series of devotional studies in the book of Revelation, by Dr. R. Dubarry. We are sorry that we are unable to include it in this issue. When it came time to go to press we found that we had too much material for one issue and so we had to eliminate an article. Because of its length, the *Devotional Study* was the victim. Look for it next week and during the coming weeks!

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—AUGUSTINE.

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 1 July 3, 1955

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

THE GOSPEL OF CHRIST

Lesson Text: Romans 1:1-17.

Golden Text: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

I. Introduction to the Epistle to the Romans

From internal evidence within the Epistle itself it is comparatively easy to reconstruct the circumstances attending the writing of this Epistle of Paul to the Romans. The Apostle's labours in Macedonia and Achaia were drawing to a close, and his face was turned once again toward Jerusalem. He had been entrusted with the mission of taking the contributions of the Gentile believers to the Jewish believers in Jerusalem. After discharging that duty he intended to visit Rome (Acts 19:21; Rom. 15:12-19). He could not foresee the two years' imprisonment which would intervene (Acts 24:27), nor did he expect to enter the Roman metropolis as a prisoner (Acts 28:16).

Paul had long desired to visit the Imperial City, "the humanitarian metropolis of the world, the centre of all the elements of light and darkness prevalent in the heathen world." Not content with preaching in the smaller cities and towns, he desired to carry the message of salvation personally to the Capital of the Empire.

This letter, written from Corinth about 58 B.C., was designed to prepare the hearts of the people for his future evangelistic ministry in their midst.

Unlike the other Church Epistles, this one was addressed to a church which he had not personally founded. His authority over them as a church rested solely in the fact that he was the Apostle to the Gentiles. Except in the case of certain individuals, he had no claim to their love and gratitude, and needed "letters of commendation". This Epistle is such a letter of recommendation, a vindication of his right to go to them.

In all probability the Apostle Paul intended that this letter should have wide circulation in the constituency, although addressed primarily to believers (verse 7). Through the written word he would evangelize the Empire at its very centre.

But the Epistle is far from being merely local in its application. As a message to the Romans, it met their immediate requirements; as a message through the Romans, given by the Holy Spirit and preserved to us through the centuries, it forms a compendium of the doctrines of salvation. As a document setting forth the essential truths of the faith, the Epistle to the Romans has exercised a tremendous influence through the ages. Think, for example, of the mighty Protestant Reformation which centred around the truth, "The just shall live by faith" (verse 17).

The Gospel reveals the righteousness of God, not merely as an essential attribute inherent in God and manifest in Christ, but also as a state imputed and imparted to man, and making its presence known in the practices of his daily life. Herein lies the close association of the ideas of righteousness and holiness. The Apostle uses the term "righteousness" to denote both justification and sanctification, both the removal of the guilt of sin and the bestowal of the power for right living.

II. An Outline of the Epistle to the Romans

Theme: The Righteousness of God Revealed in the Gospel.

1. The Prologue (1:1-17).
2. The Righteousness of God in Retribution (1:18-3:20).
3. The Righteousness of God in Justification (3:21-5:21).
4. The Righteousness of God in Sanctification (6-8).
5. The Righteousness of God in History (9-11).
6. The Righteousness of God in Christian Living (12:1-15:13).
7. Epilogue (15:14-16:27).

III. The Prologue: 1:1-17.

St. Paul introduces himself to his readers as a bond-slave of Jesus Christ (Tit. 1:1; Jas. 1:1; Jude 1), and as His apostle, one chosen and designated for a specific task (1 Cor. 1:1; 2 Cor. 1:1, Gal. 1:1, 12). The Romans, among whom slavery was an established institution, would readily understand the term "bond-slave" as implying one who yielded unquestioning obedience to his Master.

Paul had been commissioned to preach the Gospel of God (Acts 9:11-16; 22:12-15; Eph. 3:1-11; Col. 1:25), the Gospel which centred around the person and work of the Lord Jesus Christ. Christ is pre-eminent in His humanity, and pre-eminent in His Deity. On the human side, He was of noble parentage, born of the princely house of David (Isa. 11:1; Matt. 1:1; Luke 1:32, 69; 3:23, 31; Acts 13:22, 23). On the Divine side, He is superior to the angels and all the heavenly hosts (Col. 1:15-19; Heb. 1:1-8; 1 Pet. 3:22). His humanity was displayed in His Incarnation, and His Deity was attested by His Resurrection (Acts 2:27-31; 13:35-37).

Paul considered himself to be the ambassador of God, appointed to call all people to allegiance to their Ruler. In receiving the message of salvation they were displaying obedience to the Divine command, for faith is the exercise of the will. Men are commanded to repent and believe the Gospel (Mark 1:15; Acts 6:7; 1 Pet. 1:22). As teachers and Christian workers we are God's representatives to speak His message in His name (2 Cor. 5:18-20), and those who reject the Gospel are answerable, not to us, but to the Lord (Rom. 14:12).

Paul was called to be an apostle (verse 1), whereas his readers were called to be saints (verse 4). The word "saint" as used in modern times sometimes means "perfect" or perhaps "sanctimonious", but in the Scriptures it describes the believer as one who is considered holy in Christ (1 Cor. 6:11). God in His grace looks upon us, not as we are in ourselves, but as we are in Christ, with whom we have become identified (Gal. 3:27). Let us walk in accordance with our high calling (Eph. 4:1).

Since the Apostle had been commissioned to preach the Gospel among all nations, and since the Romans had been called of God, a visit to their country was included in the official program of the Lord's ambassador. Furthermore, it was in line with his personal desire (verses 8-12) and his private duty (verses 13-15). Such intense zeal for the spiritual welfare of others should characterize each one of us.

Paul regarded himself as being in debt to everyone. He held the Gospel as a sacred trust; he was the trustee of the inheritance and was under obligation to distribute the riches of the grace of God to those for whom it was intended (1 Cor. 4:1; 1 Pet. 4:10, 11). Sometimes we fail to grasp the responsibility of being Christians (1 Cor. 9:16-18).

The theme of the Epistle to the Romans is clearly and concisely stated in verses 16, 17. The Gospel is the revelation of the righteousness of God, and the terms on which that righteousness is bestowed upon man have been established by the Lord Himself. The Gospel came as the dynamic of God, as "the highest and holiest vehicle of divine power," showing men the way of life and enabling them to walk therein. Faith in Christ is the only condition upon which salvation may be obtained, and it is the universal condition. All men, without distinction of race or culture, must be saved by faith, if they are to be saved at all.

Daily Bible Readings

June 27—The Messenger of the Gospel	Acts 9:1-16
June 28—The Message of the Gospel	Ephesians 2:1-10
June 29—The Power of the Gospel	1 Corinthians 1:18-24
June 30—The Wisdom of the Gospel	1 Corinthians 2:1-12
July 1—The Gospel of His Grace	Acts 20:17-27
July 2—The Revelation of the Gospel	Galatians 1:1-12
July 3—The Blessing of the Gospel	Romans 15:23-33

Suggested Hymns

I'm not ashamed to own my Lord.
Far, far away in heathen darkness dwelling.
Out of my bondage, sorrow and night.
Father, I stretch my hands to Thee.
The Gospel bells are ringing.
The Gospel of Thy grace.