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"BIBLICAL AUTHORITY"

THE above phrase, "Biblical Authority" is the title of an article in the August issue of *The United Church Observer*. On seeing the title of the contribution by Dr. Henry Mick of Windsor, Ontario, we felt that it would contain a solid declaration of the supremacy of Holy Scripture in matters of faith and conduct. A cursory reading however indicates that true Biblical authority is ridiculed and the writer presents a position in which religious anarchy is the rule.

Rightly Dr. Mick maintains in the first paragraph that "the Church" must come to an understanding of Scripture in order to understand its mission. In the very next paragraph however he comes to the amazing conclusion that "there is no such thing as 'Biblical Authority', but rather Biblical Authorities. No two writers within the Scriptures, or elsewhere, express precisely the same opinion on any great theme." One need read no farther to realize that the writer's conception of the Word of God is a dismally low one. If the writers of Holy Writ were commissioned to record their own *opinions*, then we could understand that there would be profound differences, severe contradictions and acrimonious bickering. If the Bible however is the infallible Word of the living God, (and it is!) then there can be no differing opinions in the mind of Deity.

It is at this very point that modern criticism of the Bible goes astray. The Bible is not a plant of earthly origin; it is rather a heaven sent revelation. Men did not perform a religious Indian rope trick in struggling up to learn by trial and error the mind of God. The Bible claims to be a revelation from the very courts of heaven. Since it is such, then there are no differences of opinion and no multiplied authorities. There is but one Biblical Authority!

The writer of the article in *The United Church Observer* then sets out to describe four theories of Biblical Authority and expresses his own appreciation of the fourth. We shall analyze his outline.

I.

LITERAL AUTHORITY. This position is defined as follows—"Where this sanction is evoked it is enough that an idea is expressed, or a form of conduct found, within

the canon of the Old or New Testament." Then Dr. Mick proceeds to demolish this position by ridiculing it and by caricaturing it in a shameful fashion. Like most modernists he erects a scarecrow of his own and puts a label upon it and then bravely knocks it down and thinks that he has actually defeated the designated enemy.

The writer finds his consolation in the fact that "few normal people now appeal to this form of authority in its crudest form." Indeed we would add that no normal people ever adhered to the doctrine as he presents it.

It would almost seem that what the writer really is attacking is plenary inspiration or verbal inspiration but apparently he does not have the courage to say so. He nearly betrays himself by stating that "... the Bible as traditionally conceived, remains static in form, except for revisions, if not in interpretation. Biblical authority of this kind is in archaic ruins about the heads of those who would find shelter under its shattered walls."

We could wish that Dr. Mick had been more specific in his description of this school so that it could be more nearly recognized; perhaps, however, he was limited in space.

II.

DIALECTIC AUTHORITY. The writer informs us that this was the Biblical philosophy of Augustine, Calvin, Luther and Wesley and he condescendingly remarks that it rendered "a distinctive service" in their hands. He believes that the Protestant Reformation "accentuated rather than restrained both the use and the abuse" of this type of authority. As a result the various churches arose.

His final sentence about this type of approach to Scripture reminded us of a mole hill passing judgment upon Mount Everest. Before reading this sentence let our readers remember that the writer in speaking of this type of authority, concedes that it was the approach of Luther, Calvin, Wesley and Augustine who successively were used by God to turn the world upside down. What does he say of their regard for Scripture?—"The appeal to Dialectic Authority may still be heard in spacious prattle of fugitive cults on many a radio programme. But even there this vapid vapouring is bound to go the way of the mists before the morning sun." Sir Oracle!

We find it very amusing to observe these modern preachers of whom the world has heard, and shall hear nothing, pass their judgment upon great men of God such as the Reformers, Wesley, Whitefield, Spurgeon, Bunyan, Moody and a host of others. Multitudes of the great and the humble listened with bated breath for the pulpit utterances of C. H. Spurgeon whose sermons would be considered in the category of "spacious prattle" by Dr. Mick. Oh, that we might have more of such "spacious prattle" in our day!

III.

We shall not deal at length with the final two sections of this article in *The United Church Observer* for the two schools described there are simply denials of the authority of Holy Writ. The writer himself declares that he supports a view which would seek to determine "the dominant purpose behind any saying" and interpret the saying "in the light of that purpose". In other words man is to become the supreme authority as he sits in judgment on the Word of God.

In this regard, Dr. Mick declares that "it is simply nonsense to contend that if Jesus or Paul were living today they would say precisely the same things they said on the same problems two thousand years ago." In other words, the Bible is not the *absolute* Word of God for it does not apply to all ages.

We have come to the conclusion that those who play with words in seeking to fight with the plenary inspiration of Scripture are not really fighting with a theory—they are fighting with Scripture. Spurgeon expresses this thought in *The Greatest Fight in the World*:—

"You will notice that attacks are frequently made as against *verbal inspiration*. The form chosen is a mere pretext. Verbal inspiration is the verbal form of the assault, but the attack is really aimed at inspiration itself. You will not read far in the essay before you will find that the gentleman who started with contesting a theory of inspiration which none of us ever held, winds up by showing his hand, and that hand wages war with inspiration itself. There is the true point. We care little for any theory of inspiration; in fact we have none. To us the plenary verbal inspiration of Holy Scripture is fact, and not hypothesis. It is a pity to theorize upon a subject which is deeply mysterious, and makes a demand upon faith rather than fancy. Believe in the inspiration of Scripture, and believe it in the most intense sense. *You will not believe in a truer and fuller inspiration than really exists.*"

Why do these gentlemen not pursue a more honourable course and bluntly declare that they are persuaded that the Bible is not the Word of God? We would not agree with them but we could at least respect their honesty.

HOLINESS AND HUMILITY

Some one asked a minister if he had ever received a second blessing since he was converted. "What do you mean?" was the reply. "I have received ten thousand since the first." A great many think because they have been holy once, they are going to be holy for all time after. But O, my friends, we are leaky vessels, and have to be kept right under the fountain all the time in order to be kept full. If we are going to be used by God, we must be very humble. Humility and holiness go together. A man that lives close to God will be the humblest of men. Let us keep near Him.

—MOODY

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BLESSING AT HEASLIP-McCOOL

A happy time of fellowship was enjoyed on July 1st when representatives of a good number of our churches met in council at McCool to consider the recognizing of the Heaslip-McCool Baptist Church as a Regular Baptist Church. At the session called by the church and convened in the afternoon under the able chairmanship of Rev. W. Bauman of North Bay we heard with joy the statement of faith of this little group of believers as it was presented by the pastor of the church. We rejoiced too to learn how the Holy Spirit had drawn these folk together and had given them a common purpose, the seeking of souls for His Glory . . . With such ample evidence before us it was with much thanksgiving that the assembled representatives unanimously agreed that here was a God-led group indeed, one well worthy to be known as a Regular Baptist Church.

Mr. G. Aceti of Timmins brought the meeting to a happy conclusion as he presented for our instruction the record of the first New Testament group formed under the guidance of the Spirit of God; and we were again reminded of the necessity of believers continuing in prayer and fellowship with Him, and with each other as He leads.

Following a buffet supper served by the women of the church and eaten to the accompaniment of a driving rain which the Lord sent to relieve the anxiety of the district farmers, our hearts were warmed as Rev. C. J. Rogers of Tilbury delivered a challenging message on the theme, "We See Jesus". With souls refreshed and strengthened the assembly was dismissed with the consciousness of having been in the presence of God.

The Jarvis Street Pulpit

LOT'S CHOICE

A Sermon by Dr. T. T. Shields

Preached in Massey Hall, Toronto, Sunday Morning, January 29th, 1939

(Stenographically Reported)

"And Lot lifted up his eyes, and beheld all the plains of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

"Then Lot chose him all the plain of Jordan: and Lot journeyed east: and they separated themselves the one from the other.

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Gen. 13:10-12.

THE story of Lot is a very sad one, but we have New Testament warrant for believing that notwithstanding his unworthy course, he was really at heart a child of God. We are told in the New Testament that he had a "righteous soul". I think Lot is a type, an illustration of the man who is not ungodly, who makes a profession of religion, who is really a child of God, but who lives at a poor dying rate, and brings no credit to the religion he professes.

I suppose it is true that the majority of professing Christians are far less tempted by that which is unlawful than by that which is inexpedient. They do not indulge in that which is manifestly sinful: they walk circumspectly in respect to the moral law in general. But they belong to that class whom the Apostle Paul describes as carnal: that is to say, their lower natures have the pre-eminence. They are not spiritual people. The "old man" is not put under, the "new man" is not put on. They run for a while, but they are soon hindered.

I want to try to analyze, if I can, this morning this interesting character, and see if we can discover some of the things which made Lot's life, as a whole, to be so great a failure, in order that we may learn, as Christians, how to adorn the doctrine of God our Saviour, by shunning the example of this worldly-minded man called Lot.

I.

NOW LOT MADE CHOICE OF THE COURSE WHICH HE PURSUED. We are saved by grace, yet God always respects our human personalities:

"The sweet persuasion of His voice,
Respects thy sanctity of will;
He giveth days: thou hast thy choice,
To walk in darkness still."

We are admonished in the scriptures to lay up for ourselves treasures in heaven, and not upon earth. We are told to set our affections on things above, where Christ sitteth on the right hand of God. We are told that our citizenship is in heaven. We are not only to be forward-looking men and women, and boys and girls: we are to be upward-looking people. Our lives should have a heavenly aspect, so that the world about us will know where we are going.

Let us look at Lot, who had left Ur of the Chaldees in company with Abraham, his uncle. They had tarried at Harran, and then when famine faced them, Lot had accompanied his uncle down into Egypt, and there they had both greatly prospered, and when they returned to the place of beginning, as we observed last Sunday morning, they found that their substance was so great that they were unable to dwell together, and strife broke out between their servants. So Abraham invited Lot to make choice of his own course: "Take what you like, Lot, and I will take what is left."

It is in the choice that Lot made, I think, that we have the index of his character. It shows that which was uppermost in his thoughts, what were the predominant interests of life to him; in what direction his affections really lay.

"Lot lifted up his eyes, and behold all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." And he chose it for himself. He made an essentially selfish choice. Lot believed in applying the principle of "the greatest good to the greatest number", and to Lot the greatest number was always Number One. He chose for himself in utter disregard of the interests of others.

There are a large company of us here this morning who are professed disciples of the Lord Jesus. How do we live? What choices do we make? I have known people, and so have you, who never steal, nor lie — at least if they do it is in a subtle fashion — nor get drunk, nor swear. They are not guilty of any outrageous conduct at all. They are very precise in their habits. They are very correct in their deportment, and yet they are essentially selfish, and you can depend upon it that whenever a choice is left to them, they are going to choose for themselves, no matter what other people receive, how others fare.

There are boys and girls here this morning who have made profession of faith in Christ. I want to ask you how you behave at home in the family. Sometimes it is left to you to choose. What do you choose? There are other members of the family, brothers and sisters, father and mother. What is your choice? Always for yourself? Always looking after yourself? Always caring for your

own comfort, your own pleasure, without any regard whatever for the rest of the family? Taking the easy course, shirking the task? Rolling the burdens on to other shoulders, and just looking after yourself? Is that characteristic of any of you, and do you call yourself a Christian? As a Christian in the home circle, in relation to your brothers and sisters, and father and mother; in school in relation to your fellow scholars, in your play, in relation to those with whom you play; with whom you associate, do you play the part of an unselfish Christian, always taking the lowest place, willing to take what others have left? Or are you always first? Sometimes you know people make rather sad displays of their selfishness even at the table. That is a very commonplace thing, is it not? But in these days there are a good many families where things have to be divided up. There are a good many houses of which it is not true as it was of the house of the prodigal's father that there is enough and to spare. What is your choice, Christian boy or girl? The biggest piece, the best piece, the first of everything?

Sometimes that is true of grown people, true of young men and young women. "You won't mind, mother, will you, if I go out?" Mother has had a hard day of it with the younger children, getting the meals, and the evening meal is over, and there are dishes to be washed, and a lot of work to be done, and the eldest daughter just makes ready to go out. She says, "You won't mind, mother, will you, if I go out?" Of course, mother is expected to say, "Oh, no; I will do the dishes." What would you expect her to say. But what does she say in her heart? I will tell you, what she says. She says, "I sometimes wish there were a little more unselfishness there. I wish there were a little more consideration." Perhaps there is another daughter of the family who says, "Now, mother, you have had a hard day, and you are tired. Just sit down and rest. I will look after things." Oh, what a benediction a really unselfish person is in the family, one who is willing to take the heavy end of things, and not leave everything to someone else. What are you doing?

When other men went to their own houses Jesus went to the mount of Olives. He took what was left—He lived unselfishly. Sometimes we have observed it as between husband and wife. Oh, how terribly selfish men can be! Father, and everybody else, will pile all the burdens upon mother's shoulders. It seems as though she is expected to go upstairs, and downstairs, and wait on everybody, and never grow tired. The whole family so grossly selfish that they would wear out the life of a saint.

Why do I talk about these simple things? Because if your religion does not make you easy to live with, if your religion does not make you serviceable and unselfish in your own home, then it is good for nothing. A Christian man, a Christian woman, or boy or girl, is, to begin with, an essentially unselfish person who lives for other people instead of for themselves.

Father, are you teaching your children to be unselfish? Are you teaching them to take the second place, or if they follow in your footsteps, will they always be after the best, elbowing everyone else out of the way? Let us try to be loving, and kind, and unselfish.

Then Lot's choice was a carnal choice in the sense that he chose by the sight of his eye, what he could see. He "lifted up his eyes". He was the sort of man who would have said, "Well, I cannot distrust the evidence of my senses. I see that the plain of Jordan is well watered,

and I make choice according to what I see." Yes; but the things which are seen are temporal, and these were the things which filled the whole view of this man. He had no eyes for the unseen things "which are eternal". Where do you live? In the flesh? Yes; but remember the lust of the eyes, the lust of the flesh, and the pride of life, all these things that are of the world, are not of the Father. But how many people there are who profess, and call themselves, Christians, who are dominated by these standards, and whose choices are always determined by such standards, — what they see; what other people value — the sight of the eyes. That is their choice.

Have we never risen above that, dear friends? I heard a man say many years ago, of a certain other man: "He is very superficial in his judgment. He has no penetration. He just sees the surface of things."

I wonder, are we without spiritual vision as Christians. I wonder if we have no eyes for the realm of the unseen? Remember it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". In the purpose and plan of God there is something better than "the plain of Jordan" "well watered everywhere . . . even as the garden of the Lord." God has thus in reserve for His children something better than that which we can see with our eyes, and hear with our ears, taste with our palates, feel with our fingers. There is another realm that is vastly richer than this realm of the senses in which carnal men live. Do you know anything about it? "Abraham", said Jesus, "rejoiced to see my day: and he saw it, and was glad." He looked beyond the plain of Jordan down through the ages, and he saw his Messiah, and the spiritual kingdom which He would set up, and all the treasures of grace which He would lay up for those who love Him.

But Lot saw none of these things. His choice was one that was devoid of perspective. He had not learned to look at the present in relation to the future. What he saw was pleasant to the eyes. But he did not see the cloud that was overhanging the cities of the plain. He was no judge of moral qualities. There was no perspective in his life. He did not live for the future. Oh, I think of you young men here this morning! What are you living for? You young men at school, boys in high school, are you able to appreciate your advantages? Has father difficulty in getting you to remain at school? You say, "Oh, I want to get out and earn something!" I have known some young fellows who wanted to preach, and they wanted to hurry through a two-year's course in some Bible College, and they persuaded themselves that it was their religious zeal that made them so anxious, as they said, to get into the work.

Some years ago I sat in a lovely garden in London with the great Dr. John Clifford and his wife and daughter, at an English afternoon tea. He had just completed, the Sunday before, fifty-seven years in the pastorate of Westbourne Park Baptist Church. He was then past eighty. And he told me that he had just received invitations from Harvard and Yale, and John Hopkins Universities, and a number of other prominent state universities in the United States, to make a tour of the United States to deliver a course of lectures. And as he related that to me, he said, "You know, it pleases me, I confess; but how absurd it would be for a man of my age to start out on a thing of that sort"—past eighty, and still wanted in most of the large centres of learning on

this continent! Why? I heard on another occasion that when John Clifford was a young man his mother sat down with him one day and said, "John, I want to talk with you about the future." And then she said, "I want you to get ready, not for John Clifford at thirty — they will make allowances for you then; not for John Clifford at forty: you must be preparing for John Clifford at sixty, and seventy, and eighty. So cultivate your mind that you will still be wanted when the evening time comes." Ah, yes! There are a good many young men who make choice without perspective. They do not look down into the future, and think of what they are going to be by and by. Before the Lord destroyed Sodom and Gomorrah, Lot's choice *seemed* to be a wise one; but it was not.

Oh, I beg of you young people, get ready for by and by for the later years, for the evening time of life here, if God should give you a long life. But above all things, get ready for the life hereafter, the future life perspective. Make choice of the things that will endure, for the things which are not seen are eternal, and they work out for us "a far more exceeding and eternal weight of glory", while we learn with penetration and discernment and spiritual perspective to relate the present to the future, the things of time to the things of eternity.

II.

AND THEN LOT MADE CHOICE OF THINGS RATHER THAN OF PERSONS. He thought nothing of the fellowships of life. After all, we do not live in things. You cannot find satisfaction in houses, and lands, and furniture or even in bank stocks. You may be like Lot, and have flocks, and tents, and herds, and pass as a rich man, and yet be the most miserable man on earth. Lot had the great advantage of association with one of the greatest men who ever lived. He had been born into a family from which God had made choice of a man that through him all the families of the earth might be blessed. It must have been a high privilege to live in the same family with Abraham, the friend of God, with a man who held commerce with the skies. But Lot made choice. He may have said: "Now if I choose I shall have to leave Abraham. I shall have to break my companionship with him. It will be the end of our fellowship." That is on the negative side. He may have paused to say, "Can I afford it? Can I afford to divorce myself from so godly a man as my uncle? But the plain of Jordan beckons, and I must go."

Young people, be careful of your companionships. If you make certain choices inevitably you will part company with those who walk with God; you will leave them behind. There is a young girl who had dedicated herself to the service of the Lord. She had given the Lord Jesus Christ the first place in her life, as she thought. Then some young man began to pay her attention, a fine fellow in many respects, a man who had no bad habits, but a young man of worldly tastes, and worldly desires, with no thought of God. She opened her heart to him, and kept company with him, and when Sunday came a few times they came to church. But he said: "Oh, I am not interested in that. Let us not go to church." And she chose him, and went his way. She parted company with every spiritual companion she had, for him. She divorced herself from all the influences that would have helped her toward God. She yielded, not in any gross sinful fashion at all, but she simply kept company with a worldly-minded young man, and away she went. Sometimes it is the reverse. A young man allows himself to

be led astray by a young woman of a worldly mind. And then by and by instead of being at the place of prayer, they are at the theatre. Instead of being engaged in the Lord's work they are at a dance. And when they talk instead of thinking of the things of God, they think of the things of this world — nothing coarse or evil, but just yielding to the allurements and fascinations of the world. So they drift away from all holy company.

Let me tell you this: you never stop half way. You leave the company of godly people, and inevitably at last you have the company of the opposite.

"But the men of Sodom were wicked and sinners before the Lord exceedingly." From the place of the altar, and the association of godly Abraham, Lot took himself and his family toward Sodom: he "pitched his tent toward Sodom". If the whole story had been recorded, I wonder if Abraham said, "Lot, remember you have a family. Do you think it wise to travel in that direction? Do you think you will be able to keep yourself free from contamination; or if you do, will you be able to preserve your family therefrom?" I suppose Lot said, "Oh, well, we have to think of these material things, and I am just moving in that direction. I do not need to go all the way to Sodom. I will live outside in the suburbs where it will not be unhealthy, and I dare say it will be all right there."

I have been for a number of years a Pastor. You do not need to tell me that this Bible is inspired. I have seen that repeated again — and again — and again — Christian parents have lost touch with God, and have allowed themselves to make worldly choice, until by and by with their families they have drifted further and further away from the things of God, and nearer and nearer to the wicked cities of the plain. It is a pretty dangerous course. And mark you, if it had not been for Abraham, humanly speaking, Lot and his whole family would have perished in that dreadful overthrow. Abraham prayed for Lot, and God remembered Abraham, and "sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt."

III.

IT WAS A SAD OUTGOING FOR LOT. Lot took down to Sodom all his wealth, and all his family. He came out of Sodom stripped. He had nothing. All his property was consumed. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." There is a sad sequel to this story. Not much is said of Lot's wife. I am rather inclined to think that she helped him to make that choice. I fancy there was a family council, and Lot said, "What do you think about it?" "Oh," she said, "that is the country. It is well watered everywhere. Let us go. That is the country." Her heart was turned in that direction. I have seen many a Christian man—I do not say it unkindly; I say it with love for the souls of people — I have seen many a Christian man, who promised well, absolutely ruined by a worldly wife, and by worldly children — ruined!

When at last they came out of Sodom, there was one member of the family who was more reluctant to leave than the others, more reluctant to leave because, I believe, she had been more desirous to go there. Her heart was wrapped up in that worldly prosperity which had come to them. And as they were thrust forth by the angels, she could not resist the temptation to look back. They were

warned: "Look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." As she went on her way, she thought she would have one last look at her worldly possessions. She looked; and judgment fell. She became a pillar of salt. Lot left his wife behind him when he escaped from Sodom. We draw a veil across the horrible scene, a tragic end for one who might have walked with God, but who threw all life's opportunities away.

Oh, my dear friends, we shall not be here long, and in a very short time it won't make much difference — it will make no difference whether you have much or little. The rich man died and was buried. Lazarus was so poor that we don't know whether he had a funeral or not—I suppose he did. But his spirit was carried by the angels into the bosom of Abraham. Rich and poor alike come at last not to be the proprietors, but only the tenants of a six foot grave, and it simply is not worth living for. The only thing worth living for is to be right with God; to trust in the Lord Jesus Christ, and to live holy before Him, Who put His estimate upon the things of this life. He said, "Do not worry about the things you are going to eat, or what you're going to wear. Your heavenly Father knows what you have need of." The Lord will give you these things.

Lay up for yourselves treasures in heaven. And there is only one way of doing that, and that is by making choice of Christ, for in Him are hid all the treasures of wisdom and knowledge. If you choose Him, and give yourself wholly to Him, then all things are yours, and ye are Christ's, and Christ is God's."

Let us pray:

O Lord, our God, give us, by Thy Spirit grace that we may choose the better part, and that while here in this realm of time and sense we may have eyes for spiritual realities, and hearts kindled with fresh spiritual values.

So bless us all, for Thy name's sake, Amen.

SUNDAY IN JARVIS STREET

Sunday was a day of blessing in Jarvis Street. In the absence of the Pastor, the preacher for the day was Rev. B. R. Oatley-Willis of Essex, Ontario. In the morning he spoke on the subject, "A Terrible Tragedy and Wish", and in the evening his subject was, "Knowing I Am Redeemed". One young lady expressed her desire to follow her Lord in the waters of baptism.

Dr. Slade sent the following wire from New York:

ARRIVED NY 630 STOP TEMPERATURE 98 DEGREES BUT AIR COOLED ACCOMMODATION STOP HAD DINNER AND DELIGHTFUL FELLOWSHIP WITH MARC BAUMAN STOP CHRISTIAN GREETINGS TO OATLEY-WILLIS STOP LOVE TO CHURCH AND SCHOOL STOP WILL CALL ABOUT 9 PM SUNDAY EVENING FAMILY SENDS LOVE TO YOU AND ALL.

H C SLADE

TORONTO BAPTIST SEMINARY

Inquiries and applications continue to come in to the Seminary. Students who have enrolled are from Canada, Wales, England and Ireland so that it appears that the school will be a spiritual United Nations! We are confident that the fellowship in Toronto Baptist Seminary will be in marked contrast to the mistrust and suspicion of that other international body.

In the next few weeks the Seminary prospectus will be

printed and ready for distribution. Prospective students are urged to write for a free copy. Friends of the Seminary should engage in prayer for new students and the faculty that this year may be crowned with the blessing of the Lord.

THE EDITOR'S CORNER

Whither Bound?

The booklet "The Canadian Council of Churches—Whither Bound?" continues to enjoy a wide distribution. Pastors have written requesting them by the dozens and hundreds for local circulation. Alert Christians have ordered quantities for friends who are interested. We have been pleased with the financial aid that has reached us and we are confident that this money will enable us to spread the message in an unprecedented manner. Large ads were placed on the church page of the Saturday issues of *The Toronto Star* and *The Telegram*. The response has been encouraging. These ads cost over \$40.00 each but we are persuaded that no expense is too large if it alerts Christians to this vital issue of modernism.

Advertise in Other Papers?

Shall we advertise this free booklet on the church page of other Canadian daily papers? We feel that if an extensive advertising campaign were carried out, we could send out tens of thousands of these free booklets. Those who received "Whither Bound?" could also be sent sample copies of THE GOSPEL WITNESS. Thus, the paper would be introduced to many new readers. If we are to advertise on this scale we shall require money! This promotional work requires much financial backing but if we desire to spread the gospel message we must proceed in an aggressive manner.

One Fruit of Our Advertising

During the winter we inserted ads in some Canadian weekly papers. One young lady responded and requested the free sample copies and finally subscribed. In reading THE GOSPEL WITNESS she noticed that an evangelical Baptist Church near her home was mentioned in the pages of the paper. Her interest was aroused and she attended the church and was saved just a few weeks ago. This is one case that we have heard about; how many are there that shall be revealed only in eternity? Advertising THE GOSPEL WITNESS is not simply a cold business matter. It is a vital part of the Lord's work. We might add that it is a much neglected phase of Christian work.

SUMMER VISITORS TO TORONTO . . . Make JARVIS STREET BAPTIST CHURCH (Corner of Jarvis and Gerrard)

your holiday church home

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Sunday 10 a.m. Bible School for all ages
11 a.m. Morning Service
7 p.m. Evening Service
Thursday 8 p.m. Bible Lecture

Pastor: DR. H. C. SLADE

Introduce yourself to Dr. Slade and to the Editor
of *The Gospel Witness*.

A Warm Welcome Awaits You!

A Devotional Study in Revelation

by Dr. R. Dubarry

CHAPTER 6 THE DIVINE INVENTORY OF THE LOCAL BODIES

Revelation 2 and 3

IT IS our primary — and often exclusive — purpose to devote the present study to the *spiritual teachings* of Revelation. We shall therefore deal with the questions of historical interpretation only in those instances in which they are directly related to our essential purpose.

We shall not base our study of Revelation 2 and 3 on the interpretation which holds that there is a close coincidence between the order of the letters and the successive periods of Christianity. The following considerations compel us to make reservations on such a view:

First, most of the qualified evangelical commentators expressly deny that God's design was to give here a chronological prophecy.

In the second place, all those who have undertaken to prove that each epistle symbolically described a given future period of time were utterly unable to reconcile the different views which they arbitrarily forced upon Christian believers.

In the third place, the starting point of this would-be historical prophecy cannot be conclusively determined. For want of decisive proofs, two main opinions are advanced concerning the date of the Patmos visions. Some place them in 67-68, under the reign of Nero, others in 96 under Domitian. As events of great importance happened in the intervening period between those two dates (such as the destruction of Jerusalem in 70) and the whole of historical interpretation is to be greatly affected by the inclusion or the non-inclusion of those events at the beginning of the prophecy of John.

In the fourth place, we notice that the order in which the seven letters are named is a merely geographical one. It exactly coincides with an ancient circular road-system now re-discovered, which was certainly familiar to the apostle John as a pastoral route. The realism of geography would thus replace the relative hypothesis of history. Such an interpretation will prove entirely sufficient if, in such a classification, all arbitrary prophetic purpose is excluded.

We would not however neglect instructive analogies which may be found between the conditions of these primitive assemblies and subsequent features in the history of the Christian churches. But on the other hand, we shall be greatly profited by comparing the *whole* of these epistles with the *whole* of the conditions of Christianity at *all* times. The benefit will be greater still if we apply the teaching of Revelation 2 and 3 to our present day, endeavouring to examine the circumstances of our own

church in the light of the seven messages.

Indeed we are urged thus to do by the sevenfold exhortation: "He that hath an ear, let him hear what the Spirit saith unto the churches." For we do not read: "Let the Christians of the primitive age hear what the Spirit saith unto the church at Ephesus. Let the Christians of the following period hear what the Spirit saith unto the church at Smyrna . . ." and so on. "All the epistles for every Christian and for all times," such is the primary and final design of the seven letters, whatever the other purposes may be.

Let us now "hear what the Spirit saith unto the churches."

THE ONE WHO SPEAKS is the third Person of the divine Trinity. Though the vision and the words come from Jesus Christ Himself, the Holy Spirit fulfils here His proper role, as expressly predicted by the Master: "He shall take of mine and shall shew them unto you"; "He shall bring all things to your remembrance."

HOW HE SPEAKS. Not by means of an oral or inner individual revelation which could be easily forgotten or distorted, but by a writing of universal bearing and of lasting effect.

TO WHOM HE SPEAKS. Collectively to the "churches"; but through the channel of individuals: "Unto the angel . . . write; He that hath an ear, let him hear; He that overcometh."

WHAT HE DESIRES. Mere sincerity, honest confidence, and such attitude of reverence as must attend any intercourse with God: "Hear!"

WHAT HE DOES NOT MENTION. All optimistic delusion. All flattery. All undue anxiety. All earthly consideration. All concern about the improvement of the world. All reference to miracles. All detailed description of the Bride-Church. All allusion to future history.

WHAT HE TEACHES. Let us here point out that the Holy Spirit records in the seven epistles:

All the *titles* of the Son of God, as they had been revealed to John in his vision of the divine Person.

All His *statements* concerning the evil and good sides of the condition of the local churches.

All His *conclusions*, under the form of encouragements or exhortations.

All His *warnings* to the impenitent.

All His *promises* to those who had done good and to those who would repent of their evil deeds.

We shall now proceed to examine: 1. The inventory of good, 2. The inventory of evil.

THE DIVINE INVENTORY OF GOOD

Instead of successively considering each individual letter, we shall derive more profit from our study if we

examine each of the different kinds of good manifested in the churches as a whole. Further we shall simply present numerous quotations, as their teaching is clear enough to avoid any lengthy comments.

1. *The past of the churches.*

In His lovingkindness and in His desire to see them improved, the Lord condescends to make mention of their past virtues.

Ephesus. "I know thy first love."

Sardis: "Remember how thou hast received and heard . . ."

2. *The local disadvantages.*

The Son of God takes into account all unfavourable conditions and all palliating circumstances, in order to bring out the good.

(a) The environment.

Pergamos. "I know where thou dwellest, even where Satan's seat is."— "Among you, where Satan dwelleth."

(b) The opposition.

Smyrna. "I know thy tribulation." "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

Pergamos. "Even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

(c) The deficiencies.

Smyrna. "I know thy poverty (but thou art rich)."

Philadelphia. "Thou hast a little strength."

3. *The Virtues.*

These are generally described by a short word, introduced by the approving expression: "I know".

(a) Patience.

Ephesus. "I know thy patience." "Thou hast patience, and for my name's sake hast laboured, and hast not fainted."

Thyatira. "I know thy patience."

(b) Love.

Thyatira. "I know thy charity."

(c) Faith.

Thyatira. "I know thy faith."

(d) Moral sensibility.

Ephesus. "I know how thou canst not bear them which are evil."

(e) Holiness.

Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

(f) Faithfulness.

Pergamos. "Thou holdeth fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

Ephesus. "For my name's sake hast thou laboured."

Philadelphia: "Thou hast kept my word"—"Thou hast not denied my name." — "Thou hast kept the word of my patience."

(g) Vigilance.

Ephesus. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." — "But this hast thou, that thou hatest the deeds of the Nicolaitanes, which I also hate."

Thyatira. ". . . As many as have not this doctrine, and which have not known the depths of Satan, as they speak."

4. *The good works.*

Without them, faith is dead.

All the churches, except perhaps Smyrna and Pergamos, if we take into account the lack of clarity of some manuscripts, are thus addressed: "I know thy works." But the Lord is pleased to acknowledge particularly the good works of some of them.

Ephesus. "I know thy labour."

Thyatira. "I know thy service." "I know thy works; and the last to be more than the first."

Conclusions

(a) Warnings. Although each letter constitutes a warning in itself, we notice that God, in His faithfulness, gives special words of warning to some local churches, whether each acts rightly or is found guilty of evil deeds.

Thyatira. "But that which ye have already hold fast till I come."

Sardis. "Be watchful, and strengthen the things which remain, that are ready to die."

(b) Words of encouragement. Beside the marvellous promises which crown each epistle, the loving Master sends to the churches words of encouragement adapted to their particular condition.

Smyrna. "Fear none of those things, which thou shalt suffer." "Be thou faithful unto death, and I will give thee a crown of life."

Sardis. "They shall walk with me in white: for they are worthy."

Philadelphia and Laodicea. Those two churches, so different the one from the other, both receive numerous encouragements, that they might persevere in their efforts or recover from their falls.

The perfect justice of God as well as His perfect penetration are manifested throughout this whole inventory of good. The imperfections of the churches cannot dim their attractive sides. But while acknowledging their qualities, our Master is above all desirous to emphasize the faithfulness of the Father of lights, the author of every good and perfect gift. Apart from God, all human righteousness is as "filthy rags".

This principle not only applies to the local bodies but to the individual Christians. Likewise it applies to any one who is not yet reconciled to God. Whatever the virtues and the good works of a man may be, their divine origin excludes all boasting. Sin always mars them, and without mercy from above the sinner is for ever lost. But a hope remains, for the One who condescended to reveal Himself to John in the lofty visions of Patmos, had first been seen by him on lowly Calvary.

We therefore invite all those who covet a celestial meeting with the glorified Lamb of God to look first at the Crucified One, and be saved.

THE DIVINE INVENTORY OF EVIL

What emotion must have gripped the heart of the astonished apostle as his infallible Master revealed to him, in unique accents, the true spiritual condition of the flocks of which he still felt morally responsible. He could have drawn from his memory; he could have exercised his intuitive faculties; he might have received news from Asia; but the seven letters dictated to him by the Son of God were to acquaint him immediately with the essentials. With what attention and care must he have written down the solemn words from heaven! What hopes and what fears must have at once been aroused in his loving heart, as he eagerly awaited each revelation! What

joy must have thrilled his soul whenever the divine lips uttered a favourable word; but what anxiety must have crushed him whenever a well-earned reproach was pronounced!

Let us in our turn endeavour to share the holy thrill, and the sorrow of the apostle whom Jesus loved, as we study these messages written for our own edification as well as for the benefit of the churches in Asia.

The divine inventory of evil will now be the object of our meditation; there can be no doubt that it will prove a further means of instruction and spiritual enrichment.

Evil, the supreme insult to the God of heaven, is the natural characteristic of a world whose prince is Satan. It is not as grossly manifested in a society composed of reconstructed lives as it is in the world. But it is even more dangerous because it introduces itself under the subtle forms and because its action is proportioned to the privileges of the churches of God.

A close study of the seven epistles will give full support to that principle, as we examine: 1. Evil simultaneous with Good. 2. Evil exposed. 3. Evil threatened. 4. Evil redressed. 5. Evil amendable. 6. Evil prevented.

1. EVIL SIMULTANEOUS WITH GOOD.

A. Direct statements in the seven epistles.

Whereas five churches only have a bad report, six of them have a good report. While nine references to evil are made, we find (See our "inventory of Good") seventeen favourable statements concerning the virtues of the churches, three statements concerning their good works and two words in appreciation of their past. And all that in spite of seven references to local disadvantages.

B. Indirect statements.

In those the presence of Good is only understood. There is:

1. No final apostasy.
2. No widespread doctrinal infidelity.
3. No moral taint.
4. No serious worldliness.
5. No flagrant cases of bad testimony.
6. No important divisions.
7. No bad spiritual leaders.

C. Evil as simultaneous with encouragements to Good.

The warnings, threats and promises contained in the seven epistles are indications that God always takes precautions against the introduction of evil into the churches. This evil was therefore without any excuse.

2. EVIL EXPOSED.

So much good, and the fact that the nine statements concerning the evil in the churches are not among the most serious one can imagine, prevent us from agreeing with the Accuser — who is also the great Slanderer — by being unduly pessimistic as to the condition of the churches in Asia. All optimistic outlook would however serve the Enemy's interests.

A revelation of the true conditions, the only one which is capable of bringing glory to God, will be discovered in these nine statements on evil. They are closely linked to one another for they all have a common characteristic: each of them represents a stage in the decline of the churches. Any line which is not absolutely parallel to the horizontal line cannot, when extended, but go up or down to infinity. In the spiritual realm, the slightest drawback will bring about fatal consequences.

What is here to be dreaded is not so much the extent of evil — how serious it may be — as its dangerous de-

velopments. Let us therefore examine "with fear and trembling" the various forms of decline manifested in the churches.

A. Decline of fervour.

This is the least noticeable symptom, and at the same time the most to be dreaded. Too often it leaves intact all the appearances of true piety — and even much of its reality. But every phase of the spiritual life is increasingly affected by its deadly action. Three of the letters record for our instruction the different stages of this decline.

Ephesus. "Nevertheless I have something against thee, because thou hast left thy first love."

Laodicea. "Thou art lukewarm, and neither cold nor hot."

Sardis. "Thou art dead." — "The things which remain, that are ready to die."

B. Decline of watchfulness.

Here is a logical consequence to the decline of fervour. This symptom is the origin of fearsome dangers. He who does not watch forgets the essential fact that we are at war. When peace reigns, any dissidence is tolerated which does not raise any concern; but when the war is declared, any one who dares interfere with the fate of the nation is immediately considered as a traitor and an outlaw.

Three letters contain striking examples of a guilty tolerance towards adversaries — men or doctrines — which exercise their harmful influence within the local assembly, and should have been cut off from it.

Pergamos. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

Pergamos. "So hast thou also them that hold the doctrine of the Nicolaitans."

Thyatira. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not."

A close study of the text seems to allow the following hypothesis:

The "doctrine of Balaam" would have reference to such piety as is favourable to the desires of the flesh.

The "doctrine of the Nicolaitans" seems to designate a yoke imposed by the requirements of a Judaistic formalism.

The teachings of Jezebel represent all the counterfeits of Christianity which have been witnessed throughout the whole Christian era.

Let us notice that the responsibility of the churches and the dangers which threaten them remain great in spite of palliating circumstances, expressed by the expression: "Thou sufferest".

C. Decline of zeal.

This drawback is also linked to the decline of fervour. Good works are always the daughters of love. To the reproach made to Ephesus: "Thou hast left thy first love" logically corresponds the exhortation; "Do thy first works". The complementary word spoken to the church

at Thyatira: "I know thy love" is followed by this other appreciative word: "I know thy works; and the last to be more than the first."

To the church at Sardis is made the reproach: "I have not found thy works perfect before God." The word "perfect" is to be taken as meaning "complete", as it is generally the case in Scripture. The Lord knows that we are utterly unable to attain to perfection and in His mercy He mentions the only form of imperfection which man can prevent: this spiritual fickleness which finds satisfaction in partial efforts, in response to the "total" effort of Him who, having "begun a good work in you will perform it until the day of Jesus Christ."

D. Decline of sincerity.

We have here one of the most degrading forms of any spiritual decline. Without expressly uttering a lie by plainly pretending to possess life, one adopts a delusive attitude which is ethically equivalent to a simple lie. This attitude consists in deceiving others by letting them judge oneself on a past good reputation, without raising any protest.

Such spiritual deficiency makes almost impossible all heroic denial of an undeserved appreciative testimony. And thus "death" may pass for "life".

Sardis. "I know thy works, that thou hast a name that thou livest, and art dead."

E. Decline in discernment.

We have now reached the last stage of the downfall originated by mere lukewarmness — that deficiency in spiritual fervour. After deceiving the others, the fallen Christian has one last step to take: that of deceiving himself.

No gross mistake is necessary but merely the want of a soundly militant spirit, which prompts man to "sit back" while the battle rages on. "Thou sayest, I am, and knowest not that thou art." Never has human foolishness proved so unpardonable and so degrading.

Apart from the boundless divine longsuffering and the mercies of Grace, there is no remedy to that deadly condition.

Laodicea. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

3. EVIL THREATENED.

Penalties must be inflicted upon sinful man because of the demands of God's nature, because of the requirements of the celestial government, and because of the divine concern for man's welfare.

In the seven epistles we find degrees of penalty according to the churches' responsibilities; these are pronounced either upon a whole church, or upon guilty parties within the local body. The most scrupulous justice therefore governs the infliction of sanctions.

A. Sanctions against guilty bodies.

Ephesus. "I will come unto thee quickly, and will remove thy candlestick."

Sardis. "If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee."

Laodicea. "I will spue thee out of my mouth."

B. Sanctions against guilty parties.

Pergamos. "I will fight against them with the sword of my mouth."

Thyatira. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation,

except they repent of their deeds. And I will kill her children with death . . . and I will give unto every one of you according to your works."

4. EVIL REDRESSED.

In the case of the seven churches this eternal principle is proved: "I do not desire the sinner's death, but his conversion and his life." The numerous and varied appeals which we shall now mention add further proof to the glorious truth that "where sin did abound, grace did much more abound."

A. Appeal to memory.

Ephesus. "Remember from whence thou art fallen."

Sardis. "Remember how thou hast received and heard."

B. Call to repentance

Thyatira. "I gave her space to repent of her fornication."

C. Appeal to fear

Ephesus and Pergamos. "Or else I will come unto thee quickly."

Sardis. "I will come on thee as a thief."

Laodicea. "I will spue thee out of my mouth."

D. Appeal to watchfulness.

Sardis. "Be watchful . . . If thou shalt not watch. . ."

Laodicea. "If any hear my voice."

E. Appeal to reason.

Laodicea. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

F. Appeal to zeal.

Thyatira. "But that which ye have already hold fast till I come."

Sardis. "Strengthen the things which remain, that are ready to die."

Philadelphia. "Behold I come quickly; hold that fast which thou hast that no man take thy crown."

Smyrna. "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

G. Appeal to trust.

Thyatira. "But unto you I say, and unto the rest in Thyatira, I will put upon you none other burden."

Philadelphia. "Behold, I have set before thee an open door, and no man can shut it." — "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

H. Appeal to hope.

Smyrna. "I will give thee a crown of life."

Philadelphia. "That no man take thy crown."

Sardis. "They shall walk with me in white: for they are worthy."

Laodicea. "I will come in to him, and will sup with him, and he with me."

Let us further point out that an appeal to hope is found in every epistle and expressed by the promise to "him that overcometh".

J. Appeal to thanksgiving.

Laodicea. "As many as I love, I rebuke and chasten."

5. EVIL-AMENDABLE.

The final design of this divine inventory of evil is to bring out the amazing grace of God, which offers a perfect and eternal compensation to human sin. The concluding words of the last epistle strikingly illustrate that blessed truth: they follow a particularly stern and well

deserved reproach, and graphically describe the divine mercy.

Laodicea. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

6. EVIL PREVENTED.

Let us finally notice the ultimate purpose of God's attitude towards evil: The safe-keeping of the churches.

Thyatira. "All the churches shall know that I am he which searcheth the reins and hearts."

The logical conclusion to this study will be supplied by its mere recapitulation. The same spiritual laws immutably apply to the man of today whose life has been—or will be—reconstructed by God.

Evil may always be mixed with much good. God persists in denouncing, threatening and fighting it. But He has also made full provision for it, and will prevent its recurrence. In all this the virtue of the perfect merits and of the atoning death of His beloved Son Jesus Christ are manifested.

The offer of amendment and forgiveness made by grace divine to the churches in Asia is therefore now extended to us.

DO WE NEED A SIMPLER BIBLE?

At a Montreal conference of the United Church of Canada not long ago the Rev. Charles Pelletier spoke in favor of the Revised Standard Version as opposed to the King James Version of the Bible. Among other things he said it was vital to use "a version of the Bible which children can understand." The language of the King James Version "rings strangely in young ears," he said; teaching of the Bible could best be done "in familiar speech" and many passages of the King James Version had a "foreign" ring.

With all respect, we disagree with the reverend gentleman. The Revised Standard Version has many virtues and good uses, but in our view the teaching of "modern" English is not one of them.

Aside from its content, the King James Version of the Bible is one of the great treasure houses of the English language. A child unfamiliar with its cadences, a child to whom its figures of speech have no meaning is in danger of growing up tone deaf to the melody of his native tongue.

Take one famous passage, the thirteenth chapter of St. Paul's first epistle to the Corinthians. "Love is patient and kind," says the Revised Standard Version. "Love is not jealous or boastful, it is not arrogant or rude. Love does not insist on its own way."

This good grey prose is certainly plainer, more like what a small boy might read in a Wolf Cub Manual than the older words: "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own . . ."

And literally, of course, there is no difference between the two translations. They mean the same thing. One is memorable poetry and the other a humdrum inventory of commonplace secular virtues, but this is not a difference that is easily weighed or measured, nor one that common sense always recognizes.

But a child who knows the poetry, and has made the effort required to comprehend it, is richer than the child who knows only the prose. He has learned, among other things, what the word "charity" means — that it includes compassion and human fellowship, that it is something more than an income-tax deduction.

Most important of all, he is richer for having made the effort to understand.

Undoubtedly a childish simplicity of language is best for teaching people to brush their teeth, or to drive carefully, or to acquire any other specific knowledge or particular skill. It is not best for leading people to understand the depths of human thought and feeling. If we try to reduce all wisdom

to basic English, avoiding anything that might "ring strangely in young ears", we shall end as a nation of Philistines so preoccupied with know-how that we are no longer capable of understanding anything.

—Editorial, MacLean's Magazine, July 23, 1955

"BLIND IN ONE EYE"

FREQUENTLY we hear the expression that someone is "blind in one eye". The implication is that the individual can see certain issues very clearly but conveniently overlooks other equally pressing matters. This can be painfully true in the spiritual world.

Some brethren are very adept at finding Scriptures which emphasize human responsibility and so construct a man-centred theology. Others are equally adept at finding the other type of Scripture texts and make man to be a mere robot on this earthly scene. Both are "blind in one eye" and stubbornly refuse to survey the whole panorama of Holy Writ and to realize that divine sovereignty and human responsibility are each on the horizon. Just because the finite mind cannot reconcile the two is no reason to discard the whole truth or to ride one half of it to death. Spurgeon correctly observes that "they are two lines that are so nearly parallel, that the human mind which pursues them farthest will never discover that they converge; but they do converge, and they will meet somewhere in eternity, close to the throne of God, whence all truth doth spring."

Our concern in this small article, however, is not so much with those who are doctrinally "blind in one eye" as it is with those who are blind as to all the errors of the day save those of their own pet enemies. For instance, many Protestants *rightly* protest against the errors and political intrigues of the Church of Rome *but* these same persons will remain silent or condemn those who seek to point out equally terrible errors in the "Protestant" camp. Some evangelicals will soundly condemn the Pope but act as mutes when men of the stamp of Dr. Ferre declare that Jesus Christ *could* have been the son of a German soldier. Such souls are "blind in one eye".

No one will ever accuse THE GOSPEL WITNESS of being a pro-Roman Catholic paper! Its stand over the years has been well-known and will not be altered. We are profoundly convinced that Rome is an enemy of the gospel and an enemy of civil liberty itself and we are fully aware of its advances in Canada and elsewhere. *But we refuse to ride an anti-Roman bandwagon and remain absolutely blind to other equally false teaching.*

Anti-Romanism is popular in some quarters where the gospel is not so popular. Hence any speaker or paper can gain a certain following in these quarters by following one line of thought and attack. We do not deny for one moment the need of such exposure but we do know that the searchlight of Holy Writ should be shone over the whole field and we know too that it will reveal many Protestant errorists in company with their Roman counterparts.

Some evangelical, Protestant sources condemn the grand schemes of Rome but report favourably the declarations and plans of the World Council of Churches. Blind in one eye! The World Council of Churches and its program are diametrically opposed to the gospel of Jesus Christ as are the Roman Church and its program. Protestants, open both eyes!

The Papacy in the Light of Scripture

By the late Dr. T. T. Shields

A short 36 page booklet by Dr. Shields is one of the finest we have read on the subject of the Papacy. Entitled, "The Papacy in the Light of Scripture", it is very readable and to the point. Below we print the first part of the booklet. The second and final part will appear in next week's issue. After reading these instalments our readers will probably want to procure them in booklet form.

WE OUGHT not to approach a subject like this lightly. However greatly men may differ from one another in matters of religion, and however strongly they may speak and sometime they must so speak—in reference to such subjects, we should at least discuss them in a spirit of reverence; for even people who are in great error, often are profoundly sincere, and to make light of matters which others hold to be true, even though they hold them in error, is only to offend, and can accomplish no good.

The Roman Catholic Church is the largest body in the world bearing the Christian name. That, in itself, is enough to challenge attention, and to merit careful examination. The Roman Catholic Church does not apologize for its existence; it never compromises its position; but boldly declares its own convictions as to its mission; and endeavours to convert others to an acceptance of its teaching. With that attitude I am in full accord. A man ought not to be ashamed of that which he professes to believe. If we believe we have the truth, we should hold it fast without apology or compromise. We should "buy the truth, and sell it not." No one need be ashamed of believing the truth. Truth is never hurt by discussion. "He that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."

Why the Roman Church Calls Itself "Catholic"

The Roman Catholic Church does not call itself one of many churches. It claims to be the one and only holy apostolic church. It calls itself the Holy Catholic Apostolic and Roman Church. It calls itself "Catholic" in the sense that it claims to be the whole and only church, having universal sovereignty over the souls of men. It goes so far as to say positively that there is no salvation outside of the Roman Catholic Church; and that submission is absolutely indispensable to salvation. Whether its position can be justified or not, a church that so boldly makes such extraordinary claims for itself, should certainly be examined, and studied carefully.

Nor can our Roman Catholic friends—I would suggest to you that it is never appropriate to speak of the Roman Catholic Church as a "Catholic" church without the qualifying adjective "Roman"—making such claims, reasonably object to anyone's investigating as fully as may be possible the validity of that church's contention. It is never profitable to discuss any religious subject merely for the sake of disproving it. It is well always, if you would understand a subject, having divested your mind so far as is possible of all preconceptions, to come to a study of it with an open mind, and without prejudice. That is a difficult task. Sometimes we think we are without prejudice when really we come with a very settled attitude were we able to discern it.

Every Doctrine Must Be Tested by the Word of God

There is a way to study all such matters, and that is in the light of Holy Scripture. Every religion should be tested by the standards of the Word of God. It is possible to discuss many things that are unscriptural, in such a way, and in such a spirit, as to do ourselves and others more harm than good. I believe, for the Christian, it is never wise to consider any such subject apart from the light of Scripture itself. It is impossible to bring any disputed subject to the touchstone of the Word of God without deriving profit therefrom: one either learns the subject under consideration to be untrue, or finding it to be scripturally established, one is confirmed in belief of it.

Some people face the religious problems of the day by buying as many books on the subjects as possible; and by reading them to the utter exclusion of the one supreme authority, the Bible itself. They form the habit of reading books about the Bible, and never give the Bible an opportunity to speak for itself. We have read of scientists who, in the endeavour to isolate the germs of certain diseases, have fallen victims to the plague they hoped to banish. For the Christian there is only one safe way to discuss any religious subject, and that is by comparing it with the teaching of the Word of God: in that light is our only safety.

Let Rome Speak For Herself

When examining a subject like this, it is important to let people or institutions speak for themselves. If I were a Modernist, and were to write a book, I should not object to people's reading my book, and judging me by what I had written. Were I a Roman Catholic, I should not object to anyone's studying Roman Catholic books, and learning what the Roman Catholic Church teaches. It is easy to set up straw men, and to appear very heroic in knocking them down. I know a certain man, a very likeable man, but a Modernist to the core, who is fond of speaking after this fashion of the Evangelical or Fundamentalist position: describing some absurd idea which no sane Evangelical ever believed, he exclaims: "If I had to believe that"—and forthwith describes some still more absurd position to which, as an alternative, he would be driven. But nobody ever believed what the gentleman imagines. So that his vaunted heroics are quite unnecessary. He does not know what orthodoxy is. He sets up a view of the atonement which nobody ever conceived, even in a nightmare. His knowledge of evangelical orthodoxy has been derived from a study of its caricatures.

It would be possible, thus, to take a fling at the Church of Rome—or for the Church of Rome to take a fling at us, and while doing so for each to misrepresent the other. The best way to study the Roman Catholic Church is to

let it speak for itself, and to judge it out of its own mouth; and see wherein the Roman Catholic Church differs from positions commonly held by Protestants.

A Recent Roman Catholic Authority

I now quote from a Roman Catholic work entitled "The Papacy", consisting of "papers from the Summer School of Catholic Studies held at Cambridge, August 7th to 10th, 1923." These addresses were delivered at a Summer School in Cambridge University, England. The one from which I quote is by Rev. Hugh Pope, Doctor of Sacred Scripture. He begins with this simple statement:

"For a Catholic, the Papacy is the key to the whole religious question. For—to put it concisely—we believe the doctrines of our faith, not because we fancy we discover them set forth in the New Testament, nor because a vague entity called 'the Church' has held them, but because the visible teaching Church—the *Corpus Christi*, or Body of Christ—has taught them, and continues to teach them, through its Head on earth, the Pope, the successor of St. Peter, the Vicar of Christ."

We are here told the Papacy is the cardinal matter, the key to the whole religious question. That is why, when entering upon a discussion of religious authority, in relation to the Roman Catholic Church, I begin with a study of the claims of the Papacy in the light of Holy Scripture.

I quote again from the same authority:

"Now, if the Catholic doctrine of the Papacy is true, it must find solid justification in the New Testament—the charter of Christianity."

Personally, I did not know it was there! I have read the New Testament a great many times, and for myself I never found anything remotely suggestive of the Papacy. But here is a great scholar, who tells us the Papacy is taught in the New Testament. I feel therefore that I have read the New Testament to little purpose, if this Romanist contention be true, since I have failed to discover even a suggestion of this claim. I turn to this Roman Catholic author to discover the ground upon which the Papacy rests as set forth by Roman Catholics themselves, and am told "it must find solid justification in the New Testament".

We shall, I trust, all say, Amen to that. That, of course, brings us immediately to the New Testament, to see what it has to say about the Papacy. I shall examine the various texts which this authority quotes.

He begins with Matthew, the sixteenth chapter, from the thirteenth to the nineteenth verses:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Papacy the Key to Whole Religious Question

You will see that this Roman Catholic author does not begin with a definition of the church as such: he begins with the Papacy, for we are told that "the Papacy is the key to the whole religious question". Naturally, if you are going to describe a house, you will begin with the foundation upon which it rests. This author insists that when our Lord said to Peter, "Thou art Peter" — and, as you know, the word means rock — "and upon this rock I will build my church; and the gates of hell shall not prevail against it", that He there intended to teach that Peter was the rock upon which He would build His church. That is the Roman Catholic interpretation. They go farther and insist that Peter was given a peculiar and special revelation: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Let us examine that for a moment. Surely no one can fairly contend that there is any implication here of a peculiar and special revelation to Peter, a revelation not given to all who recognize in Jesus the Son of God: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." There is no knowing God by any mere rational process: God is not discoverable to the human mind. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." All spiritual truth, the New Testament teaches, comes to us by revelation. It is not something that can be discovered by a test-tube, nor be discerned through microscope or telescope. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Whatever we know of God, we learn by revelation from Heaven.

That is all our Lord intended to say to Peter when he acknowledged Him to be the Christ, the Son of the living God: "You have not discovered that for yourself. You could not possibly know that great truth, except God revealed it unto you." And that is true of everyone who recognizes in Jesus Christ the Son of the living God.

Peter's Confession Not Peter the Rock

The language of the text itself, its grammatical construction, cannot fairly be made to yield the interpretation which our Roman Catholic friends put upon it. "I say also unto thee, That thou art Peter, and upon this rock" — not upon *thee* as the rock, but "upon this rock I will build my church; and the gates of hell shall not prevail against it." We shall later see what that Rock was.

Peter has just confessed the truth of the essential Deity of Christ, the eternal Sonship of the Lord Jesus; and He has said, "You did not learn that for yourself: it was revealed to you; and upon this rock, upon that revealed truth, will I build my church."

And let me anticipate later studies by saying that this same Peter, when preaching on the day of Pentecost, led his hearers up to that magnificent conclusion, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was when he thus proclaimed the Lordship, the Deity, of Christ on the day of Pentecost, that the people were cut to the heart and said, "Men and brethren, what shall we do? We have been mistaken. If that be true, that the Jesus we crucified is none other

than the Son of God, how shall we adjust ourselves to that great truth?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." That was the only way by which they could come into right relation to God.

What Are the Keys of the Kingdom of Heaven?

Again: "And I will give unto thee the keys of the kingdom of heaven." What do we mean by the "keys of the kingdom of heaven?" Are we to suppose that the Lord did select an ordinary mortal, a man, and hand over to him absolute authority under the figure of the "keys of the kingdom of heaven", and say, "It shall be for you to say whether a man shall enter or stay without"? That is the teaching of Rome, but apart from that particular text, for the moment, can anyone who has even the most superficial knowledge of the New Testament, contend that that strange doctrine finds any support anywhere in the New Testament? "I will give unto thee the keys of the kingdom of heaven." We shall come later to consider what the early disciples, and the apostolic church, understood by these sayings of our Lord, but I anticipate that more thorough investigation by making that enquiry.

Many of you have at least a general knowledge of the text of the New Testament: you can think through it at a glance. When that doctrine is proclaimed, that the Lord God did select a particular man, other than the Lord Jesus, to whom He committed the destiny of immortal souls, instantly you will rebel against it, saying, "I never saw that in the New Testament." That, in general. But we must come to particulars.

What did He mean by "the keys of the kingdom of heaven"? You may recall one place in Luke where our Lord spoke to the lawyers who were before him — and they were not lawyers in the sense in which we use that term to-day: they were men who were learned in the law of Moses — saying, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." He spoke of the knowledge of God's law as a key of which the people had been deprived. What did our Lord mean when he spoke of "the keys of the kingdom of heaven", more than that to the apostles — and to all others who should yield themselves to Christ, and should constitute the spiritual body of Christ, and who should be put in trust with the gospel, to whom the gospel should be committed for proclamation to others — what did He mean more than that a key of knowledge was entrusted to their charge wherewith to unlock the kingdom of God?

Everybody who has the gospel, has the key to the kingdom of God. How often those of you who have had some experience have found one who was anxious to be saved, but who had no knowledge. He did not know where to begin. He was like a man fumbling at a door, not knowing how to open it. You have come with your Bible and sat down with him, and quoted, perhaps, John three, sixteen, and other verses, pointing out the way of life, until the man has said, "I see it now. I believe." He has been born again, and entered into the kingdom. Everybody who has been put in trust with the gospel, and whose mind has been enlightened by the Spirit of God, and is competent to teach His Word, has, in a sense, the "keys of the kingdom of heaven", in the key of knowledge.

How Are Things "Bound" or "Loosed"?

Once more: "And whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." That word was not spoken exclusively to Peter. Turn to the eighteenth chapter of Matthew, verse eighteen, and read this: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." If you say, "That only transfers from Peter to the Church collectively the same authority", I would have you observe that it is surely not without significance that the very next verse, spoken almost in the same breath, reads as follows: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Undoubtedly the prayer of faith of any believer can loose things in heaven — and bind them; and can loose things on earth, and bind them. Our Lord said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Surely the loosing and binding do not imply some juridical, official, authority which a man exercises by virtue of an official position he holds. It is a spiritual authority, exercised by those who agree in faith, and who petition Heaven — and whose prayers are heard.

Peter Frequently Mentioned First

This Roman Catholic author labours to show that Peter is frequently mentioned first among the disciples. That is not extraordinary. Select any dozen men, and there will probably be some distinguishing quality about one of them which will secure his primacy among the group. It may not be that he is personally superior to the others, nor that he is officially the first, but that he is more aggressive, has more initiative, is more outspoken. For example, I should not like to distinguish between various members of the church of which I am pastor. There are many who are naturally of a retiring disposition, but who are in no sense inferior. But there are other positive characters. In their daily occupation they take the initiative, they must do so; and whenever you meet such characters you become conscious of the presence of a positive personality. Peter was undoubtedly just such a man; but to say that because Peter is occasionally mentioned first is to imply that his primacy was recognized among the disciples, proves nothing so much as the want of a better argument.

Peter's confession is given us not in the Synoptic Gospels only, but is set out in John's Gospel as well, though under other circumstances. Only in Matthew are these special promises associated with it. I was interested to observe that this Roman Catholic authority explains the absence of any reference to Peter's primacy in Mark's Gospel. He says—and I think in that he is probably correct—that Mark received much of his information from Peter, and that there is a very distinct Petrine influence observable in Mark's Gospel. For that reason, words or incidents which would appear to give more importance to Peter than to others are omitted—because this first Pope was so modest that he refrained from telling Mark anything that especially applied to himself!

Alleged Reason for Mark's Silence

He attributes Mark's silence in respect to some of these

matters to the alleged fact that he obtained his information from Peter, and that Peter was too modest to tell him. If it be true, that modesty was a distinguishing characteristic of the first Pope he certainly discovered some way of avoiding its transmission to all his successors. No Pope who ever succeeded to the throne of Peter—if that could be allowed for a moment—was ever noted for his modesty.

For Younger Readers

DANGEROUS DRIFTING

(The following answer to prayer is recorded by Hudson Taylor, the missionary who founded the China Inland Mission, in his book "A Retrospect". Dr. Taylor describes what happened on his first voyage to China in September, 1853.—O.L.C.)

THE voyage was a very tedious one. We lost a good deal of time on the equator with calms; and when we finally reached the Eastern Archipelago, were again detained from the same cause. Usually a breeze would spring up soon after sunset, and last till about dawn. The utmost use was made of it, but during the day we lay still with flapping sails, often drifting back and losing a good deal of the advantage we had gained during the night.

This happened notably on one occasion, when we were in dangerous proximity to the north of New Guinea. Saturday night had brought us to a point some thirty miles off the land; but during the Sunday morning service, which was held on deck, I could not fail to notice that the captain looked troubled, and frequently went over to the side of the ship. When the service was ended, I learned from him the cause—a four-knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon in safety. After dinner the long-boat was put out, and all hands endeavoured, without success, to turn the ship's head from the shore.

After standing together on the deck for some time in silence, the captain said to me, "Well, we have done everything that can be done; we can only await the result."

A thought occurred to me, and I replied, "No, there is one thing we have not done yet."

"What is it?" he queried.

"Four of us on board are Christians," I answered (the Swedish carpenter and our coloured steward, with the captain and myself); "let us each retire to his own cabin, and in agreed prayer ask the Lord to give us immediately a breeze. He can as easily send it now as at sunset."

The captain complied with this proposal. I went and spoke to the other two men, and after prayer with the carpenter we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck.

The first officer, a godless man, was in charge. I went over and asked him to let down the clews or corners of the mainsail, which had been drawn up in order to lessen the useless flapping of the sail against the rigging. He answered, "What would be the good of that?"

I told him we had been asking a wind from God, that it was coming immediately, and we were so near the reef by this time that there was not a minute to lose.

With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it!

But while he was speaking I watched his eye, and followed it up to the royal (the topmost sail) and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. "Don't you see the wind is coming? Look at the royal!" I exclaimed.

"No, it is only a cat's paw," he rejoined (a mere puff of wind).

"Cat's paw or not," I cried, "pray let down the mainsail, and let us have the benefit!"

This he was not slow to do. In another minute the heavy tread of the men on the deck brought up the captain from his cabin to see what was the matter; and he saw that the breeze had indeed come. In a few minutes we were ploughing our way at six or seven knots an hour through the water. We were soon out of danger; and though the wind was sometimes unsteady, we did not altogether lose it until after passing the Pelew Islands.

Thus God encouraged me, ere landing on China's shores, to bring every variety of need to Him in prayer, and to expect that He would honour the Name of the Lord Jesus, and give the help which each emergency required.

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 6 August 7, 1955

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

RIGHTEOUSNESS THROUGH FAITH

Lesson Text: Romans 10:4-17.

Golden Text: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10:9.

I. The Message of Righteousness Through Faith: verses 1-10.

It is the task of the prophet of the Lord "to justify the ways of God to men." The Hebrew and the Gentile Christians of the Apostolic era wondered why the Jews had not inherited all the promises made to their fathers, and why the Gentiles, rather than the Jews, were being given prominence as guardians of the truth of the Gospel. These questions are answered in Romans 9-11. Chapter 9 deals with God's judgment upon Israel in the past; chapter 10 describes God's dealings with Israel in the present, and chapter 11 declares God's promises for the future. Thus the righteousness of God in history is vindicated.

The Apostle Paul longed with a passionate desire to see his fellow Hebrews saved (Rom. 9:1-3; 10:1-3). The Holy Spirit will give to teachers a burden for the souls of their scholars, for without such a burden all Christian work is mere mockery. When the soul's sincere desire is in accordance with the will of God, it becomes prayer, for prayer, from one standpoint is reaching out after God. The Holy Spirit plants within our hearts holy desires and creates faith that God will hear (Matt. 21:22). He prays through us, presenting our petitions to God (Rom. 8:26, 27).

Zeal is of no avail, unless it be focussed on the right object. There is a mistaken idea abroad to the effect that as long as a man is sincere in what he says or does, nothing else matters. Men do not take this attitude in practical affairs. One may strive with great zeal to reach a certain place, but if he be headed in the wrong direction, every step will take him farther away from his goal. It is possible to be sincere, and yet be sincerely wrong. The Israelites of Paul's day were intensely earnest in their search for righteousness, but they were rejecting Christ, the embodiment of

that righteousness (Matt. 5:17; Acts 21:20; 1 Cor. 1:30; Gal. 1:14). They were trusting in their own piety and good works to make them acceptable before God (Lev. 18:5; Gal. 3:11, 12). Many in our day have a religion of works. Expose the insecurity of the position of those who depend on supposed good works to save or to keep them (Rom. 3:9-20; Gal. 3:3). Their anchor will not hold in the time of storm (Heb. 6:18, 19). Those who seek admission to the Kingdom of God must abide by His conditions (Matt. 18:3; John 3:3, 5, 7).

Submission to the Lord is the core of the matter. He asks us to give up our own way and accept His way (Isa. 53:6; 55:6, 7), to give up our sins and accept His holiness (Psa. 103:12; Isa. 38:17). The Pharisees sought to justify Himself, but went away condemned; the publican humbled himself before God, then went to his house justified (Luke 18:10-14). The Pharisee represents the one who follows after the righteousness of the law, whereas the publican represents the one who accepts the righteousness of faith (Rom. 3:21, 22; Phil. 3:8, 9; Tit. 3:5-7).

The righteousness of faith is the right standing before God which is given to sinners when they believe on the Lord Jesus Christ. They are counted as holy in His sight. The righteousness of faith is described in a four-fold manner: (1) as a reaching out after God, a desire for a personal Saviour (verses 6, 7; Acts 17:27); (2) as a revelation of the nearness of Christ, the One right beside us, a glorious, living Reality (verse 8, Deut. 30:11-14; Acts 17:28; Rev. 3:20); (3) as reception of this Christ, a heart-belief that Christ is God, that He died for us, rose again and lives for us (Acts 4:12; 1 Cor. 15:1-11; Heb. 11:6); (4) as a response. I am to confess Christ not merely as a Saviour, but as the Saviour and my Saviour. I acknowledge His authority over my life and confess Him as my Lord and Master by word, by baptism and by life (Matt. 10:32; 16:16; Acts 8:35-38; 9:6; Gal. 3:27). Let us not be ashamed to own that we are soldiers of the King of kings (Psa. 119:46; Isa. 28:16; Rom. 9:33; 2 Tim. 1:8; Rev. 3:8).

II. The Method of Righteousness Through Faith: verses 11-17.

The method of obtaining righteousness may be expressed in simple language which all can understand (Isa. 35:8). The one who would be saved may lift his soul to the Lord, and call upon Him humbly, sincerely and believingly (Psa. 145:18; Joel 2:32; Matt. 15:25; Mark 10:47; Acts 2:21). Salvation is possible to all who will take the Lord at His word (John 3:14-16; Rev. 22:17).

The Apostle Paul sets forth in logical order the steps leading to salvation. The Gospel is preached (1 Cor. 1:21-24); it is heard (Matt. 11:15; John 5:24); it is believed (verse 17); Rom. 3:22); and finally, it is obeyed when the individual calls upon the Lord to save him (Matt. 7:24-27). These are the steps on the human side.

But salvation is by grace, as well as by faith; it is the gift of God (Eph. 2:8-10). God chooses (Acts 9:15; 26:16-18), calls (Acts 13:2) and sends forth those who are to preach the message of righteousness by faith in Christ (Isa. 52:7; Naham 1:15; Matt. 9:38; Acts 10:36; Eph. 4:8-11). Without the consciousness of the seal of God upon us we dare not preach or teach His word (Jer. 14:14, 15; 23:21, 22; 29:9).

Daily Bible Readings

Aug. 1—God's Righteousness	Romans 3:21-31
Aug. 2—Foretold in the Old Testament	Isaiah 45:22-25; 54:17; 61:10
Aug. 3—Should Result in Holy Living	1 John 3:7-19
Aug. 4—The Lord Loveth Righteousness	Psalms 11
Aug. 5—Righteousness Wrought by the Spirit	Romans 8:1-10
Aug. 6—Saints are Servants of Righteousness	Romans 6:12-23
Aug. 7—Righteousness Forever	Isaiah 51:4-8

Suggested Hymns

Come to the Saviour, make no delay.
Sinners Jesus will receive.
Come every soul by sin oppressed.
Jesus the water of life has given.
A ruler once came to Jesus by night.
"Whosoever heareth!" shout, shout the sound!

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Random Thoughts For Fellow Evangelicals

BEWARE BIGNESS!

IS IT possible that some evangelicals are so enamoured with *big things* that they are disqualifying themselves for effective service in smaller spheres? The commercial world, the advertising world and the newspapers have all educated us to admire whatever is done upon a big scale. Christians have been quick to imitate this trend and it is coming to the point where the "unglamorous routine" of the spiritual realm is despised.

All of us desire to see the work of the Lord in a flourishing condition and to that end we would love to see a return of the days of great movements of the Spirit such as those that characterized the ministries of Wesley, Whitfield, Spurgeon and Moody. We do fear, however, that the modern emphasis upon great city-wide union evangelistic campaigns so plays up the "crowd" aspect of the movement that Christians are gradually being educated to think that God cannot work unless there is a great crowd present.

Let no one jump to the hasty (and false) conclusion that we are condemning mass evangelism as such; we are simply facing what we are persuaded is one of the alarming by-products of the modern variety of mass evangelism. Christians spend much of their time reading, thinking and talking about mass campaigns elsewhere or in looking forward to local mass campaigns. Multitudes pass beneath their noses while these good souls mourn that their own pastors do not enjoy the results of such and such an evangelist in some far distant green field.

We intend to speak in a very frank fashion to both evangelical pastors and their people. At the moment it may look as though there is nothing but good to come from such campaigns with their high-pressure build-ups and probably all the defects are conveniently overlooked for fear of the criticism of fellow evangelicals. What

type of mentality can these campaigns engender in Christians?

The average believer is being taught to think that God is confined to BIG meetings with everything done on a BIG scale with a BIG name preacher. We do not deny that the Lord can work in such a fashion but *He is not so confined*. Indeed it pleases Him to use the weak things of the world to confound the mighty.

Christians are apt to become lazy and shirk their local responsibilities in gospel churches. The work of visiting, testimony, Sunday School teaching and the small prayer meeting seem to be so insignificant in the light of the mass movements. Such Christians will fold their hands and dreamily speak only of the past BIG campaigns, present BIG campaigns elsewhere or future BIG local campaigns.

Of an even more serious nature is the fact that Christians can subconsciously come to the place where they will despise the seemingly few results of the local ministry. We do not suggest that the believer should ever be smugly satisfied with himself or his church but beware if there comes the day that we cannot thank God for single converts as well as scores! If local pastors and the Lord's work were supported with a portion of the prayer spent on these BIG campaigns, we could stand back and marvel.

This short article will probably be very unpopular in some evangelical quarters and we anticipate some indignant letters but we can only speak of which we are profoundly convicted. The work of evangelism is so important that the method and after effects should be carefully analyzed in the light of the Word of God. In next week's issue we shall seek to write of the simplicity and spiritual reasonableness of the Bible plan for evangelism.

WHAT EVERY MINISTER NEEDS

By Rev. G. Adams

THE apostle Paul once found it impossible to preach at Troas. The God-sent opportunity which confronted him could not be seized, so he had to go on to Macedonia. He ascribed this failure to the absence of Titus (2 Cor. 2:12f). Fellowship in the gospel was evidently essential to the apostle. In his earlier missionary journeys Barnabas or Silas therefore accompanied him. This, of course, was quite in harmony with our Lord's sending His disciples out two by two, during His earthly ministry.

In the epistle to Philemon a number of references may be found to Christian fellowship and Philemon, Archippus and Epaphras are seen respectively as fellow labourer, fellow soldier, and fellow prisoner. The imprisoned and aged saint found comfort in this spiritual fellowship.

Ministers may be seen to have the same need for fellowship. As on a man-of-war the captain may well be the most lonely man in the ship's complement, so other positions of responsibility tend to isolate. The servant of God, to be of maximum efficiency, will need fellowship in the Gospel, and further, he will require the same type as is exemplified by the relationship of Paul with Philemon, Archippus and Epaphras.

I.

THE PASTOR WILL NEED FELLOW LABOURERS. The popular idea of escaping the responsibility of Christian service by the financial support of a clergyman is alien to the spirit of the New Testament. The early believers at Jerusalem rather delighted in sharing in the collective ministry of the church "from house to house" (Acts 2:46). So believers are to blend their efforts with the pastor in seeking to extend the cause of Christ. Ministers themselves have a responsibility to cultivate such industry and should never be guilty of so monopolizing things that the zeal and initiative of fellow believers are destroyed. There must be harmonious team-work if the greatest work is to be done. In this limited way we can endorse the tenet of the people known as Plymouth Brethren which deprecates the idea of a one man ministry.

II.

THE PASTOR WILL NEED FELLOW SOLDIERS. There will be greater difficulty in enlisting them than in finding co-workers. Unfortunately an anaemic "Christendom" has forgotten the necessity to "contend for the faith which was once delivered unto the saints" (Jude 3). This of course is no injunction to be pugnacious and contentious. We have met Christians who had marked affinities with the porcupine. Why! you could not even approach without receiving a generous bestowal of quills. However, in a spirit of brotherly love and charity there is a need to defend the faith. Especially in this age of ecumenicity is there a deliberate attempt to overthrow the old fortresses. All the advantages of the Protestant Reformation are being surrendered as the inclusivists and Protestants, modernists and evangelicals, would marry papists. Yes we need to contend against the forces of infidelity but so must we also contend against the lowering of standards in evangelical spheres. Carnality has crept into many orthodox churches and the sentimentality of undiscerning and immature believers is assisting it. Too often there is a protest made against the use of church discipline. Of Christ it was said, "Thou hast loved righteousness, and hated iniquity" (Heb. 1:9). May there then be a holy jealousy for the honour of the Holy One

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of Israel, among His people. The pastor needs fellowship in the hard and dangerous work of contending for the faith. Men and women of character are wanted, who are prepared, if necessary, to meet the censure even of the brethren.

III.

THEN THE PASTOR WILL NEED FELLOW PRISONERS. It is to be hoped that few ministers will meet with actual incarceration and thus appreciate in a literal way the presence of Christians similarly in bonds for the gospel. Yet the pastor will ever need the companionship of those who have been prepared to pay a price for their faith and of those who have been prepared to "fill up that which is behind of the afflictions of Christ" (Col. 1:24). If in his suffering the minister has company, then even at midnight songs will be offered up to God.

In conclusion may we exhort the reader in his particular church to sustain these relationships with his pastor. Let him be a fellow labourer, a fellow soldier and a fellow prisoner. Then your pastor will not have to turn away from the door opened of the Lord in Troas and have to pass on into Macedonia.

NO WORD FOR HOPE

It is reported that in the Tamil language there is no word for *hope*. Alas! poor men, if we were all as destitute of the blessed comfort itself, as these Tamil speakers are of the word! What must be the misery of souls in hell, where they remember the word, but can never hope itself!

—SPURGEON

The Jarvis Street Pulpit

Christians in a Hostile World

An Address by the late Dr. T. T. Shields

Delivered in Cooke's Presbyterian Church, Thursday Evening, October 28th, 1938

(Stenographically Reported)

"Do all things without murmurings and disputings:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

—Philippians 2:14, 15.

IT IS necessary frequently that a faithful shepherd should lead his flock into places of rest, where they may feed in green pastures and beside waters of quietness; and it is necessary that the people of God frequently should be comforted and encouraged, because the road is hard and the burdens heavy. But sometimes the shepherd must lead his flock out: "He leadeth them out." Sometimes he leads them on the hard road, sometimes about the mountainside, for the reason that that way lies the better pasture.

It is well therefore that Christian people should not ask always for mere comfort and encouragement: it is necessary that they should face the rigours of the Christian life, and be ready to endure hardness, to take the long road with cheer.

A healthful diet contains many ingredients. I have read of sailors, in the days before the modern method of preserving food had been discovered, being shut up to a particular kind of food for a long period, and suffering from some form of disease — not because the food was not healthy in itself, but because there was no change of diet, because they had too much of the same thing. Sugar has certain food value, and to some palates is also pleasant to take; but you cannot live on sugar all the time; you need a little salt and pepper, and an occasional dash of vinegar, to give zest to the meal.

We should study variety in our religious food. There are people who are accustomed to dwell too much upon one thing, and to make a hobby of one aspect of truth. There are people who are never satisfied with anything but a discourse on the Second Advent. There are other people who are disposed to lay emphasis — almost an exclusive emphasis — upon the ministry of the Spirit. It is very easy for us to become religious hobbyists; to feed our souls on an ill-balanced diet, to become spiritually unhealthy. It is well that we should seek, as the minister should seek, to declare the whole counsel of God; so we should endeavour to cultivate an appetite for every kind of truth revealed in the Word of God, welcoming the words of comfort and encouragement and inspiration, and receiving too "in the love of it" such truth as may reprove or rebuke us, or may exhort us to seek some higher level of life as Christians.

I want to speak to you for a little while of the privileges of the Christian life, and to remind you also, that

we may not become soft and flabby in the development of our Christian characters, of certain duties and responsibilities which are inseparable from our privileges as Christians.

Here the Philippians are told that they should be "blameless and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." We are told what we must be, where we shall live, and what we should do.

I.

WE ARE TO BE "BLAMELESS AND HARMLESS". True believers must recognize that they do not live unto themselves. That word "blameless" implies a social and external relationship. It is all-important that a man should consider what he is in himself before God, but he must think of his relation to others, and remember that he cannot live in splendid isolation, but in very definite relationships to other people. We are to be "blameless".

This does not imply absolute perfection, but rather suggests what our proper relationship to those about us should be. We should live before them in such a way that they may have no just cause to blame us. We are to study that we shall give no occasion to the enemy to blaspheme. Paul speaks of certain conduct which he was careful to observe, that the minister should not be blame-worthy of. There are many things that you and I might do, which perhaps in the light we have from God, intrinsically would not be evil. There are things that are not evil in themselves, and yet, under certain circumstances, there may be about them an appearance of evil. There are some things which are lawful, which are not expedient. It is not enough for us to consider merely the question of right and wrong, but we must always consider those matters in the light of the impartial knowledge of the people about us, and lest others should be caused to stumble, or should feel that they may justly blame us. We are to avoid even the appearance of evil.

It is easy for a Christian to assume an attitude of independence, to say, "I do that which is right, and I do not care what anyone thinks." But you must care what others think. You must live in such a way that they may not justly speak evil of you. We are blessed when all men shall persecute us, and say "all manner of evil against us falsely" for His sake. We cannot avoid that — but it must be "falsely" said. Peter said, "What glory is it, when ye be buffeted for your faults, ye shall

take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." That is another matter. We may be blamed by people who love evil more than good, and darkness rather than light. That is not what the text speaks of. We are to study so to live, and so to walk, as to give others no occasion to blame us. We are to seek to live blameless lives.

Very often you will feel in your relation to someone else, "If I do so-and-so, I am sure I have fulfilled my whole duty, and that is all that may be reasonably expected of me." Perhaps after you think a second time, you will reflect; "But that man may misunderstand me. He may think I am behaving in a way that ought not to characterize a Christian. Therefore, though intrinsically, my course of conduct may be right, I must go a little farther so as to remove from him every possible occasion for fault-finding, for censure, for blame."

I have sometimes met with people in whose lives there has been a memory that has wrought like a cancer. Years before they had come into relation with someone who was a Christian man, and who said or did something the other man felt was unkind, or wrong; and he cherished the memory of it, always blamed that man for what he did, never recovering from the bitterness of the injury to his spirit. It may be the man did not do that which was actually wrong, but he was not sufficiently careful so to conduct himself that before his fellow he should be blameless.

We ought to seek to be blameless. If, I repeat, we are falsely accused, we are helpless in the premises; but let us see to it that we furnish people with no just cause for accusation.

The next characteristic of the believer is that of harmlessness. We are to be sincere, pure, unmixed with the world. You meet some people who have a very pleasant approach, a pleasing exterior; yet you do not feel quite comfortable with them. When the man speaks, you do not know whether you are wise in accepting what he says at its face value. You have a feeling that there is a subtlety about the man, that there may be a double meaning in his speech, that he is doubleminded, not wholly straightforward and honourable. You are never comfortable in his presence. There are others who are manifestly ingenuous, frank, transparent characters, obviously true and straightforward. They may perhaps be a little blunt and unvarnished — like some furniture you see advertised, "unfinished", in "plain wood". You know what you are buying when it is unpainted. There are some people who are just plain wood: you have to paint them up a little in order to live with them. You say, "I wish he were a little more polite and polished; but there is this I will say for the man, I have never found him untruthful or lacking in straightforward, honest courses. I never feel unsafe with him. Sometimes I wish he would smile a little. I should not object if there were a little bit of sugar in some of the dishes he provides, they are not particularly sweet; but it is good, wholesome stuff you get from him. He is a sincere man."

It is a happy thing to be able to live with people like that, to feel that there is no painful discovery to make later. I am not justifying an awkward or ugly disposition. I think it is just as well that we should seek, even if it is a bit of plain wood, to plane the rough corners off. There is no justification for being rude because you boast you say what you mean, and mean what you say, Emu-

late the bishop who, when he opened a letter, with a look of disgust pushed it across the desk to his secretary and said, "Write and tell that man he is a fool" — presently adding, "wait a minute. Tell him kindly." It may be necessary to tell some people a few very frank things, but if we can tell them kindly, it will not render the telling less effective. The point is, we should be "blameless and harmless", sincere, straightforward.

And we are to be "the sons of God". We cannot be what I have suggested unless we are the sons of God. I wonder if we always remember the implications of our Christian profession? In the view of so many, Christianity is salvation and nothing more. That is to say, God in the infinitude of His mercy has provided a way whereby we may escape the consequences of our sin, and be brought into a condition of everlasting felicity. That is true; but that is not half of salvation. To be saved means to be born again, and to be born again means that we are sons of God. I remember when I was a lad, I almost resented the fact that my father was a minister. I felt that I suffered a certain handicap because of that. Sometimes I wonder that I was not prejudiced altogether against becoming a minister myself. We had to be so careful. We were told there were certain things that — oh, there might not be any harm in them, but it would not be seemly for the minister's sons. Sometimes I said, "Bother the minister's son. Why can I not be myself?"

We used to have a man in this church — no one here will report it, a very excellent gentleman, and a very distinguished lawyer, the son-in-law of my great predecessor. In the church, naturally, they knew the name of the Pastor; and for years whenever this man was introduced, it was as Dr. Thomas' son-in-law; until at last he got into the habit of saying, "And my name is So-and-So. Please remember that I have a name of my own. I am tired of being called someone's son-in-law."

Winston Churchill is the son of the late Lord Randolph Churchill of the House of Marlborough, a prominent man, and a distinguished statesman. In his younger days Winston Churchill was spoken of as "the son of Lord Randolph Churchill". If anyone were to go shooting, looking for a modest person, Winston Churchill would be safe; he has never been remarkable for his modesty. In the days of his youth he once said, "The day will come when people will no longer say that I, Winston Churchill, am the son of Lord Randolph Churchill: they will rather say that Lord Randolph Churchill was my father."

The fact is, dear friends, whether we like it or not, that as sons of God certain behaviour is expected of us. We are to live as sons of God. I heard of a rich man who was very careless of his personal appearance, often walking about in the poorest of clothes. When someone spoke to him about it, when he was at home where he was known, he would say, "Why should I trouble? Everyone knows that I could afford better"; and if he happened to be somewhere where he was not known he would remark, "And why does it matter? No one knows me anyhow." We are to remember that we are public characters as sons of God. We cannot afford to be travelling in overalls; we cannot afford to live as those who are down at heel morally and spiritually. We are to be "blameless" as "the sons of God", behaving as the children of the King. And that does, here and now, place certain restrictions upon us, and about us. There are certain things we cannot do just because we are sons of God.

We are to be sons of God "without rebuke", without blemish. Translation is not always a question of etymology. We have to study words in the connection in which they are employed. "Son of God, without blemish." I think it would be fair to say, "Sons of God without deformity." We are to have no blemishes about us. How thankful we ought to be if we have all our members physically, not lacking an arm or a leg, having two eyes and two ears — to be physically whole. What a blessing that is! How parents must suffer when one of their children is seen to be physically defective — deaf, or dumb, or lame, or blind!

As the sons of God, we ought to be "without blemish": quick to hear, able but slow to speak, ready to run, fit to work, having a well-developed character, not lopsided — "without blemish", not having a tongue that is longer than our arm, not ready to speak and slow to perform, not being a very good sort of man but with a violent temper. There is no excuse for a Christian having such a blemish. Thank God if you have a temper, and be ashamed if it ever gets out of control. That dynamic that is in you, that might express itself wrongfully, brought into subjection, held under control, will add strength to the character — but we are to be "sons of God, without rebuke," without blemish. Do not be ugly, inconsiderate. You can think of a thousand blemishes that might characterize any one of us. If indeed there is a tendency in that direction, then ought we to seek grace of God for the removal of it. That is what we must be.

II.

WHERE MUST WE LIVE? "In the midst of a crooked and perverse nation," or generation. The Lord prayed, in His high priestly prayer, "I pray for them: I pray not for the world, but for them which thou hast given me . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Where are we, as Christians, to live? Not in an enjoyment of things. Your circumstances are not all-important. Whether we live in a cottage or a palace, does not matter much. That is not the all-important consideration. We are to live in the "midst" of certain people. We are not to be divorced, separated from our kind. There is no scriptural warrant, I believe, for the practice of any form of monasticism. Many men have tried to shut themselves away from the world by shutting themselves into a monastery, or something of that sort. Instead of shutting themselves away from the devil, they have invariably found that they have shut the devil in with them.

We do not escape our troubles by that sort of thing. What folly it is when someone who has suffered some severe loss or disappointment, withdraws himself from the world, as though that would heal the wound. Separation from our kind heals nothing. It was never intended that a Christian should attempt it. We are to live in the midst of people. Ours is a social religion, and our environment should be the people among whom we dwell.

Who are these people? "In the midst of a crooked and perverse generation" That means more than that word means in our language. It does not mean the modern sense when you speak of a man's being crooked in his practices: it is a deeper word than that. It means one that is warped, warped by reason of some inherent quality. I have heard of children who are ill-fed that have certain kinds of bone infection; they cannot stand

straight; they become crooked; warped and out of line; out of plumb generally. We live in the midst of people who are like that morally and spiritually — crooked. Their weights and measures, morally, are not ours. They live by other maxims, are guided by other principles than those which should control us.

Let us remember that in all such cases, there is a deep reason for it. There is a leanness of soul, an impoverishment of spirit, an inherent want of moral stamina, that makes it impossible for the man to stand up for that which is right. Many people are crooked enough, and while in one sense they cannot escape responsibility for such crookedness, yet from a Christian point of view, we should recognize that they are not what they ought to be because they cannot be what they ought to be. In the midst of such, we are to dwell.

"In the midst of a crooked and perverse nation." Twisted, turned aside, warped, opposed to all that is right. Have you not felt that sometimes when you have talked with certain people? It may have been a secular subject that you tried to discuss from a Christian point of view, and you have found them taking a viewpoint entirely opposite. Talk with a man about the multiplication table, and he understands you when you say that two and two make four; but when you come into that other realm and talk about a moral arithmetic, the man reasons that two and two make five. If it were in ordinary matters you would say, "Is the man out of his mind?" but in this matter of spiritual import, it is impossible for the man to see. He is contrary, "perverse", turned aside, eccentric, out of harmony with the laws of truth and righteousness. That is the sort of people with whom we have to deal as Christians, and "in the midst" of whom we must live — a "crooked and perverse generation".

They are what they are because they were so born: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul said, "I know that in me (that is, in my flesh), dwelleth no good thing." In that realm you have what is called here crookedness and perverseness. They characterize the generation that is out of Christ. We are the sons of God. Why? I think it was Brother Jennings who quoted in his prayer just now, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." To that generation we belonged. Our Lord said, as did John the Baptist, "O generation of vipers." They did not mean that the people of a certain age were that, but that there was something of the serpent in the flesh. Our Lord expressed the same truth on another occasion when He said, "Ye are of your father the devil, and the lusts of your father ye will do." It is a crooked and perverse generation. "The whole world lieth in wickedness."

I think therefore we may properly put these two things side by side, and in contradistinction to each other: "The sons of God, without rebuke", on the one side; "a crooked and perverse generation", on the other. A greater contrast could scarcely be imagined than exists there, but we are to live "in the midst" of them, not apart from them. That is where we ought to live; that is ordained for us; that is why we are here. Just as truly as the Son of God Himself left the palaces of light and came to this world of darkness, that He might come into the midst of a world that needed Him, so He has left His

regenerated people upon this earth that they might dwell in the midst of such, and minister to them. "As thou hast sent me into the world, even so have I also sent them into the world."

III.

WHAT MUST WE DO? Living there, we must "shine as lights in the world." Who of us would not like to shine? In this pulpit some years ago, when Rev. John McNeill was inducted as Pastor of Cooke's Presbyterian Church, I was present as representing the Baptist denomination, to bid him welcome. I heard him say that he was preaching in a certain place in the Old Country, and the choir leader came into the vestry before the service that they might understand the order of service. Dr. McNeill said, looking at the order of service, "You have an anthem here?" "Yes." "And what is the anthem?" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "That is a difficult number to sing: can your choir handle it?" "My choir can sing anything." "All right." Dr. McNeill said that as the service progressed, the time for the anthem came, and the choir sang, "Arise, and shine; for thy light is come"; then in his characteristic way, he said, "I felt something come over me. I knew I was going to say something before the night was over. All the time the choir was singing, I could feel it growing. Presently my turn came. I preached, and sure enough as I proceeded with the sermon the text came into my mind, 'Arise, and shine; for thy light is come.' I said, 'My friends, you will observe that it is one thing to arise: it is another thing entirely to shine. A few moments ago this choir arose — but you all observed, I am sure, that they did not shine.'"

That was putting it rather bluntly. People like to shine in one sense, but we are not to shine as ornaments, attracting attention to ourselves, that people will admire us. That is not what we are here for. I have seen some lamps so ornate, so beautiful, that they were nothing more than ornaments! They do not give any light. You could not read anything by them. They are there to be admired. There are many Christian people who seem to think they have been set as ornamental lamps in the house of the Lord, and that it is everyone's business to admire them.

That is not what the text means. "Among whom ye shine as lights in the world." The brighter the light, as a rule, the more inconspicuous is the lamp. When you meet some of these oncoming motor-cars in the night, the only thing you can see is the light. We are to shine as lights, so that we shall not attract attention to ourselves, but to give light. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to shine "as lights in the world".

I suppose it means that through us this dark world is to get some light on what God is. We are here to light the way to God. It is possible for us to shine in such a way that we shall commend and adorn — not ourselves — but the "doctrine of God our Saviour in all things". I think I told you that I once asked Dr. Stockley if he had ever heard Dr. Jowett preach. "Many times." "Tell me about him. What sort of preacher is he?" He thought a moment, and then said, "How shall I put it? This way: Dr. Jowett seems always to make one feel what a beautiful thing it is to be a Christian." "Among whom ye shine as lights in the world."

I heard Dr. Conwell tell a story once of how the foundation was laid for the Astor millions. They were not always rich, but among other things they had a little property which was rented as a millinery shop. The good woman who kept the store could not pay her rent, and the property was a liability to the Astor people. One of the Astors went to see the milliner and asked why she could not pay her rent. "Because," said she, "we cannot sell our hats." "Would you make hats as I tell you to make them?" "Yes, if you want us to." "All right; I will be back." Mr. Aster went out and sat on a bench in a park. If he saw a woman slouching along, he paid no attention to her; but if he saw one with her head up, with carriage erect, as though everyone were looking at her, he noted all the fine points, and made a sketch of her hat. He went back to the milliner and said, "Make a hat like that and put it in the window" — and he went back to the park. By and by he saw another peacock of the feminine gender, and took note of her headgear — and came back, saying, "Make that hat, and put it in the window." By and by, people said, "I want a hat like that" — and they worked up a tremendous business. They made hats that the people wanted.

I do not think they sell hats that way to-day, for why on earth people want most of the hats that are worn, I do not know! Dr. Conwell said that Astor had a fine job picking out the hats of which the ladies were proud.

It is a far cry from that to what I am talking about, yet there is a way, by God's grace, whereby His people may display the virtues of the Christian life, and wear the robe of righteousness so attractively that people will say, "I wish I could be a Christian. I wish I could be like that man, like that woman." "Among whom ye shine as lights in the world."

Our presence ought to rebuke people engaged in wrongdoing. I heard of a young man in the army who really let his light shine. I read a story of him, written by a profane pen. They called him Bert. The writer said that when the men were swearing lustily, and behaving in such a way that was most unseemly, if one should say, "Bert is coming", it would immediately stop. He was just a private like the rest, but when he walked in the profanity ceased; everything that was unseemly was put aside. He was the jolliest man in the crowd, but he behaved himself in such a way that they felt, We cannot swear when he is around. "Among whom ye shine as lights in the world." Our contrast ought to be such a contrast to that of men of the world, that they will be rebuked by our very presence; they will feel where we are they cannot make a mean, ungenerous, or dishonourable proposal. All such things ought to be put away by the very brilliancy of the light which a Christian character emits.

"As lights in the world." That means roundabout us, and of course we could go on then "to the uttermost parts of the earth." A man told me that he once heard Mr. Spurgeon preach on the text, "Go ye into all the world, and preach the gospel to every creature." He came to a point in his sermon where he said, "Now, my brethren, go—go—go, carry the gospel. But someone says, 'Sir, I have gone.' Where did you go? 'To my family, to my wife and children.' Well done, but go—go—to your neighbour." He pictured the man going from street to street, and by and by from town to town, until he reached the limits of his country, and came down where the shore was lapped by the waves of the sea. Then he said, "Now

go. Get into a boat and go—go—go, and keep on going. Preach the gospel to every creature." "Among whom we shine as lights in the world."

A QUESTION OF BLOOD!

"Wherefore I take you to record this day, that I am pure from the blood of all men." (Acts 20:26).

IS IT A QUESTION of blood? Is it a matter of blood? Then how far wrong have we been who thought it was a matter of amusement, enjoyment, excitement, social delight, and comfort! "Wherefore I take you to record this day, that I am pure from the blood of all men." Might there have been spots of blood upon the preacher? Might he have been arraigned as a murderer of men? Might it have been that the angels could have pointed to the blood spots upon his skin and upon his robe, and said, "These are the witnesses against thee, thou faithless watchman"? Is it a question of blood? If, on the one hand, the ministerial, a question of blood, then just as surely, on the other hand, the congregational and the individual, a question of blood. This is no occasion for simple intellectual enjoyment, or theological gratification; this is a question of who is guilty — the preacher or the hearer? the watchman or the man warned of coming danger? The Apostle was not pure from the blood of "one" man, or "many" men, but of "all" men. He had no fear of man; he spoke to the rich as well as to the poor, to the poor as well as to the rich. How stands the case between you and me to-day, seeing that we will never meet on earth exactly as we are meeting at this moment? We are keeping strictly within the lines of the text in putting this burning question to ourselves. Is there blood on me? Have I spared some men? Have I not given the Gospel welcome broadly enough, luminously enough? Have I delivered it with my lips only, or with my heart? Is there any one here under the impression that he is excluded from Christ's Cross, from God's forgiveness? This possible charge of blood makes me afraid. I am not speaking with the inimitable emphasis of the text, yet I cannot withhold the utterance of the yearning purpose of my heart, which has been that all men might be saved. I have not shut the door in the face of any man. To no applicant have I said, "You are too poor, too mean, too guilty, too low-born, too deeply sunk in sin." To contrition of heart no harsh word has been spoken; but, if in the unhappy and imperfect past I have not declared this Gospel of Christ with sufficient fulness and emphasis, may I endeavour to repair the omission in any individual case now before me, and say,

"While the lamp holds out to burn,
The vilest sinner may return?"

May I say, respecting the atonement of God the Son,
"His blood can make the foulest clean:
His blood availed for me?"

I do not want merely to escape the charge of blood — that would be a mean ambition on the part of any Gospel watchman — I want you, my hearers, to escape it as well, and I want to be found at the last, if God be so pleased, at the head of an innumerable congregation, saying to the great Shepherd and Redeemer of all, "Behold me, and the children thou hast given me." O happy day, day of heaven!

—JOSEPH PARKER

A PUZZLED DUTCHMAN

A WISCONSIN secular paper contains the following good story. One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into", of the Scriptures, should be rendered differently, for it does not mean *into* at all times. "Moses," he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now, we do not suppose that either went into a mountain, but *unto* it. So with going down into the water; it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:—

"Mister Breacher, I ish so glat I vash here to-night, for I has had explained to my mint some dings that I never could pelief pefore. Oh, I so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief manish dings vot I could not pelief pefore. We reat, Mr. Breacher, dat Taniel was cast into de ten of lions and came out alive! Now I nefer could pelief dat, for de wilt beasts would shust eat him right off; put now it is fery clear to my mint. He vash shust close py or near to, and tid not get into de ten at all. Oh, I ish so glat I vash here to-night!

"Again we reat dat de Hebrew children vas cast into de firish furnace, and dat air alwaysh looking like a peeg story too, for dey would have peen purnt up, put it ish all plain to my mint now, for dey were shust cast near py or close to the firish furnace. Oh, I vash so glat I vash here to-night!

"And den, Mr. Breacher, it ish said dat Jonah was cast into de sea and taken into de whalesh pelly. Now I never could pelieve dat. It alwaysh seemed to me to pe a peeg feesh story, put it ish all plain to my mint now. He vash not into de whalesh pelly at all, but shust shumpt onto his pack, and rode ashore. Oh, I vash so glat I vash here to-night!

"And now, Mister Breacher, if you will shust explain a bassage of Scripture I shall pe, oh, so happy dat I vash here to-night! It saish de vicked shall be cast into a lake that burns with fire and primstone alwaysh—O Mr. Breacher, shall I be cast into that lake if I am vicked? Or shust close py, or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall be cast only shust py a good vay off, and I vill pe so glat I vash here to-night!"

—Sword and Trowel, February, 1871.

A Christian is the gentlest of men; but then, he is a man.—C. H. SPURGEON

"YOU ALL"

IN READING Paul's letter to the Philippians we have been impressed with the recurrence of the two words "you all". Repeatedly in the four short chapters the apostle employs this phrase which describes the Philippian Christians. It strikes us as a strange expression that might be used by our friends in the southern part of the United States. Although it is so strange to prosaic persons like ourselves, we do find a peculiar charm in the expression and believe that it reveals something of the heart of the apostle and also teaches us some instructive lessons in Christian living.

To whom does the expression refer? We do not have to search very far to discover that the expression refers to "all the saints in Christ Jesus which are at Philippi" and we might add by extension — to all the saints everywhere in all ages. Whenever the words "you all" occur we may therefore conclude that Paul is speaking of Christians and not of the world in general. Like his Master before him the apostle's great concern was for the people of God who were his brethren in the faith. In Gethsemane the Lord Jesus had poured out His heart and declared—"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:9). In Philippians 1:3, 4 Paul imitates the Saviour and declares:

"I thank my God upon every remembrance of you, always in every prayer of mine for *you all* . . ."

The prayers of the apostle were not confined to his own personal wants and trials but rather they embraced all the people of God. Doubtless the church at Philippi was composed of some very unattractive persons who would not arouse any natural affection in Paul's heart or in the heart of anyone else. But the fact that they were the people of God was sufficient to cause the apostle to pray for "you all".

How often it is that our prayers encompass only a few outstanding persons and avoid some struggling saint known to us! Not so with Paul! He remembered "the bishops and deacons" (verse 1) but then his great heart gathered in "you all" and laid the needs of the saints before the throne of grace.

Twice in verse seven of the first chapter the phrase occurs again. The verse reads:

"Even as it is meet for me to think this of *you all*, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, *ye all* are partakers with me of grace." (marg. reading).

No Romish, priestly airs about Paul; He declares infallibly that *all* the saints are partakers with him of the grace of God. Probably his mind would revert to some struggling saint, some doubting soul or a stumbling Christian but by divine inspiration he is constrained to include all such in his thoughts as being "partakers with me of grace."

How sad it is to see some Christian who has known a few advances in spiritual life suddenly assume airs of superiority! This hyper-spiritual soul becomes so inflated at his own supposed holiness that he has time only for a few cronies of a kindred spirit and from their lofty heights they look with disdain upon the "less advanced" saints of God. Let them keep their dizzy heights for we would prefer common ground with Paul and see all Christians, weak or strong, as "partakers with me of grace."

It is only in that light that we can speak a comforting or encouraging word to some wayfarer.

No impersonal, cold regard was thus manifested by Paul. In the very next verse (Phil. 1:8) he exhibits a pastor's or shepherd's heart.

"For God is my record, how greatly I long after *you all* in the bowels of Jesus Christ."

He had no "pastoral pets" in Philippi. Some preachers quite naturally find certain parishioners more attractive than others and so visit them more regularly and confer more honours upon such souls. It is surely no hardship to visit a congenial, bright Christian or to long for their fellowship. It is a different story when we realize that Paul's shepherd heart yearned for the fellowship of *all* the saints. Like his Master, he had compassion upon the multitude of men.

We could refer to other places in the Philippian epistle where this phrase occurs (e.g. 1:25; 2:26) but we shall content ourselves with noting the last occurrence of these words:

"The grace of our Lord Jesus Christ be with *you all*. Amen."

Just as his first thoughts were for the blessing of God upon all the saints in Philippi, so his last utterance breathes this concern for all and for them he pleads that which he desires for himself. Lord, grant us such hearts that we may see beyond ourselves and behold the needs of other brethren and long with Paul for the spiritual welfare of "*you all*."

THIS WEEK IN JARVIS STREET

During the past week in Toronto the temperature soared so that many sought refuge at the beach or elsewhere. Despite these adverse circumstances, a good number attended the Thursday night lecture when Rev. Samuel Dempster of Kingston spoke from the book of Ephesians.

Again at the Sunday morning and Sunday evening services the preacher opened up some of the treasures of this book of the Bible. Those who heard these rich expositions felt that they had been privileged guests at a great feast.

SEMINARY OPENING IN SIX WEEKS

On Monday, September 19, Toronto Baptist Seminary will open its doors again for another year's work. The faculty, old students and the new students will all spend that first day in fellowship, testimony and prayer. On the following day the year's studies will begin in earnest.

Perhaps this notice will pass beneath the eye of some young man or some young lady who feels called to the service of the Lord. We would urge you to consider prayerfully this place of training. The teaching is *Biblical, Baptist and thoroughly evangelical*. There are no tuition fees! If you are interested in learning more of Canada's School of the Prophets, write The Registrar, Toronto Baptist Seminary, 337 Jarvis St., Toronto 2.

HEAVEN WORTH STRIVING FOR

Julius Caesar, going toward Rome with his army, and hearing that the senate and people had fled from it, said, "They that will not fight for this city, what city will they fight for?" If we will not take pains for the Kingdom of Heaven, what kingdom will we take pains for?

—SPURGEON

A Devotional Study in Revelation

by Dr. R. D. Barry

CHAPTER 7

DIVINE PROMISES TO THE MEMBERS OF THE LOCAL BODIES

Revelation 2 and 3

The letters to the churches in Asia, found in these two chapters of Revelation, would certainly be complete and fully instructive and edifying without the promises to the overcomers which close each of the seven messages.

Since each letter was aimed primarily at dealing with the particular problems of each church, these further promises may be considered as a kind of post scriptum appropriately intended to remind the readers of the general principles which govern the personal spiritual life of individual church members. For, in the last analysis, it is the destiny of the individual believer which is at stake within the assembly. The prospect of a heavenly habitation cannot concern the local body considered as a whole, because such a body is essentially temporary and includes mixed elements. There is no eternity, and consequently no promises of eternal bearing except for undying individuals capable of being brought to perfection.

The use of the singular form "*He that overcometh*" gives ample support to this fact. Whatever the spiritual wealth of the Philadelphian church may be, only the individual overcomers within the assembly will share the heavenly bliss. In spite of the indigence of the Laodicean church, one of its members may also overcome and win the victor's crown. Amazing justice of God, at once a source of encouragements and of holy fears!

The essential importance of the seven promises is shown by this twofold fact: they are constantly introduced by the same expression, and they invariably close each letter. They have therefore a permanent character among the various elements contained in the epistles.

We shall now consider the important teachings of these promises concerning the Christian's calling: 1. In his earthly conflict. 2. In his heavenly bliss.

I. The Earthly Conflict of the Christian

The earthly calling of God's witness is described in this one expression: "*He that overcometh.*"

The Christian's individual life considerably outsteps his collective life. He can only partially conquer in the exploits of his church because he is not the only one to determine its purpose, strategy or spirit; however well he may act, his personal effort will always be limited. Thus Scripture does not foretell any collective judgment of eternal scope, and consequently, any celestial reward, for the local bodies. Let us therefore emphasize that the Bible promises only concern the Christian's individual conflict with evil in all its current aspects.

About 62-63 A.D., that is, at least several years before the Patmos visions, Paul sent from Rome to Asia an epistle which, although primarily addressed to the central church at Ephesus, was doubtless meant to be a circular letter to the neighbouring assemblies. Placed in care of its messenger Tychicus who was to successively visit Ephesus, Colossae, and at least Laodicea, the Ephesian epistle was probably communicated in turn to the churches in Asia, in the order mentioned in Revelation, since we have noticed that those churches were situated on a circular road-system.

By what we know of the contents of this letter to the Ephesians and of its momentous value for the churches in all places and in all times, we can confidently assert that, on account of its importance and briefness, it must have been circulated in large numbers. And it must have been more especially meditated upon in the churches in Asia when John's visions were revealed to them, because these churches could not as yet have had access to the whole New Testament, while the Old Testament itself was not within the complete reach of these Christians mostly of Pagan origin. On numerous occasions Timothy and John, when they were successively in charge of the Ephesian diocese, must have insisted on the familiar teaching contained in this epistle so appropriate to the condition of the churches in Asia!

And thus the Ephesian letter was to become the true preface to John's seven epistles, as well as their indispensable context and anticipated commentary.

Surely the spiritual leaders of the churches in Asia could not neglect the light which the conclusion of Paul's epistle could throw on the seven promises of Revelation 2 and 3: "Finally, my brethren . . ." (6:10ff.) Paul's letter was to *remarkably depict* what *the Christian conflict* should be. The seven letters were to *remarkably reveal its blessed issue*. Finally, the Patmos Seer was to link the two halves of an essential whole.

Let us rapidly go over the teaching of the letter to the Ephesians concerning the Christian conflict.

A. The Adversary

The wondrous union which Grace wrought between Jesus Christ and each of His own constitutes the central theme of the Ephesian letter. On account of the Enemy's action, this union is constantly in danger of being broken. This individual conflict is a more serious one than that waged by the local churches in their particular environment. It is not merely the hostile effort of *people* holding the doctrines of the Nicolaitans or of Balaam, or yielding to the seductive powers of Jezebel. But the very foundations of every member's spiritual life are directly

threatened. In such a conflict, "we wrestle not against flesh and blood, but against *principalities*, against *powers*, against the *rulers of the darkness of this world*, against *spiritual wickedness* in high places."

B. The Arms

This hostility is most to be dreaded on account of its subtleness and its hidden action. Therefore the watchfulness of the seven churches, the threats and the promises made to them, which can be perfectly effective in the settlement of their local problems, must be supplemented by all the "arms" indispensable to the safety of the Christians thus endangered: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

C. The Victory

All these precautions taken, the Christian is "strong in the Lord and in the power of His might." But he may still be overwhelmed for all these arms will not give him the victory unless he calls upon God for help: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." With such a formidable adversary as is ours, the final victory can only be won by our divine Captain: "They overcame him by the blood of the Lamb!" The only trench which enables us to resist and in which we can firmly stand through faith must be dug out on Calvary. There we can experience the virtue of this encouraging word: "So that, having fought to the end, you may be able to remain victors on the field." (Weymouth's translation).

II. The Heavenly Bliss of the Christian

Let us first notice that while the immediate design of the child of God is an earthly spiritual victory, the promises which attend this victory will only be fulfilled in heaven. Whereas we may rightly appreciate the present blessings which God is pleased to shower upon us, we however too often forget that we must "rather rejoice because our names are written in heaven." May the contents of the seven promises revive in us intense yearnings for heaven!

The very nature of the beatitudes promised to the Christians in Asia seems to exclude all possibility of classification. Nevertheless, as these must necessarily cover the whole of the heavenly happiness, we shall venture to take up this beautiful rainbow of promises in their textual order and shall thus discover that the blessings from above are successively presented: 1. In contrast with the past of the Christian. 2. In relation to his future.

III. The Contrast of the Heavenly Beatitudes With the Past of the Christian

This contrast may be expressed in four words: Restoration, Protection, Transformation, Dominion.

A. RESTORATION. Rev. 2:7—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The Ephesian church has suffered for the Saviour's name's sake because the initial condition of Eden, where all was joy in God's service, has been marred by sin. The tree of life has thus been put out of reach. But the high privileges of Eden are now restored to whomsoever has, through faith, a share in the victory won on Golgotha. The cherubim and his flaming sword no more forbid the entrance into Paradise, and the way to the tree of life is now open to the banished sinner.

Nothing can more suggestively describe Jesus Christ than the tree of life. Spurgeon urges us to behold it in winter as it stands bare, deprived of any attraction, dead as it were; then in all its luxuriance, as it lavishes nourishment, refreshes, heals and offers shelter. "By His stripes"; that is the secret of our restoration into all the privileges of the Christian life.

B. PROTECTION. Rev. 2:11—"He that overcometh shall not be hurt of the second death."

The church at Smyrna is urged to be "faithful unto death". In spite of its good testimony, God allows such a danger to threaten it because He has already prepared for its members a perfect salvation. "The lake of fire: this is the second death", we read at the end of the book. Not to be "hurt of the second death" is to experience once again on a much higher level the extraordinary deliverance of the three young Hebrews "upon whose bodies the fire had no power; nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." (Dan. 3:27). Thus, as we again enjoy the privileges of Eden, we are at the same time delivered from the just penalty of our sin; for grace made it all possible by symbolically nailing to the Cross the judgments of God against us.

C. TRANSFORMATION. Rev. 2:17 — "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it."

For the "things sacrificed unto idols" and publicly eaten during the noisy pagan ceremonies at Pergamos is substituted the "hidden manna". Because the church "holdeth fast to His name", each faithful member enjoys the privileges of adoption by receiving a "new name."

The "hidden manna" or the inner revelation of the marvellous person of Jesus Christ. The "new name which no man knoweth", or the personal and intimate revelation of the unspeakable beauty of the Christian's calling. The "hidden manna", or the reminder of the sacred character of the divine providence, since the vessel containing manna was to be placed as a perpetual memorial in the Most Holy Place under the shadow of the mercy-seat. The "white stone" probably a reference to the permanent nature of the name, which is not only received but indelibly and lastingly graven. Thus God can contemplate the work of His grace in us by casting His eyes upon our new name, as He Himself wrote it on the breastplate which covers the bosom of our great High Priest.

D. DOMINION, Rev. 2:26-28—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they

be broken to shivers: even as I received of my Father. And I will give him the morning star."

The "nations" whose sins have made them accursed cannot be more appropriately described than under the features of Queen Jezebel. As it is the case with the Thyatira church, the sad portion of any Christian who wishes to remain faithful is a continuous assault from the evil forces, which besiege him from every side. But the Son of God has received from His Father the power to vanquish those evil forces. The victory was objectively won on Calvary's Cross, and is now experimentally won both in the Christian's heart and by the control he can have over man's action. But their earthly domination will come to a worthy conclusion. Judgment and destruction will come. The former victims of the world's hostility, the redeemed of the Lord will reign with Him, after playing their part as "salt of the earth" and "light of the world" by keeping the "works of the Lord unto the end."

The "morning star!" This symbol speaks to us of the magnificent new order which will be inaugurated at the conclusion of all earthly history.

IV. The Relation of the Heavenly Beatitudes to the Future of the Christian

This relation may be expressed in three words: Introduction, Installation, Glorification.

A. INTRODUCTION. Rev. 3:5—"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."

"Sardis, thou art at the point of death; I will come on thee as a thief." Into the grave, the antichamber to Hell, those who have "defiled their garments" are threatened to be cast. How different is the lot promised to the faithful members! They will be "clothed in white raiment", as in the parable of the marriage of the king's son in Matthew 22. Since their names are to be found in the celestial book, the blessed door will be open to them. The Son Himself will introduce them to the heavenly guests by proclaiming their new status before the Father and His angels.

B. INSTALLATION. Rev. 3:12—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

The letter to the Philadelphia church shows forth the divine firmness and emphasizes human steadfastness. Its concluding promise is thus in close accord with its whole content. A pillar symbolizes and procures stability, beauty and usefulness. And such blessings are reserved for ever to the redeemed one. The threefold inscription of which it is then spoken reminds us that "then shall we know even as also we are known." Only in the heavens above will the Christian calling be revealed to us in all its new aspects: there we shall know the whole truth!

C. GLORIFICATION. Rev. 3:21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

To the indolence of the lukewarm church at Laodicea is opposed the untiring and consuming action of the One

who, now clothed in splendour, evokes His heroic past: "Even as I also overcame." Fellowship and glory followed His victory. But in His turn the great Conqueror will lavish the same blessings upon those who, through faith, will have taken part to His combats. *Seated!* Such was the slothful attitude of Laodicea at the time of the great conflicts. *Seated!* Such will be the triumphant attitude of the overcomer when the everlasting rest will come.

Let us further notice that this promise, the most glorious of all, is read for our encouragement, if not for our judgment, at the close of the letter containing the greatest number of reproaches.

* * * *

As we conclude the chapter, let us give thanks to the generous God whose celestial promises answer beyond all the holy aspirations which the most fertile imagination may conceive. The rainbow of promises is complete. It symbolizes a security infinitely greater, much more lasting and much more blessed than the earthly security promised by God after the flood and symbolized by the bow in the cloud.

"He that hath an ear, let him hear what the Spirit saith unto the churches!" And may he answer the personal appeal given by the seven messages!

MODERNISM

If Modernism was a separate movement in itself, built its own churches, launched its own institutions, projected its own denomination, then we could look at it as just another of the many sects that appear on the surface of history. But Modernism itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when it is within the cells of certain organisms; that no virus has been found to reproduce in the absence of living cells. This is a picture of historical Modernism. It grows on the work, the heritage, the sacrifice of the orthodox. The humble disciples of Christ make the converts, evangelize the fields, build the churches, launch the institutions, erect the denominations—then Modernism destroys the life from within.

—Copied, taken from *Faith and Life*

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The Papacy in the Light of Scripture

A short 36 page booklet by Dr. Shields is one of the finest we have read on the subject of the Papacy. Entitled, "The Papacy in the Light of Scripture", it is very readable and to the point. In last week's issue of *The Gospel Witness* we printed a portion of the first chapter; in this issue we give our readers the remainder of chapter one and part of chapter two. The rest of the work will appear next week.

I am glad to observe little things like that, for it is quite obvious that this was written in part, with the hope that it might reach the eye of Protestants, and that evangelicals would naturally make their appeal to the Scripture. So this controversialist wisely, from his point of view, endeavours to meet all objectors on their own ground by beginning with the New Testament. I presume he has made the best of it. I have read many books on this subject, and have examined not a few Roman Catholic authors, and they all labour that passage in the sixteenth chapter of Matthew. That is their great chapter. I am constrained to say to them, "If that is the best you can do; if it be so that the Roman Catholic Church is the one and only church, and that the Pope is the supreme head of the Church, and that there is no salvation apart from the Church, or without submission to the Pope, is it not strange that it should require such great ingenuity to establish your position?"

Alleged Argument for the Papacy in John's Gospel

I need not quote the passages which speak of the confession of Peter in Mark, Luke, and John. But in John, chapter twenty-one, verses fifteen to seventeen — this author calls attention to the fact that John's Gospel was written to establish the truth of the Deity of Christ; and of course, that is generally recognized: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Those of you who are familiar with John's Gospel will have recognized that the twenty-first chapter is a kind of postscript. The Gospel seems naturally to close with the verses I have just quoted: "These are written, that ye might believe." Then the writer begins again, and adds the twenty-first chapter. This Roman Catholic author quite ingeniously imagines that the special reason for the addition of this chapter was that the author, by the Holy Ghost, desired to set forth the primacy of St. Peter! Let us look at it:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Three times Peter was here commissioned as a shepherd of the sheep, to feed the lambs and the sheep of the flock. And on this authority our author assumes Peter to have been made the supreme shepherd!

A Sunday School boy in the Junior Department ought to know better than that. Everyone knows that Peter three times had denied his Lord, and that subsequent to the resurrection he had had a private audience with his Lord—and this scholar tries to make something of that. "He appeared unto Simon." The Lord has a way of doing that with backsliders, dealing with them privately, giving them a chance to repent. To me, it is significant that there is not in Scripture a word recorded of that interview. There is no Oxford Groupism there. Peter alone settled that matter with his Lord, and was forgiven. Then the Lord gave him an opportunity for a threefold public declaration of his love for Him. But who would ever imagine, reading that, apart from the pretensions of Rome, that it was designed to exalt Peter?

On the contrary, Peter was humiliated by it, almost as though he would say, "O Lord, do not remind everybody of my fall. I have said I love Thee." "Peter was grieved because he said unto him the third time, Lovest thou me." He would not have been grieved had he interpreted it after the fashion of the Roman Catholic Church — but would have been proud of the special distinction accorded him by this alleged three-fold commission.

The General Teaching of the New Testament

The Modernists tell us that it is very dangerous to endeavour to support a given position by citing texts of Scripture in proof. They tell us, for instance, that it is useless to endeavour to establish the truth of the Deity of Christ by quoting Scripture. I grant you that a doctrine is not established by the citation of a single scripture, to the exclusion of the general teaching of the Word. A text may be wrested from its context, and made to convey something opposite to the primary meaning which may be read on the face of it when considered with its context. The way to study Scripture is to compare spiritual things with spiritual. Hence it is not enough to study these particular scriptures to which I have referred, and to which we are referred by our Roman Catholic author.

If the Roman Catholic contention be true, and Peter was really accorded the primacy, and was by divine intention exalted above his brethren, then the first people to understand that would be the people who were Peter's contemporaries. And certainly of all people, Peter himself should have understood it. He should have known he was a pope, and should have acted as a pope. James, John, and the early church, should have known and recognized it, and accorded him the first place.

How Was Peter Regarded by His Contemporaries?

Did they? Can that contention be supported? Take for example the first passage quoted, in the sixteenth chapter of Matthew: "Upon this rock I will build my church." Later in the chapter it says, "From that time forth began Jesus to shew his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter—you are mistaken, Your Holiness? Oh, no "Get thou behind me, Satan." I think at that point Peter did resemble some of the Popes! Said our Lord, "Thou art an offence unto me: for thou savourest not the things that be of God."

Our Lord did not recognize Peter as being superior to the other disciples when, having just made his confession, he showed that he was not immune to the attacks of the evil one by objecting to the programme that the Lord had just announced. Christ did not then, or at any other time, accord the primacy to Peter. Someone has remarked that the only time Peter acted like a pope was when he drew his sword and cut off a man's ear; but there is nothing to indicate that our Lord accorded Peter the first place.

Peter Never Claimed Primacy for Himself

Furthermore, Peter did not claim it for himself—and Peter was not particularly reluctant to claim anything; he was never backward in coming forward. I think the true interpretation of these passages in which Peter appears so prominently is that he was naturally a man of initiative, a man of positive conviction, a man of impulse, a man who was a born leader of men; and when there was anything to be done, he did it. We have all met people like that. Very naturally, they are mentioned first. There was all that about Peter, but he never claimed superiority over his brethren.

There were three whom our Lord took with Him on several occasions. To the mount of transfiguration He took Peter—but He took James and John as well. Into the room where lay the body of the ruler's daughter, he went, excluding everybody except the parents, and Peter, James and John. When He went to the garden, not all the disciples followed Him closely; but He did take Peter, James and John—not Peter alone. Those three were close to Him, but Peter never assumed, before Pentecost or afterward, the position of one who had been appointed by the Founder of the church as its supreme visible head.

We have two epistles written by Peter, as well as the record of his missionary endeavours in the Acts of the Apostles, and we have several references to him in Paul's epistles, notably Galatians and First Corinthians; but in none of these does it appear that either Peter or the other disciples recognized that Peter had been given a place superior to that of the other apostles.

There are two or three further observations, I must make at this stage of my argument. Peter was the preacher on the day of Pentecost. Peter preached, but he "stood up with the eleven". It was very natural that Peter should speak. When a deputation waits upon the government, or any public body, someone is usually appointed to speak for the group. Peter very frequently did the speaking, and on the day of Pentecost, being filled with the Holy Ghost, he "stood up with the eleven." But when they were asked, "What shall we do?" Peter said nothing

to indicate that membership in a particular human society, or submission to a particular human authority was a term of salvation: He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The Apostles "Sent" Peter

In the eighth of Acts we read that "Philip went down to Samaria, and preached Christ unto them." Then follows an account of the blessing of God upon His word and we read again: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent forth Peter and John." Think of it, "The apostles which were at Jerusalem"—"sent Peter". Peter did not remain in Jerusalem, sitting upon a throne, "reigning" over the church: he was commissioned by the church, and he went down to add his testimony to that of Philip, and to confirm the saints. Then you will recall how he was specially commissioned to go to Caesarea, and how he preached the gospel to Cornelius, a Gentile. Thereafter the apostles and brethren that were in Judaea heard that the Gentiles had received the word of God— you have the account in the eleventh of Acts—and those who were of the circumcision contended with Peter saying, "Thou wentest into men uncircumcised, and didst eat with them." And Peter explained and justified his conduct. But at that day no one believed in Peter's infallibility. Later (Acts fifteen), there was a discussion as to circumcision, and at that assembly, not Peter, but James, presided. At the conclusion, it was James who summed up their findings; and they commanded the people to abstain from blood and certain other things.

We see therefore that the apostles called Peter to account. They did not regard him as a "holy father", who, speaking, *ex cathedra* was infallible. Although he had been the church's mouthpiece on the day of Pentecost, he was still required to give an account to his brethren and explain his conduct.

Later Paul writes in Galatians, and records how Peter behaved himself rather strangely, and states, "I withstood him to the face, because he was to be blamed." He read the "holy father" a lecture! Not privately but "before them all". Think of any Roman Catholic doing that to the Pope! But Peter was blameworthy.

In the same epistle Paul speaks of "James, Cephas, and John, who seemed to be pillars"—but he did not call Peter the pope. He was one of three "pillars", but not the head of the church. Then again to the Corinthian church, Paul writes in his first epistle, chapter three, saying, "One saith, I am of Paul; and another, I am of Apollos." That was tantamount to saying, according to our Roman Catholic friends, that there were some who preferred Paul and Apollos to the Pope! But Paul said they were but ministers by whom they had believed. It is true Paul did not mention Cephas when he said, "I have planted, Apollos watered; but God gave the increase", but the implication of equality was there. Indeed in the same chapter from which I have just quoted, Paul says, "Whether Paul, or Apollos or Cephas," etc. Here he names Peter last.

Paul said of himself—and he wrote the greater part of the New Testament—"I was not a whit behind the very chiefest apostles." Paul did not recognize the supremacy, the primacy of Peter.

I am sure the contention of our Roman Catholic friends cannot be supported by Scripture, but we shall pursue our study further in a later lecture.

SECOND ADDRESS ON THE PAPACY IN THE LIGHT OF SCRIPTURE

I spoke to you recently on the claims of the Papacy in the light of Holy Scripture, quoting from a Roman Catholic author, to show that the Church of Rome professes to find its primary authority for the Papacy in the New Testament itself. That being so, since we recognize no authority in religion but the Word of God, it is sufficient for our purpose that we should enquire what light the Bible itself can throw upon this subject.

Estimating People And Institutions at Their Own Valuation

In my last address I endeavoured to show you that neither Peter, nor his fellow apostles, in the early days of the church, put such construction upon Christ's words to Peter¹ as is placed upon them by the Roman Catholic Church.

In dealing with a question of this sort, one's mind cannot fail to recognize that we are combatting the claims of an institution that is worldwide, and hoary with age. There are people who would be inclined to ask how it could be possible that so many should have been for so long, and to such an extent, deceived into accepting the extraordinary claims of Rome if her pretensions were without scriptural warrant?

Introductory to the subject in hand, it may be remarked that it seems to be a human habit to accept people and institutions very largely at their own valuation. There are certain people who earn for themselves great reputations by much personal advertising. I recall receiving a letter from my father when I was barely out of my teens, telling me that he had just listened to a sermon by an extraordinary evangelist. He said he had long assumed that in zeal for the Lord, in consecration to His service, in the abundance of his labours, and in his sufferings for Christ, the Apostle Paul had set an example which had scarcely been equalled. But after listening to this gentleman, he said it would be quite easy to conclude that the Apostle Paul was a mere tyro, who had accomplished but little, and whose record of sacrifice was scarcely worth recording. The evangelist had so loudly and successfully blown his own trumpet, had so effectually advertised himself, that the majority of the people accepted him at his own estimate.

Doubtless that was good advertising. Good advertisers do not argue: they proclaim. If there were a man named Smith making a certain soap, and if he had money enough to tell people that Smith's soap was the best in the world, and to tell them often enough, it would be unnecessary to explain or justify its alleged superiority, to outstrip his more modest competitors.

There are people and institutions which know how to "sell themselves", as the phrase goes. I knew a man who made it a rule to hear all the visiting preachers who came to town. They were advertised as a modern Elijah, a human dynamo, a cowboy from the wild west, or some-

thing of the sort. Invariably this brother would report what a wonderful man So-and-So was. When I enquired whether he had personal knowledge of the greatness of the man's achievements, I invariably discovered that he knew nothing beyond what the much advertised preacher had said of himself.

When ex-President Taft of the United States visited Toronto some years ago, he told a story about Mr. Theodore Roosevelt. He said Mr. Theodore always reminded him of a little girl of whom he had heard, who came home from school and told her mother that she was the cleverest girl in her class. "I am delighted to hear that," said her mother, "did your teacher say so?" "Oh no." "Did the other members of your class tell you that you were the cleverest girl among them?" "No." "Does your record show that you are the cleverest girl?" "No." "Then how do you know?" "I found it out myself."

The Roman Catholic Church for centuries has proclaimed its superiority to all others. It has declared, not that it is one of many churches, but that it is the only church. All others are imposters. All ministers are frauds. They so teach in their catechism. The one and only church on earth is the Holy Apostolic Church of Rome. Without apology they have declared that there is but one visible head to the church, the Pope; and that submission to the Roman Pontiff is absolutely indispensable to salvation.

There is nothing neutral about the Roman Catholic Church—nor anything particularly modest. Boldly it proclaims that it is the one and only church. It is therefore not surprising that so large a part of the world should at last have come to believe it.

Moody used to say that a lie could travel around the world while truth was getting its boots on. If one is a big enough liar, and he has a loud enough voice, people will accept what he says without asking for proof. But when one proclaims the truth, almost invariably they will demand that it be proved!

I believe that in all human history there never was foisted upon the sons of men a more colossal fraud from the foundation to the top-stone, than the Roman Catholic Church. It is founded in a lie, it teaches and preaches lies, it is a fabrication of falsehood through and through; and where it touches the truth, it is only to pervert it, or prostitute it to its own purpose.

Let us now complete briefly an examination of the scriptural teaching respecting this matter. The author whom I quoted in my last address insists that there is scarcely any doctrine of the gospel that has such solid scriptural support as the doctrine of the Papacy. I have already shown you that Peter did not interpret what the Lord had said to him as intended to exalt him above his fellow-apostles; for, impulsive as he manifestly was, gifted with initiative as he undoubtedly was, there is nothing within the New Testament to indicate that Peter ever attempted to lord it over his brethren. The Apostle Paul, also, who said he was not a whit behind the chiefest of the apostles, failed to recognize the primacy of Peter.

There are two things to which I now direct your attention. First, a further study of the question of Peter's primacy; and, secondly, what the Scripture has to say in respect of the Romanist claim that Peter was the first Bishop of Rome.

In considering THE QUESTION OF PETER'S PRIMACY, let me call certain matters to the minds of those of you who know, at least in outline, the books of the New Testa-

ment. In many places there would be found in a company like this not very many who could from memory scan the New Testament, but I am happy to believe that we have not a few here who can, perhaps not in detail, but in general, summon before their mind's eye the contents of the various books of the New Testament.

(¹Matt. 16:13-19.)

The Acts of The Apostles

We have in the Acts of the Apostles an inspired history of the Christian church of the apostolic era, when the foundations of the church were laid, and when the apostles in person exercised their ministry among the churches—and I feel sure you have only to reflect for a moment or two upon the Acts of the Apostles, and mentally scan the record, to reject utterly the postulate that the Papacy can be scripturally supported.

Consider the outstanding personalities whose work is recorded in the Acts, beginning with Peter and John, going on to the seven who were elected to serve tables, the most conspicuous among whom was the first Christian martyr, Stephen; then recall the career of Saul of Tarsus who becomes Paul the apostle to the Gentiles; think also of Apollos, and Silas, and John Mark, Mark, and James, and the other apostles, not many of whom are mentioned after the first chapter of The Acts of the Apostles, and I am sure you will fail to recall a single incident in which the inspired record even suggests that Peter, beyond the exhibition of ordinary initiative, ever took precedence of his brethren.

Consider the two examples where Peter was called to account by his brethren. The first¹ was for having gone in to men uncircumcised, when his right to do so was challenged. The implication there is at least that there was no recognition of his superior authority. He was justified by the brethren only when he recounted his experience in Caesarea, when the Spirit of God came on the occasion of his preaching to Cornelius and his household.

Later at the assembly of the council at Jerusalem, over which James presided, Peter again related his experience, and Paul and Barnabas told of how God had set His seal to their testimony to the Gentiles. The council was very much like an ordinary Baptist Convention where the brethren convened to confer with each other, and discuss their work, and a resolution embodying their findings was read by President James — but there is nothing in the account of that proceeding comparable to the history of the ecclesiastical councils of the church since that day.

Next, glance at the Epistles of Paul, and you will fail to find, either explicitly or implicitly, any word which would indicate that there was anyone in the church who was recognized as its visible head. Indeed, wrapped up with the doctrine of the Papacy is the Roman Catholic conception of one vast church, highly organized, with a hierarchical form of government headed by the Pope — that conception of the church is alien to the New Testament. It cannot be found in the Acts, and certainly not in Paul's Epistles.

On the occasion of my last address a brother came to me at the close, with an open Bible, calling my attention to Paul's statement of his burdens, to which the apostle added, "Besides those things that are without, that which cometh upon me daily, the care of all the churches." Paul must have been interfering with somebody else's office in taking upon his own shoulders the burden of the

churches — taking it away from "papa" the Pope, the Holy Father. (¹Acts 11:1-18. ²Acts 15:1-31.)

The Epistles of Paul

Call to mind Paul's Epistles: Romans, First and Second to Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second to Thessalonians, Timothy, Titus, Philemon, the Epistle to the Hebrews if indeed Paul was the human author of it. You will read them all in vain to discover anything to indicate that the Apostle Paul, who was caught up into paradise and given an abundance of revelations, and who was in labour more abundant than all of them, and who wrote the major part of the New Testament—you will search his writings in vain to find any suggestion that could by any reasonable process be construed as indicating that the Apostle Paul had ever heard of a Pope, or anybody like him.

As to the Papal claim, one might have supposed that Peter, having, allegedly, received such commission, and having been established as Pope, in writing his Epistles—the second of which was written near the end of his life, for in it he says that the Lord had shown him that He must "shortly put off this tabernacle" — if, I say, as our Roman Catholic friends allege, Peter had "reigned" as Pontiff for twenty-five years in Rome, he ought to have known something about it. And it is surely inconceivable that he would make no allusion to the important office he occupied, had he been Pope. But he simply called himself an "apostle of Jesus Christ". He exhorts the elders, and speaking of himself, says, "Who am also an elder." Nowhere does he claim that he had been appointed head of the church.

II.

Turn now for a moment to the second consideration, namely, the CONTENTION THAT PETER WAS THE FIRST BISHOP OF ROME. Understand, I am confining my examination this evening to the historical record of the Bible itself, because the Church of Rome claims that Peter had a Pontificate of about twenty-five years, beginning to reign in the year forty-one or forty-two, and continuing until his martyrdom perhaps about sixty-seven. If that be so, one might expect some reference to it somewhere in the New Testament. I affirm—and then I shall endeavour to prove the statement—that it is impossible from Scripture to prove that Peter ever visited Rome.

Paul Says Nothing of Peter's Being in Rome

I anticipate the objection of some, saying that I know very well that there is a tradition that Peter was martyred in Rome, that he was crucified, and that at his own request he was crucified head downward because he thought he was not worthy to be crucified in the same manner as his Lord. Even if that could be historically established, it would not prove that he was Bishop of Rome. But it is a tradition which may, or may not, have an element of truth in it. He may have been martyred in Rome, but the Scripture does not say so. But even if he were martyred in Rome, there is no scriptural evidence of his having been Bishop of Rome. In fact, I believe the general teaching of Scripture is to the contrary effect.

But, to our proof. *The Epistle to the Romans* was written by the Apostle Paul probably about fifty-eight. That date is generally accepted. If the allegation of our Romanist friends be true, that Peter became Bishop of Rome in forty-one or forty-two, Peter had been "reigning" in Rome for some sixteen years when Paul wrote his Epistle.

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 7 August 14, 1955

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

CHRISTIAN SERVICE

Lesson Text: Romans 12:1-16.

Golden Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

I. Service Unto Our God: verses 1, 2.

The righteousness of God, as a trait of the Divine nature and as imputed and imparted to the believer, is the main theme of the previous part of the Epistle. But that righteousness, given to man by the grace of God, is diffused by the Holy Spirit throughout the whole personality of the believer. Holiness is a gift to be received (Heb. 10:10, 14), and it is also a command to be obeyed (1 Thess. 4:3; 1 Pet. 1:15, 16). God's righteousness should be manifest in the daily experience of the Christian; His holiness should be practised, as well as received (Tit. 2:11-14). The rest of the Epistle contains instructions for holy living.

The boundless mercy of God should lead each Christian to acknowledge that he is not his own, but that he belongs to the Christ who created him, bought him and freed him from slavery, sin and death (Exod. 21:2-6; Psa. 40:6-8; 1 Cor. 6:19, 20). He asks that we definitely and sincerely yield to Him our bodies with all their capacities, powers and faculties, that they may be instruments for His glory (Rom. 6:13, 19-22). The dedication to God of the body, which is naturally under the domination of sin (John 8:34; Rom. 7:23), is the first step in practical holiness.

The thank-offering required of the Israelites was the dead body of a helpless victim, but the thank-offering asked of Christians is the living human body given in willing, joyful, loving and whole-hearted consecration. The life thus resigned and ready for sacrifice or for service is regarded as holy, set apart from corruption, and pure (2 Tim. 2:20-22). Such an attitude and act of spiritual worship is the plain duty of every Christian (1 Pet. 2:5). Christ gave Himself as an Offering for us (Eph. 5:2).

The young people of our day are tempted to conform to the world, to its ideals, customs and godlessness (1 Pet. 1:14). While living in the world and bearing testimony to the saving and keeping power of the Lord, we are commanded to be separated from the spirit of the world (John 17:15; 2 Cor. 6:17; 7:1; Jas. 4:4; 1 John 2:15-17). As we behold Christ in the Word, the Holy Spirit will renew our hearts so that we shall reflect as in a mirror the glory of the Lord. We shall be inwardly transfigured day by day till at last we are entirely like Christ (Rom. 8:29; 2 Cor. 3:18; 1 John 3:2). The Greek word translated "transformed" is the word from which our English word "metamorphosis" is derived, suggesting that an appropriate illustration may be found in the wonderful change which takes place when the unattractive, creeping caterpillar becomes a beautiful, flying butterfly.

As we yield ourselves to Christ day by day, we shall know by experience that God's will for us is good, well-pleasing and perfect (John 7:17; Eph. 5:10, 17).

II. Service Among Our Fellow-Men: verses 3-16.

It is important that we make a just appraisal of ourselves before God. We are not to think too much of ourselves, nor too little. We must be on guard against false pride and against false humility, which may be cowardice or lack of faith, or which may be the worst kind of pride, that which parades in garments of abject humility (1 Cor. 1:27-31; 3:7; 4:6; Gal. 6:3; Jas. 1:9, 10).

God has a definite place of service for every one who has become by faith a member of His Body, the Church (Eph. 2:19-22). All have some office to perform for Him, and one

is dependent upon another. The spiritual unity of believers can be maintained only as each is fulfilling his function (1 Cor. 12:12, 13; Eph. 4:1-6), just as the health of the natural body demands the harmonious working of its members.

Along with this unity there is diversity (1 Cor. 12:4-11, 14-30; Eph. 4:7-16; 1 Pet. 4:10, 11). God gives to each the necessary grace to fulfill his own task, and each Christian will be rewarded, not according to his cleverness or success, but according to his faithfulness. Some of the gifts of the Holy Spirit are listed in verses 6-8; compare 1 Cor. 12:28; Eph. 4:11. The prophet foretells or forth-tells the message of God; the minister is one who serves Him (Matt. 20:25-28; Luke 22:24-27). Another form of service is that of giving exhortation, warning or encouragement (Acts 13:15; Col. 3:16; 1 Tim. 4:13; 2 Tim. 4:2; Heb. 3:13).

In giving we are to be sincere, of single mind and purpose, which is the opposite of duplicity (Matt. 6:22-24; Jas. 1:8); there should be no ulterior motive such as the desire for popularity or publicity or power over people (Matt. 6:1-4). The leader, the one who is given the responsibility of standing before others, should perform his task with diligence and seriousness, acting firmly, kindly and wisely (1 Tim. 3:1-13). There is a way of showing mercy which is most unpleasant for the recipient, as when forgiveness is granted in a formal, begrudging manner. We are to forgive fully and freely (Matt. 6:14, 15).

Love which is genuine and free from hypocrisy should characterize the people of God (John 13:35; 1 Cor. 12:31; 13:1; Gal. 5:22; Heb. 13:1; 1 John 3:16; 4:11). As the love of God is shed abroad in our hearts by the Holy Spirit (Rom. 5:5), it will not then be difficult to be unselfish, zealous, cheerful, patient and steadfast in prayer. We are exhorted also to be generous and to be given to hospitality (Heb. 13:2, 16; 1 Pet. 4:9).

We are under obligation, not merely to our fellow-believers in the church, but also to unbelievers in the world. God has purposed that His servants be as lights to shine in the darkness. He supplies the light, but He calls upon us to be as lampstands and hold forth the light (Matt. 5:14-16; Phil. 2:15; Rev. 2:5).

The Christians of that day knew what it was to suffer for righteousness' sake, and all believers of all time who would live godly in Christ Jesus suffer persecution (2 Tim. 3:12). The danger of becoming bitter in spirit at such times is very real (Matt. 5:43-48; Heb. 12:14, 15).

The one who would be used in bringing others to Christ must have a genuine love for the souls of men for whom Christ died. Such a love will lead him to a sympathetic understanding of their joys, sorrows and needs. He will not put himself on a pedestal and regard himself as a superior person, but, remembering the grace of Christ and his own unworthiness, he will walk humbly before God and before his fellow-men.

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Daily Bible Readings

August 8—Christ's Bondservants	1 Cor. 7:20-24
August 9—Heart Service	Eph. 6:5-9
August 10—Service with Gladness	Psalms 100
August 11—Service with Steadfastness	1 Cor. 15:58; Gal. 6:7-9
August 12—Service with Humility	Acts 20:18-24
August 13—Service Noted by God	Hebrews 6:9-12
August 14—Service Rewarded	1 Cor. 3:8-15

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Suggested Hymns

Rescue the perishing.
Take time to be holy.
Thy life was given for me.
True-hearted, whole-hearted.
Saviour, Thy dying love.
O Jesus Christ, grow Thou in me.