

# The Gospel Witness and Protestant Advocate

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## WORLDLINESS

By Pastor J. M'Lellan, Edinburgh

THAT worldliness is a reprehensible thing all professed Christians readily admit. The Bible is replete with dissuasions from it. Every one is familiar with such words as these: — "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." "Be not conformed to this world." "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God." But notwithstanding all this the evil continues to exist, and is, we fear, at the present moment appallingly rampant in many of our churches. What renders effectual dealing with it extremely difficult is that people generally appear to have but very inadequate ideas as to what it really consists in; and consequently it is often felt that whatever our private opinions regarding men may be, we cannot, without an apparent breach of charity, so bring the charge home to any man in particular as that we could look at him in the face and say, "Thou art the man." By viewing it under the guise of other names, worldly professors persuade themselves, and try to persuade others, that their worldliness is not worldliness at all, but something very different. Take the case of a man whose heart is set upon the accumulation of money. His spiritual life may be down at zero; his attention to spiritual duties and privileges almost entirely a matter of routine; his first thoughts in the morning and his last at night, as a rule, are about the world; and what he is pleased to call his prayers, are almost as mechanical as those supposed to be offered to Heaven by the praying-machines of certain heathens. Yet this man would be mightily offended were we to insinuate that his soul was not prospering and in health. He would, perhaps, with some warmth remind us that he was converted so many years ago; that his "views" are strictly orthodox; that his morals are unimpeachable; that he is in his pew with unflinching regularity every Lord's-day; and that he gives of his means towards the support of "the cause;" and if all that does not indicate a reasonable degree of spirituality, he is at a loss to know what we would be at. Are men to become hermits? Must a man, to afford what some people regard as sufficient evidence of genuine piety, neglect his business and take to Bible-reading and prayer-meetings instead? His humble opinion is that such a course would

be a gross violation of the dictates both of Scripture and of common sense. He has made the profound discovery that as long as we are in the body we must give the world its proper place. And he finds, moreover, that if a man is to succeed in life he must give due attention to business. In a word, he tells us that his motto is "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." All this, it must be admitted, wears an air of plausibility; but a little reflection ought surely to know that it is mere sophistry, and that of the most dangerous character. All the things on which he plumes himself may be quite true, and yet his soul be in a famishing condition; while all the attention to the things of this life which his utterances need imply, may consist with the loftiest spirituality. There may on the one hand be a form of godliness without its power; and, on the other, while "not slothful in business" a man may be "fervent in spirit, serving the Lord." It is at bottom a heart question. If a man "will be rich," i.e., is resolved to be rich, he will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. It is the love of money—not the money itself—which is the "root of all evil;" and "while some coveted after it, they have erred from the faith, and pierced themselves through with many sorrows." There cannot be two "ruling passions" in the soul. We "cannot serve God and mammon." What, then, is the "proper place" for the world? and what should be regarded as giving it "due attention?" Let the great Teacher answer:—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Bunyan's "brave picture" of the faithful Christian pastor should, in fact, be the picture of every Christian. "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head." That is the "proper place" for the world if we would, one day, find the "crown of gold" placed upon our brow.

Here is another of Bunyan's pictures; and how many professors of religion might put it in their albums as the best photograph of themselves that has yet been taken by uninspired man: "The Interpreter takes them

apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor." Who would not pray with "Christiana", "O deliver me from this muck-rake!"

We plead for no asceticism. Let men enthusiastically prosecute their avocations if they find that they can truthfully say that "whether they eat or drink or whatsoever they do, they do all to the glory of God." But if a man cannot say that, then, the sooner he looks to his motives and his aims the better. It cannot be done too soon. Life is fast fleeting away, and the solemn hour may any moment come when the business which now engrosses the attention *must* be relinquished, and the silver and the gold pass into the hands of others. No clever fencing will ward off the stroke of death, and no sophistry will then silence an accusing conscience. What, reader, if *you* should then discover that what you call your "conversion" has been a delusion, and your whole life — a mistake!

Let it not, however, be supposed that worldliness is confined to men of business. The man who "will be rich" furnishes only one out of a thousand illustrations which could easily be adduced. Conformity to the world may, in fact, manifest itself in any of our actions, whatever our station in life, or our position in the church may be. We meet with it, for example, in the case of the preacher who can make havoc of the truths of our most holy faith, and trifle with the eternal interests of his hearers, for the sake of popularity or self — in that of the donor who gives only when he is certain that his name will occupy a prominent place on a subscription list, so "that it may be seen of men" — in that of the man or woman whose intercourse with his or her associates mainly consists in retailing scandal or idle gossip — in that of the Church-member who finds spiritual exercises so uninteresting that they must be compressed into the narrowest compass consistent with outward decency, while, perhaps, he can spend the live-long night with unflagging interest and animation in the unhallowed atmosphere of the ball-room — in that of the professed Christian who can deliberately choose for his or her companion for life one who does not profess to love the Saviour: in all these cases we have so many illustrations of worldliness.

But, then, the parties concerned take a very different view of the matter. The worldly preacher maintains that is only endeavouring, as all thoughtful men do, to keep abreast of "the culture of the age"; whatever that may mean. The worldly giver in sounding his trumpet declares he does so in order that, haply, he may induce others to imitate his laudable example. The gossip is only putting a brother on his guard against some dangerous neighbour. The ball-room frequenter would have us believe that he is anxious above everything to let "the world" know that religion is not a gloomy thing. And the party who marries a worldling is of opinion that there is nothing wrong in such alliances now-a-days, seeing unconverted people, in so-called Christian lands, do not worship stocks and stones, but are, as a rule, ready to accompany their partners to a place of worship.

## The Gospel Witness and Protestant Advocate

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Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 Canada

Telephone WAlnut 1-7418

Registered Cable Address: Jarwitsem, Canada

Thus the broad line of demarcation between the church and the world has, in too many instances, all but disappeared; and the consequence is that our land is swarming with Laodicean professors. O for some Elijah-like man of God to go through the length and breadth of the land calling, as with trumpet voice unto men: "If the Lord be God follow him: but if Baal, then follow him."

How often do we meet with the spirit of the world in our church meetings? Petty jealousies and private spite not unfrequently underlie much of what goes under the name of zeal for the exercise of scriptural discipline. The people who gather around the same table to commemorate the Saviour's death, professedly because of their love to him and one another, have, alas! been known — let us hope that it is a rare thing — to conduct themselves, ere they have left their pews, in such a manner as to suggest the humiliating query — Would an equal number of the men of the world show a more unchristian spirit than these display? How can such a community expect to enjoy the divine blessing? They scare away the Holy Dove of peace from their midst; and he will not return until they learn "with all lowliness and meekness, with longsuffering to forbear one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." To all such the Scripture exhortation is:—"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness."

—The Sword and Trowel, 1878.

# The Jarvis Street Pulpit

## "EXCUSE ME!"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 1st, 1929

(Stenographically Reported)

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

"And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

"And another said, I have married a wife, and therefore I cannot come."

—Luke 14:18-20

### Prayer Before the Sermon

As we bow in Thy holy presence this evening, O Lord, we confess our sins before Thee, and acknowledge that our iniquities have separated between us and our God. Our foolish minds have been darkened. We have willingly surrendered the knowledge of God; for men, by nature, have not liked to retain God in their knowledge. We acknowledge that there has come upon men a great darkness, so that the things of the spiritual world are hidden from their view. We can know nothing but that which Thou art pleased to reveal. Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. We would fain be as little children in Thy presence this evening, lending an attentive ear to the faintest whisper of the Holy Spirit, that we may be led into an understanding of those things which are not discoverable to the natural mind.

Because men have thus been separated from Thee, how foolishly we have all acted! We have counted that which is the highest manifestation of the wisdom of God; to be foolishness; and that which was designed to lift us up to God has become to many a stumbling block. We pray that the Holy Spirit may remove all darkness from our minds. We thank Thee that many of us are already Thy children; that we are no longer children of the night, but are children of the day. We thank Thee that the God Who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. In Him the Sun of righteousness has risen upon us with healing in His wings. Thou hast brought us into the light of a day that shall know no end; and by its light we shall come at last to the city of which it is said, There is no night there.

We pray that others may be brought this evening into the full light of the gospel of Jesus Christ. Remove every obstacle that would prevent their coming. We pray that the Spirit of God may constrain men this evening to a simple acceptance of the truth as it is in Christ Jesus. We thank Thee that Thou hast Thy days of visitation. May springtime come to the souls of many this evening! May the prayers which have been offered by others in their behalf — the prayers of mothers and fathers, of wives or husbands or of children, and the entreaties of many Christian friends — be made fruitful in their experience this evening. May this be the hour when many shall turn from darkness unto light, and from the power of Satan unto God.

Give us, we pray Thee, the consciousness of Thy presence. If into any mind this evening the enemy should come as a flood, may the Spirit of God lift up a standard against him! May principalities and powers and the rulers of the darkness of this world be made to flee before the superior strength of God the Holy Ghost! May this be an hour of triumph in the hearts of many! We ask ask it for Thy name's sake, Amen.

**A**ND they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have

me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." But the principle of it all is embodied in these few words, "They all with one consent began to make excuse."

It is an undoubted fact that multitudes of people who have heard the gospel faithfully proclaimed for many years are still without Christ. There are many here this evening who know, intellectually at least, the great principles of the doctrine of grace just as well as the preacher can tell you. You know that Christ died for sinners; that He died for all because all were dead; and you know that men are saved by simple faith in Him, and in no other way. You know that He is ever willing to receive the penitent sinner. You have heard the gospel hundreds and hundreds of times, and it is your hope that some time you will be saved; but at this hour you are still without Christ. Why are you not a Christian? I put that question to every man and woman here this evening who is not yet a child of God, Why are you not saved? Why are you not living in the power of His grace as a disciple of Christ? And immediately, were I talking with you personally, you would give me what you call a *reason*. You would explain why. But what you call a reason is not a *reason* at all, for you are included in the class here described who "all with one consent began to make excuse".

### I.

FROM WHAT ARE MEN SO READY TO BE EXCUSED? What is the gospel that men should so frequently turn a deaf ear to its appeals? What is salvation, that men should be, apparently, so unwilling to receive it? What is your conception of what Jesus Christ came to accomplish? If you have not as yet advantaged yourself of that which He wrought in your behalf, why is it you have asked hitherto to be excused from receiving salvation at His hand?

It is described in our context under the figure of a supper. A certain man made a great supper, and when every preparation had been made he sent out his servants and said, "Come; for all things are now ready." It is rather an unusual thing for people to ask to be excused from supper! When a boy tells his mother he does not want his dinner she is disposed to send for the doctor! When a man comes home from a busy day's work and is

disinclined to eat, his wife has reason to be anxious about him. An invitation to supper by healthy people is usually accepted with alacrity, and there must be some explanation for this general refusal to come to supper — "They all with one consent began to make excuse."

Let me, as a foundation for what I have later to say, remind you of these very familiar things: that there is a supper to which you are invited, and that the figure suggests that divine grace comes to minister to our necessities. I grant you that there are many luxuries provided for the children of God. Well do I remember that the prodigal was given shoes for his feet, the best robe, and even a ring for his hand; but the first order given by the host on that occasion was, "Bring hither the fatted calf, and kill it; and let us eat, and be merry." It was necessary that the hungry man should be fed, for in the far country he would fain have satisfied his hunger with the husks which the swine did eat.

But I remind you that the religion of Jesus Christ is not something that can be relegated to a convenient day; it is not something that can be postponed like the purchase of a new car, or a new radio, or an extra coat, something in the nature of a luxury that you can do without, saying, "I thought I would get it this year, but I think we will wait until we have a little more money." The religion of Christ is not to be classed as a luxury that a man can afford to dispense with: it is an absolute necessity for everyone of us. It deals with the fundamentals of life. It comes to provide us with that without which it is impossible really to live at all. It is, in the spiritual sense, a matter of bread and butter. It is a supper: "Come; for all things are now ready." If you are hungry you cannot afford to stay away, for the King's table is provided with things that are absolutely essential to life. I say, the gospel is a necessity. The salvation which Christ offers, you must have or you cannot live. That salvation is to be found in Jesus Christ alone: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And yet from the taking of all things that are necessary to life, men ask to be excused.

But there is more than that in the religion of Christ. May I say that it is a social necessity? "No man liveth to himself." You may boast of your independence, but you are not independent. That man down there is not only independent, but he thinks he is very important! He thinks he is equal to almost any emergency — until some difficulty overtakes him; then he is like a little child. You cannot live alone. Why do you go to a friend's house for supper? For the sake of what is on the table? Well, sometimes! Now, be honest, and confess it! I remember years ago I used to pay an annual visit to a home. I was invited formally. It would never have done to go oftener, for the family exchequer would have been bankrupt! It was a marvellous feast. It made me afraid to look at it; but my hostess prided herself on the table she spread, and it was a most elaborate table. I do not know what she thought I was! However, only once a year could I afford to go — or she to invite me. Sometimes we go for what is on the table. That is what you go to your own table for.

But it is a dreary thing to eat your morsel alone, is it not? And very often you go for the fellowship. And is it not a happy thing when you get home at night? You can hear the storm whistling about the windows, and you sit down to the table with your family about you

— is not that the nearest thing to heaven that can be found upon earth? Oh lonely, lonely soul! come, for all things are now ready. With the King for your Host, angels for your servants, and all the wealth of heaven providing the entertainment, why should anyone in his senses ask to be excused from a feast like that, I should like to know, and from such company as the supper affords?

Some of you respectfully decline an invitation to a wedding because it would cost too much. I am telling secrets, I know, but that is a fact. In some cases it would mean a new gown. It might mean an expensive present to buy. When invited to do certain other things where people are supposed to pay their own way, it is surprising what ingenuity men and women discover for making excuses. They never say, "I cannot afford it — but that is back of it all."

If you were commanded to appear at Buckingham Palace, and were asked to dine with the king, I hope you would not take your purse with you and ask for a bill! That would be altogether out of place at the king's table, would it not? The wonder of this invitation is that all that we need, all that our souls desire, is provided for us in Christ, without money and without price; and yet, when the invitation is given, men say, "I pray thee have me excused."

## II.

THAT REFUSAL IS WORTH EXAMINING. We ought to find out why men pray to be excused. Our Lord described three classes in a very few words. I heard my father say once in a sermon, "The Lord is a great packer. He can pack an oak into an acorn." And so He can; He can say much in a few words. I believe that in the three classes here described all classes who thus excuse themselves from attendance at the divine feast are included.

What was the first excuse? "I have bought a piece of ground. I have bought a field, and must needs go to see it. I am in the real estate business. I have a piece of real property, and I want to examine it. I want to estimate its potentialities. I am concerned with this material possession of mine, and my interest in that is so absorbing that it excludes all other things; and on that account I pray thee have me excused!" There is a great principle. All wealth comes from one of two sources: one source is the land; and the other is labour, what one puts into the land, what he gets out of the land. These are the fundamentals of the world's wealth; and they are included here. This man had a piece of land.

I do not know what you have. It may be a piece of land. It may be a house. It may be a bank account, a business, a piece of property of some sort, a worldly interest that rivets and monopolizes your attention. You are so concerned with laying up for yourself treasures upon earth that you have no time to think about treasures in heaven.

Is that why you are not a Christian? Has that passion for property, for treasure, for wealth, so mastered you that you have neither time nor inclination for spiritual considerations? Is it on that ground that you ask to be excused? Why did you come here to-night. Your wife said, "Let's go down to Jarvis Street to-night." You did not intend to come to-night. During the singing of the hymns and throughout the service thus far you have been doing to-morrow's business. You are going to sell a

piece of property to-morrow, you are going to execute some plan; and your mind has been wandering even in the house of God. You have been thinking of these matters, so that it seems impossible for you to concentrate upon the one big business of your soul's salvation. If I ask you what you have been thinking about to-night — although it is the Lord's day, and you are in the Lord's house, you might as well have been in your office—"I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. How do you expect me to listen to a preacher when all my interests are in something else?"

It may be that your treasure is a moral one. You do not need the supper: you have enough of your own. You do not need the righteousness of Christ: you have a righteousness of your own. You do not need such supplies as Heaven can give to you, because you say, "I am sufficient unto myself. A man is master of his own fate. I bought a piece of land, I own a farm, morally; I am able to build up my own character; I can grow that which will satisfy my soul. I am going out now to lay my plans. It is all nonsense to talk about a supper. It is out-of-date anyway. What is the use of inviting me?" Is that your position?

"I have bought a piece of ground, and I must needs go and see it." Foolish man! He ought to have seen it first — then, perhaps, he would not have bought it! Perhaps he would be greatly disappointed when he did see it. I remember some years ago, during the war, sitting at a restaurant table in London with some Canadian soldiers. They were in uniform, with the maple leaf on their coats. At the same table was an English lady — it was a table large enough for six or eight. She turned to me and said, "Excuse me, sir, I presume you are all Canadians?" "Yes," I replied, "we are; these are my friends. I am not in uniform, but I am a Canadian." "I am very much interested in Canada," she said, "I have some investments there. Perhaps you can tell me about it." I said, "I do not know whether I can or not, but if I can I shall be glad to give the information you desire."

This lady told me about some enterprising real estate concern in England that had sold her some town lots in a potential Chicago somewhere out on the western prairies. I was sorry to disappoint her, but I happened to know of the place; I knew that enough territory had been laid out for a city the size of Toronto, I should say, adjacent to a little village where there was not the slightest prospect of development. I do not know whether I told her the story, but I rather think I did, of a man who came into Winnipeg some years ago to make a real estate deal. He went into a real estate office and said, "I should like to exchange my farm for some town lots." The agent thought he could accommodate him and said, "If you will get into my car I will drive you out and show you what we have." When they had motored some time and had left the town behind the real estate man said, "By the way, where is your farm?" "Oh," said the man, "it is several miles back. We passed it some time ago!"

It is a very foolish thing to buy a piece of land first, and then go to see it afterward. You may discover that you have paid your money for nothing. This man was evidently a very foolish man to strike such a bargain.

Another man had bought five yoke of oxen, and he was going to prove them. He was going out to use his oxen

to plough the field; he was going to see what he could get out of a piece of land somewhere; he was going to add to the wealth of the land by putting labour into it. He said he would be so busy with that undertaking that he could not go to the supper.

That man represented the class of people who cannot become Christians because of a particular job. Some man here says, "If I were to become a Christian I should have to resign my position." You had better resign it if that be so. "It would be folly for me," some man says, "to turn my thoughts to religion because I am so occupied with the daily task that I have no time left for God." The religion of Jesus Christ will not rob us of any legitimate possession. If the piece of land is really yours, it will keep until to-morrow. If the oxen are really yours, they will still be there to-morrow. If the job is yours, given you by God, you cannot lose it. If the ambition before you is worthy, becoming a Christian will not prevent your realizing it. If you have set your heart upon some great achievement, if it be a legitimate undertaking, it will only help you to realize it if you come to Christ — indeed, if you come to the supper first you will be better able to estimate the value of the land. If you get a good supper, you will be able to drive the oxen better. The religion of Jesus Christ will improve everyone of life's relationships, and will make a better man of you all around. There is no reason why these things should be allowed to keep us back from Christ.

But the third man had married a wife, and therefore he could not come. He was prevented from coming by his domestic relationships. That is the biggest tragedy of all. It seems as though that sort of thing were multiplied. I know very well that it is pretty difficult for some men to live Christian lives. I know there is someone at home who makes it mighty hard. Yet there are not half so many men who have difficulty on that score as women. It is rather hard for a woman to be a Christian when her husband is not, especially when he is bitterly antagonistic. It is very difficult for the children to walk with God when father and mother are in opposition. It is a terrible tragedy when a man's domestic relations make it difficult for him to serve God. A man may get away from his business occasionally, he may get away from other difficulties; but if he has a difficulty at home it is always with him, and he can never divorce himself from it.

Therefore, young people, you ought to be more careful in establishing your home. Be careful where you centre your affections, young man. If you are a Christian man, do not let your affections go out toward a woman who is not a Christian. "If a house be divided against itself, that house cannot stand." Young woman, if you desire to live as a Christian, to serve God, be careful that you do not ally yourself with a man who is an enemy of God. Let her first become a Christian; let him first become a Christian. It is a terrible thing when a man has to say, "I have married a wife, therefore I cannot come."

I tell you frankly, I have known a great many people who are hindered in their Christian service by their domestic relations. I have known many a man who desired to serve God, who would have gone all the way with Jesus Christ, if he had not had a selfish, self-seeking, utterly inconsiderate, woman for a wife. Of course, she disguised it! She was terribly concerned

about him, and all that sort of thing! God pity the man who is in such a situation! On the other hand, there are women who live on a perpetual cross, whose home life is a continuous crucifixion. God pity anybody who finds herself in a situation like that. "I have married a wife," said this man, "and therefore I cannot come."

Yet, my friends, if you examine all these excuses and analyze them, you will see the same principle running through all three. Each one was so preoccupied with some other interest that he could not give attention to the supper, and was not free to attend. I do not care what it is that takes the place of Jesus Christ, it is not legitimate.

"The dearest idol I have known  
Whate'er that idol be,  
Help me to tear it from its throne  
And worship only Thee.

I say to you who are men, while giving all honour to your wife, do not be foolish enough to allow your wife to keep you back from Christ. To you who are women: do not allow your husband to prevent your serving the Lord, or your business interests, or any other thing. After all, it is a mere excuse. It is not a reason at all. There is no good reason why any man should not come to Christ. These excuses are designed merely to disguise the true cause of our declination. Why is it that men do not come to Christ? It is because they have a natural distaste for the supper, that is why. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I repeat, if you are not a Christian, it is your own fault and nobody else's. You have all made excuses. The truth is, our natural minds have a distaste for the things of the Spirit of God.

"Look how we grovel here below,  
Fond of these earthly toys;  
Our souls can neither fly, nor go,  
To reach eternal joys."

### III.

Here are things of the Spirit, and it is for ever true that IT IS ONLY AS THE LORD GIVES US APPETITES FOR SPIRITUAL THINGS THAT WE CAN ENJOY THEM. If a man does not want a good dinner, it is because there is something wrong with his physical condition. When people do not go to the supper which He has provided it is because they need the Great Physician first, they need the touch of God to change their affections, their desires, the whole current of their lives. Then when the invitation is given, "Come, for all things are now ready," we shall be glad to come to the supper.

Another reason why people decline to come to the supper is that they do not like the company. How many would be afraid to be found in the presence of God to-night? Yet that is where you are. He is here. You are invited to the supper, you are invited to sit with the King at the table.

Most of all, perhaps, it is because we are unwilling to humble our pride and receive salvation as a free gift. I frankly confess that I do not like to be entertained at dinner: I like to pay my own way. Occasionally I have met with a millionaire. I know one man who invites me to dinner sometimes, and I am always embarrassed because we always have a fight as to who gets the bill. I know he can afford to pay better than I — and he knows

it too. He has so much money that if he were to entertain me three times a day, every day in the year, it would make no difference to his bank account. It is rather humiliating to have someone else take you to dinner. But it is a fine thing to take somebody else to dinner and say, "Give me the bill." That is altogether different. It makes one feel like a millionaire.

I fear some of us are unwilling to humble ourselves sufficiently to come as beggars to the King's gate. We are like the prodigal. He had spent all, and "began to be in want". He came home with empty pockets and empty hands, but he did not come home to beg, not at all. He acknowledged his sins, but he said, "Father, I have not got past doing an honest day's work; I can still earn my living. Make me as one of thy hired servants." But he was not accepted on those terms. The father said, "Bring forth the best robe and put it on him. This is not a restaurant: it is the father's house. We do not sell meals here: we entertain the children. Come in, my son." That is the way to accept salvation.

Shall we sing —

"I've wandered far away from God:  
Now I'm coming home;  
The paths of sin too long I've trod:  
Lord, I'm coming home.

"I've wasted many precious years:  
Now I'm coming home;  
I now repent with bitter tears:  
Lord, I'm coming home.

"I'm tired of sin and straying, Lord:  
Now I'm coming home;  
I'll trust Thy love, believe Thy word:  
Lord, I'm coming home."

### COMING TO CHRIST AS A SINNER

A certain king was accustomed on set occasions to entertain all the beggars of the city. Around him sat his courtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty. Now, it came to pass that on a certain day one of the courtiers had spoiled his silken apparel, so that he dare not put it on, and he felt, "I cannot go to the king's feast to-day, for my robe is foul." He sat weeping till the thought struck him, "To-morrow, when the king holds his feast, some will come as courtiers, happily decked in their beautiful array; but others will come and be made quite as welcome who will be dressed in rags. Well, well," says he, "so long as I may see the king's face, and sit at the king's table, I will enter among the beggars." So, without mourning because he had lost his silken habit, he put on the rags of a beggar, and he saw the king's face as well as if he had worn his scarlet and fine linen. My soul has done this full many a time, and I bid you do the same; if you cannot come as a saint, come as a sinner, only do come, and you shall receive joy and peace.

—C. H. SPURGEON

### SUNDAY IN JARVIS STREET

The pastor, Dr. Slade, preached at both services on the past Lord's Day. In the morning he spoke on "The Prodigal". In the evening his subject was, "The Finished Work of Christ". During the day six persons publicly responded to the invitation.

## A PLEA FOR BALANCE

# A Full-orbed Missionary Policy

ONE of the common arguments used in the support of foreign missionary work is that this continent is flooded with the gospel. It is suggested that it is not right for some men to hear the gospel continually while others never hear it once. Hence we are told that it is our duty to send missionaries to the ends of the earth with the good news of redeeming love. No Christian will deny that we should be concerned about the peoples of remote places and that we should assist in the furtherance of the gospel in such outposts. The argument cited, however, is a false one for it is not true that this continent has had too much of the gospel. Since we cannot speak in detail about the whole of North America we shall confine our remarks to Canada and the situation here.

In no sense is it true that Canada is saturated with the gospel and hence has no need of further extension of gospel churches. That there are many institutions which style themselves as "churches" is certainly true and that there are a number of seminaries and Bible Schools cannot be denied. These facts are no indication, however, that there is a great surplus of true Christian churches which are loyal to the Lord and His Word. On the contrary, there is a great spiritual dearth in our fair dominion so that it presents one of the challenging missionary fields in the world.

Several obvious facts force us to this conclusion. If those who read this will honestly survey the field they will be forced to concur with our judgment and to refute any notion that we are to be concerned solely with far-away places. On the other hand, let no one construe this as a belittling of foreign missions for it is simply a plea for candid observation and balanced thought.

### Rome in Canada

About forty per cent of our population is Roman Catholic. Is it true that these people have had too much of the gospel? Are we not under a solemn obligation to reach these benighted souls with the news of salvation? Yet we know of no field that is so much neglected by evangelicals. A true missionary program must take this challenging situation into consideration.

The French-speaking province of Quebec alone presents a case in point. A table of figures was recently published by Dr. Hill of the Brethren Assembly in Sherbrooke, Quebec. As you read this table of figures, ask yourself — "Does it seem as though there is a large surplus of gospel work and gospel workers in that part of Canada?" Here is the list, showing the number of gospel workers of all descriptions per 100,000 people. Note that Rhodesias, Congo, Angola and China (before war) all have more workers than the Canadian province of Quebec!

Rhodesias—20.  
Congo—6.  
Angola—4.5.  
China (before war) 1.5.  
Quebec—1.2 (!!).

### What of the Cults?

What shall we say of the cults that are having a regular field day in Canada? The "Jehovah Witnesses", the Mormons, the Seventh Day Adventists and other perverted religions are all enjoying some progress. Here in Toronto the Russellites ("Jehovah Witnesses") are erecting a huge headquarters building on one of the main arteries leading into the city. As long as these groups are gaining converts, we cannot say that Canada has too many gospel testimonies.

### The Spectre of Modernism

Let us suppose that fifty per cent of our population belongs to the major Protestant denominations. Even if these were all Christians, we would be under obligation to the remaining fifty per cent of our fellows. They alone would be living contradiction to the notion that this land has too much gospel!

A survey of the major Protestant churches soon reveals, however, that the gospel is not preached in the vast majority of them. Men and women are being given stones in the place of the Bread of Life and children are denied the priceless blessing of the Word of God. Entertainment, social measures and "cultural activities" are considered to be the task of the churches while the gospel is neglected and positively despised.

Anyone who has sought to visit door-to-door in the older parts of our cities or in the new suburbs or in the rural areas is keenly aware of the fact that there may be many church buildings but there is little or no gospel. Most of those visited are in as much darkness as the savage in darkest Africa. Perverted Christianity can as readily send a soul to hell as can the crudest form of religion for perverted Christianity, in its modernist manifestation, is utterly devoid of power. It not only robs men of their souls but it confirms them in their sins. Do not let us hear some zealot declare that we are under no obligation to reach the captives of modernism with the gospel. We regard this work as of equal importance with any missionary work for there is no higher estimate placed upon a soul in one part of the world than in another.

This business of categorizing missionary work as "home" and "foreign" is really not accurate except for purposes of description and easy reference. All missionary work is one and is part and parcel of the work of New Testament churches. Our commission is a broad one but its breadth does not eliminate the need for fulfilling it in its totality by reaching those about us who are without Christ.

Indeed this mistaken zeal for foreign missionary work exclusively can lead to a positive ill. If we neglect the home base, we weaken our work of extension. No army would think of allowing such a thing to happen. Nor can we if we would be true to the trust which has been placed in our hands. Those who shirk their responsibilities in assisting in the work of the gospel right around them are guilty before God no matter how much they may have sent by proxy to others far away.

## Is Soviet Churchman Nikolai a Supporter of the Red State?

THE leading churchman of Russia, Metropolitan Nikolai of Krutitzky and Kolomna has been invited to this country by the United Church of Canada. When we first learned of the invitation, we could not help but feel that the Russian clergyman must be a supporter of the present regime in his own land for there is no evidence that differences of opinion are tolerated behind the Iron Curtain. In THE GOSPEL WITNESS of November 10, 1955, we suggested that Nikolai was the "pawn of the Soviet government". Since advancing this suggestion we have had no occasion to revise our estimate. Indeed several considerations prompt us to the conclusion that no one could be the head of the Russian Orthodox Church if he were anything else but a servant of the state.

Despite recent propaganda from Russia, the communist state is of necessity opposed to the propagation of religion and especially Christianity. Some evangelicals have visited Russia and have come back with glowing reports but it is our conviction that history will reveal that they have been misled. Why do we say this in the face of *first-hand* reports? Simply because the communist philosophy which is not changing, is unalterably opposed to the spread of religion. That this attitude is not one of disinterested neutrality is evidenced by a quotation from Lenin which was incorporated into an editorial in *Pravda* on July 24, 1954. This statement is as follows:

"The (Communist) Party as a union of consciously progressive fighters could not and should not take an irrelevant attitude toward unconsciousness, darkness and obscurantism in the form of religious creeds."

That is an *abiding principle* of Communism. Any seeming concessions which the Red government makes are in the nature of expedient measures which are not incorporated into law.

Since the state is not neutral in the matter of religion but is actively hostile to all forms of religion, can it be imagined that the government would allow any opponent to be the head of the largest church in the land? No! The heads of the church must be the servants of the state. During the past war the Metropolitan Sergii hailed Soviet dictator Stalin as "a divinely anointed leader". (*New York Times*, November 10, 1942).

Is the present Metropolitan who will visit Canada an exception to this rule? Since all exceptions to the rule have been sent to Siberia or deposed we cannot believe that the present incumbent is any exception. The *Hungarian Church Press* carries an interesting item which will verify our conclusion. It reads as follows:

"On the occasion that Metropolitan Nickolai of Krutitzky and Kolomna, for his patriotic activity of many years and his active participation in the fight for peace, received the distinction of the Red Flag Order of Work from the Supreme Council of the Soviet Union, Bishop Albert Bereczky, D.D., in the name of the Hungarian Reformed Church, sent a letter to the Metropolitan. In reply the Metropolitan sent the following letter to Bishop Albert Bereczky:

"My Dear and Fervently Beloved Brother in the Lord,

"I warmly thank you for your good wishes sent to me on the occasion of the distinction having been conferred upon me by the government.

"I am greatly gratified by the echo which this event in my life has called forth from you. It strengthens me in the recognition that the efforts and conceptions of our Churches in the defence of peace, are identical.

"My efforts are feeble and my modest contribution is insignificant, yet the sublime purpose of our common work and the great significance of our united endeavours fill me with the firm hope that we may see the fruit of our work.

"I pray for the blessings of the Lord, upon you, my fervently beloved Brother as I also wish blessed success to the Hungarian Reformed Church."

For what work did the Soviet Metropolitan receive this award of his government? For spiritual labours? For evangelistic zeal? No! For service *rendered*. In short he identified himself and his office with the Red "peace" propaganda campaign. With his Red partner in Hungary he sees the task of the Church as a Red-style peace movement.

The facts indicate that the Russian visitor is either the pawn of the state or a woefully weak man.

*Press Time Note*—Several new developments have taken place with regard to this planned visit of the Russian clerics to this continent. The government of the United States has made it known that the Metropolitan Nikolai and his party are unwelcome and hence will not be admitted to that country. Further it has been announced that the Metropolitan himself will not visit Canada but will be represented by another Orthodox clergyman.

### MRS. P. W. PHILPOTT CALLED HOME

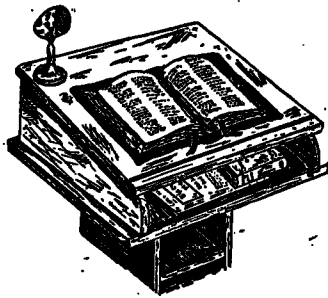
On Tuesday, November 15th, the Lord called to Himself Jessie Stuart Menzies Philpott, the beloved wife of His honoured servant, Dr. Peter W. Philpott, who was a life-long friend of our late Pastor, Dr. T. T. Shields.

Like her husband, Mrs. Philpott was in the earlier years an officer of the Salvation Army. This training stood her in good stead as she ministered acceptably with her husband, especially in the women's organizations, in connection with his important charges at Philpott Tabernacle, Hamilton, Moody Memorial Church in Chicago and Church of the Open Door in Los Angeles. Being wise, kindly and possessing rare spiritual discernment, throughout the years she served publicly and privately as a true mother in Israel to countless multitudes. For example, for many years she conducted the mid-week service of prayer and testimony in the Hamilton Philpott Tabernacle, a service of inspiration and blessing, the memories of which linger in the hearts of many. Her direct, forceful manner in speaking, coupled with a keen sense of humour, caused her testimony to be widely appreciated. She was ever the friend of the poor, the unwanted and the afflicted; many rise up and call her blessed.

THE GOSPEL WITNESS extends deepest sympathy to Dr. Philpott and to the fine family of twelve sons and daughters, who mourn the loss of faithful and loving wife and mother. "She hath done what she could."

—O.L.C.





## English Bible Course

EIGHTH LECTURE  
in the  
ENGLISH BIBLE COURSE  
TORONTO BAPTIST SEMINARY  
By Dr. C. D. Cole

November 17th, 1955

### THE LIFE OF FAITH IN ITS MORAL AND SOCIAL ASPECTS

Hebrews 13:1-8

THE life of faith is possible only to those who have experienced the new birth. The life of faith is a supernatural life and we are told that all men do not have faith. First John five one, "Whosoever believeth that Jesus is the Christ is born of God." First John five four, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." The life of faith is not lived by the natural man to whom the things of the Spirit of God are foolishness. Faith is not one of the things that comes out of the human heart as described by our Lord in Matthew fifteen nineteen. Faith is not one of the works of the flesh as described in Galatians five nineteen to twenty-one. In the galaxy of graces as found in Galatians five twenty-two and twenty-three faith is mentioned along with love, joy, peace, longsuffering, gentleness, goodness, meekness, and temperance: against which there is no law. These virtues may be practiced by men without any objection from God. But there is a law against the works of the flesh. The first man Adam and the representative of all men in the very dawn of human history transferred his faith and allegiance from the true God to Satan the usurper and in the first man the human family became estranged from God and without faith. To those of us who may be lopsided on the doctrines of election and preservation of the saints, the study of Hebrews may not give much delight. But the study will help us to hold the balance of truth by showing us that persevering attachment to Jesus Christ is the grand mark of election and the new birth. To those of us who love to luxuriate in the green pastures of sovereign grace, Hebrews will reveal to us the other side of the Christian life and show us that faith is manifested in serving and suffering. There is nothing in Hebrews to contradict the glorious doctrines of sovereign and saving and keeping grace. But it shows us that "there are shadows in the valley where our tired feet must go". This epistle reminds us that we have no heaven here on earth except what heaven we may carry around with us as we rejoice in hope of the glory of God. In Hebrews the believer will discover that this world is a dry and thirsty land where no water is. Hebrews keeps the eyes of our faith glued to the skies for we have no continuing city here but we seek one to come. There is an obvious change in tone and theme here at the beginning of the last chapter. The

apostle has been giving us a grand treatise on the subject of Christianity dealing especially with the doctrines of faith. And now he turns to moral and social matters. In the whole of the epistle until now there has been no word of command or exhortation touching the second table of the law. Everything has been concerning our duty to God and to His Christ. But Christianity has its manward obligations and these are now to be enjoined upon us. Christians have social relations down here on earth. We have a salvation to work out in daily living. We have a spiritual life to live in human relations. And we have a God-given faith to demonstrate before the world under the eyes of God and by the help of God. The believer is a citizen of heaven sojourning on earth with moral and social obligations. Christianity is something for the heart, the hands and the feet as well as for the head. The life of faith consists of secret communion with God and outward manifestation before men. So in this last chapter the apostle exhorts us to sundry moral and social duties.

I.

#### Brotherly Love (1-3)

The first exhortation is to brotherly love in its maintenance and manifestation. "Let brotherly love continue." Now there is a change in tone of the epistle but there is no break in the connection with what has gone before. As this epistle came from the mind and the heart of the great apostle Paul there were no chapter breaks in it. There was no break between the statement, "For our God is a consuming fire," and the one we have before us, "Let brotherly love continue." And I think at times we ought to push this thirteenth chapter up closer to the end of the twelfth chapter. "For our God is a consuming fire. Let brotherly love continue." This is not the advice of an over indulgent father but the command of a holy God whose holiness is a consuming fire. And so this exhortation should be seriously considered in the light of the preceding context. Then there is a connection between what we read in the closing part of the twelfth chapter about the things that were shaken and removed so that the things that could not be shaken might remain. "Let brotherly love continue." Let that which is of God abide. Some think that there is a double application of this exhortation and that the first application is to show love to their unbelieving Jewish brethren who were unkind and bitter and provoking towards them. Well now the Christian should emulate his Lord, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 2:23). "Let brotherly love continue." But the primary reference and higher application is to that spiritual affection that exists in the hearts of Christians towards one another. From the preceding statements in this epistle we learn that these Hebrews had formerly been eminent for this virtue. They had exemplified brotherly love in showing sympathy and extending help to suffering and needy brethren. But the exhortation implies that this love was being imperilled. "Let brotherly love continue". You have manifested it in times past. You have it now. But see that it continues. Allow nothing to affect or destroy brotherly love. Brotherly love is a tropical plant and it cannot stand the cold winters of human selfishness and pride. John Owen writing more than two hundred and fifty years ago complained that brotherly love in its lustre and splendour had retired to heaven,

abiding in its power and gracious influence only in some corners of the earth. Love like faith is evidence of the new birth. First John four seven, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." All love that does not come from God is in reality self love. There is nothing divine about love for members of the same household or for the same party or for the same social set or for one's country. But brotherly love is of God. Consider first John three fourteen, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." And again, first John four twenty-one, "And this commandment have we from him, That he who loveth God love his brother also." Love is the cement of the congregation. And there is not anything else that will hold the church together. Wherever love is maintained it will also be manifested. There is no such thing as secret love. Love will manifest itself. Our love for God can be measured by our obedience to His commands. "If ye love me, keep my commandments." "If a man love me, he will keep my words." Therefore we read, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Here is one specific form that brotherly love will assume especially under such conditions as maintained when this letter was written. Those were days when lines were sharply drawn between Christians and the world. Those were days when Christians did not expect the world to love them. Those were days when even a Christian business man away from home where there were no inns or hotels to provide lodging for him had to depend upon the hospitality of his brethren. Those were days when itinerant preachers, when travelling missionaries, going out taking nothing of the Gentiles, would have to depend upon their brethren in the various parts to which they travelled or through which they passed. John the apostle wrote a letter to Gaius commending him for receiving the missionaries he had certified and in the same letter he roundly condemned Diotrephes who refused to receive them and who opposed those who did receive them. And in that epistle John says that to show hospitality and to give support to these missionaries is to become fellow helpers to the truth. I believe it was Dr. J. R. Graves, a great preacher of the South who, while on a journey was fatally stricken at a railway station in a strange city and as the Doctor collapsed and fell to the platform of the station, his dying words were, "Are there any Baptists here?" He wanted to fall into the hands of his brethren for he believed they would care for him. At the day of judgment Jesus Christ is going to say to somebody, "I was a stranger, and ye took me in." Paul enforces his exhortation by saying that some had entertained angels unawares. This allusion must be to Abraham and Lot who were accustomed to entertaining strangers and on at least one occasion they entertained angels supposing them to be men. Many of us have been blessed by opening our homes to men of God. Should a stranger be a man of God whose mind is filled with treasures of spiritual truth his visit will eventuate in blessing to the household. That is an interesting story about Samuel Rutherford who one Saturday night received a wayfaring man into his pleasant manse at Anworth and at the family catechizing the stranger was asked how many commandments there are. He replied, "There are eleven," and quoted John thirteen thirty-four, "A new commandment I give unto you, That ye love one another; as I have

loved you, that ye also love one another." And to Rutherford's surprise the visitor turned out to be Archbishop Usher. Brotherly love will also manifest itself in sympathy and succour for suffering saints. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Jail experiences were common for the early saints. They were often in prison and sometimes lost their lives because of their faithfulness to the Lord Jesus Christ. But the gracious bond of brotherly love that knit them together would bring their brethren to their aid in times of adversity. And the unbelieving world in those days was wont to exclaim, "Behold, how the Christians love one another." "Let brotherly love continue." In the story of the martyrdom of Perpetua of Carthage the church sent deacons to visit her in the prison and to give what relief they could. "Let brotherly love continue." The Lord Jesus Christ will say to somebody at the judgment, "I was in prison, and ye came unto me." This exhortation is enforced by the reminder that we ourselves are in the body and might need sympathy and help. And that appears to put the exhortation on a selfish basis. Calvin thinks the body here is His body, which is the church. And if he is correct that reveals that the church of Jesus Christ is a congregation in every instance so that when one member suffers all members will suffer with him. That could not be true of a universal church for a member in America might suffer and a member in Europe might not know anything about it. But in the congregation which is the body of Christ when one member suffers all the members suffer with him. Would it not be wonderful if all the people of God loved one another as they ought?

## II.

### Marriage (4)

The next exhortation is a warning against impurity. "Marriage is honourable in all." There are no orders of men to which marriage is prohibited. Forced celibacy is dangerous to priest or preacher. Marriage is a safeguard against vice and unchastity. In First Corinthians seven two we are told that as a safeguard against unchastity, "Let every man have his own wife, and let every woman have her own husband." Paul magnifies family life. The Christian religion is the only thing that can save the home and invest it with a halo of loveliness. A happy Christian home is the very gateway to heaven. A happy home is the Eden of bliss, the garden of sweet memories, and a shelter from the world's cruel scorn. Home is the place where we get the best treatment and do the most grumbling. There are no pleasures quite as sweet as home pleasures. The sweetest heritage any child can have is to have memories of a Christian home. Give me a home that has a family altar, and a family table, and a family pew and I will show you a happy home, however poor and obscure the family may be. The family that worships together, stays together, and works together for a happy home. If you want to find a happy home, find one where Paul's admonition is heeded, where the husband loves the wife as he loves his own body, and where the wife reverences her husband and where the children are brought up in the nurture and admonition of the Lord. If you want to find an unhappy home, find one where the husband is a tyrant on the one hand and hen-pecked on the other. After hearing her father in a tirade of abuse, throwing a fit, slamming the door as he left for the office, the little daughter said to the mother,

"Mother, we made an awful mistake when we married daddy, didn't we?" On the other hand, of all the men to be pitied it is the man who takes his wife's name. I knew a man once who was never spoken of except as the husband of Mrs. Blank who was prominent in church and in society. Marriage is an honourable estate. However, in the providence of God some men and some women remain single because there has been no opportunity to marry in the Lord. And my advice to young people both boys and girls, eschew such a thing as marrying without marrying in the Lord. There is nothing that has brought more sorrow and grief to our homes than mixed marriages where believers are yoked together with unbelievers. Others like Paul have remained single for the gospel's sake. Paul was in jail too much to undertake the responsibilities of a home life. Violation of the marriage vow may not be frowned upon by men but God will judge. Human society may receive violators of the law of marriage into their social arms but God will pour out His wrath upon it. Free love and companionate marriage is an abomination in the eyes of God and He will judge all such.

### III.

#### Covetousness (5, 6)

The next exhortation is against covetousness or avarice. "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Covetousness is inordinate desire for riches. The world has nothing else to live for but money and the lustful pleasures money will purchase. The love of money is the root of all kinds of evil. The property test was the first test that God gave to man. In the garden of Eden God abundantly provided for the happiness of our parents but they were not willing for Him to have the one tree that He reserved for Himself. Money and possessions are the acid test of character. God gave the property test to Israel when He instituted the land sabbath and the result was dismal and shameful failure for they ignored the law and God sent them into captivity seventy years while He collected. And He commanded the same people to honour Him with tithes and offerings with the same sad result of failure so that the Old Testament closes with God calling the whole nation robbers. How few people are ever convicted of covetousness. I have heard various specific sins admitted and confessed but never in my life, publicly or privately, have I known of anybody admitting that he was covetous. When did you hear anybody confess to the sin of covetousness? Dr. Talmage gives us the origin of the word sandwich as it pertains to food. John Montague, fourth Earl of Sandwich, was such a notorious gambler that he couldn't leave the dice table long enough to go to the dining table for his meals. And so he had his food sent to him between two slices of bread so that he wouldn't have to stop the game while he ate his meal. And this preparation of food was called a sandwich after Lord Sandwich. Love of money has wrought terrible havoc in human lives. Material wealth will satiate but it will never satisfy. In Ecclesiastes five ten we read, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Greed for gain sent Samuel Insull a fugitive to Greece from American justice. Greed for gain caused Ivan Kruger the match king to blow his brains out. Greed for gain causes stock gambling, stock crashes, brings on world depressions; love of money has been the cause of most wars.

Love of money led John Gilbert Graham of Denver to sabotage an airplane last week murdering his own mother and forty-three others in the hope of collecting insurance in the amount of \$37,500. What a contrast between brotherly love and love of money. Brotherly love will cause a man to part with his money for the sake of others who are in need while love of money will lead to murder. The love of money is the root of all kinds of evil. I heard just a while back of one of our good churches in the South rent by factions because of competition between two business men in the membership. I read this story somewhere not long ago. There was a hard working miner who was getting up in years. And the superintendent of the mine came to him one day and said, "I have secured a better job for you where there will be hardly any work to do and an increase in wages. You'll take it, won't you?" And the man, with choking voice and in deep appreciation, said to his superintendent, "There's brother so-and-so, and he's sickly and his job is difficult for him. I'm able to work a few more years. I wish you'd let him have that job." That's brotherly love.

### IV.

#### Deceased Pastors (7, 8)

Verse seven is a call to remember their deceased pastors. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." This reference must be to their former pastors who had taught them the word of God and who had gone on to be with the Lord. They are called rulers and this implies pastoral authority. The pastor rules the body of Christ. He rules with a big Book and not with a big stick. He rules as a leader and not as a lord. And he is warned against lording it over God's heritage. The pastor rules as a nurse rules her patient solicitous for his physical well being. The pastor rules as a shepherd rules his flock. The pastor goes before his people and says, "Follow me, as I also follow Christ." The pastor is to exhort and rebuke with all longsuffering and teaching. To resist teaching that is scriptural is to resist God. The Hebrews had been blessed with noble pastors who had taught them the word of God the very things that these Hebrews are now threatening to turn away from and go back to Judaism. Under my own observation many a church had been blessed with a man whose lips spoke the truth and then when he was gone followed another man who shunned to declare the whole counsel of God. The church is not through with a faithful pastor when he dies. Those primitive pastors had been sorely tried but they had not swerved from their faithfulness and loyalty to Jesus Christ and His truth. Like the heroes of old they had lived by faith and died in the faith. Why then should these Hebrews who had been taught by them wish to turn away from Christ and go back to Judaism? Why apostatize from the faith which had been so dear to their former teachers? Here is a mighty argument for faithfulness and steadfastness. Remember the truth you were taught and hold on to it. Buy the truth and sell it not. Many a faithful pastor has been forgotten. One of the happy things to me since coming into your midst, in the passing of our dear pastor, has been the way you have remembered his faithful ministry and how you are now seeing to extend it and perpetuate it. "Remember them which have the rule over you, who have spoken unto you

the word of God: whose faith follow, considering the end of their conversation." In Ecclesiastes nine fourteen and fifteen we have the story of a little city that had only a few men in it and it was about to be besieged by a great and mighty king. "Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Now verse eight gives blessed encouragement to remain in the faith. "Jesus Christ the same yesterday, and today, and forever." The under shepherds are taken away but the Chief Shepherd remains. I quite agree with Calvin that this does not set forth the Lord Jesus Christ in His eternity and essential nature although that is a glorious truth. But it represents Him in His mediatorial character and office. As Mediator He is the same yesterday, and today, and for ever. He is the only Saviour and Mediator the world has ever had or ever will have. Hebrews treats of the many changes made when Judaism was superseded by Christianity. There was a great shaking and removing of that which was typical, that which was decaying and waxing old, ready to vanish away. The temple is destroyed, the Levitical priesthood is gone forever and the ceremonial law has been done away with, but Jesus Christ is the same yesterday, and today, and for ever. Jesus Christ is the only object of saving faith, for God made to meet on Him the iniquity of us all. There will be no sinner in glory from Abel to the last of the redeemed who will not be there through the blood of Jesus Christ. He was the object of faith for Abraham, and Isaac and Jacob. There is not any other object, there never has been any other object, there never will be any other object for saving faith but the Lord Jesus Christ who is the same yesterday, and today, and for ever.

### BOOK REVIEW

WHITHER ISRAEL? By Cecil J. Lowry. The Tabernacle Book Room, 425 Tenth Street, Oakland, Cal. 69 pages. 50 cents.

This booklet of five chapters is devoted to an examination of Mosaic Restorationism. The author deals with vital and interest-consuming questions concerning the return of the Jews to Palestine and the restoration of the Mosaic economy. He argues with telling effect that the things under the old covenant were of a typical nature and found their fulfilment and end in Christ and Christianity. He shows the hand of Talmudism in Christian theology. He quotes at length from the Post-Nicene Fathers in proof of fruitless, if not tragic, efforts in the past to restore Judaism with its earthly temple, tribal priesthood, kingly nation, and carnal ordinances. He raises such questions as: "Who are the chosen people of God?; Is the Church the true Israel?; Does the parable of the leafing of the fig tree teach a national restoration of Israel?"

The contents of this booklet should have been more carefully edited and printed. There are minor typographical and grammatical errors and at least one inaccuracy. On page 68, near the bottom, the author makes the Jew Bar Coshba (135 A. D.) a contemporary of the Roman Emperor Julian (361 A. D.). In any second edition, which this reviewer would urge, these errors should be corrected and the booklet enlarged.

—C. D. COLE

## Brave . . . Away From Home!

PERIODICALLY we hear protests from some modernists to the effect that evangelicals are not "gracious" in theological conflicts. We are accused of engaging in "personality" and in "bitterness". Of course these gentlemen picture themselves as gallant knights in shining armour who would never condescend to such low tactics. The facts soon show that those who protest the loudest are often themselves guilty of that very thing of which they accuse others.

*The Baptist Record* of Mississippi in the issue of Thursday, October 27, 1955, carries an article in which the Dean of McMaster University of Hamilton, Ontario, launched a vicious attack on the late Editor of this paper. The Dean, Dr. N. H. Parker has the dubious distinction of being the head of a theological faculty that is Baptist only in name.

In discussing the recent "invasion" of Southern Baptists into Canada he says in part —

"Canadian Baptists of the three strong, historic, and progressive conventions that compose the Baptist Federation of Canada and represent Canada in the Baptist World Alliance feel that Southern Baptists have grossly sinned against the canons and spirit of the Alliance Covenant by coming into Canada to affiliate certain churches which have fought us tooth and nail for thirty years, counting that day lost when they did nothing to injure our name and retard our influence. It was the late Dr. T. T. Shields who launched those churches on their career of discord . . ."

We refrain from making some obvious comments upon Dean Parker's description of the Baptist Federation members as "the three strong, historic and progressive conventions." It is true that there are three of them but as to the truthfulness of the other adjectives, "strong, historic and progressive" we will be silent.

We cannot admire the Dean's bravery for he chose to write away to Mississippi to attack the late Dr. Shields. In the face of the facts which are available to everyone he lays the blame for the Baptist disruption at the door of the man who raised his voice against the betrayal of trust. Let us hear Dean Parker make such a statement on home ground or in *The Canadian Baptist*. Evangelicals here then would see that the modernist plea for "charity" is in reality a plea for believers to be silent while their foes are to be free to launch all sorts of attacks. Shame!

### A SUGGESTION

Each of our readers can help to gain new subscribers to THE GOSPEL WITNESS. You know many people that we can never meet unless you introduce the paper to them.

Recently we received a letter from a friend in the Maritimes. He felt led to do something concrete for THE GOSPEL WITNESS and so made a proposal. We shall be happy to send you sample copies if you promise to distribute them.

"A short time ago I asked a commercial traveller who was distributing samples of yeast cakes, how many customers he was likely to get in proportion to the number of samples he was giving away. "Oh," he replied, "if we get one customer for every ten samples given away, we consider it good business." So I thought I would try and see if I could do equally as well in getting a subscriber or two for "The Gospel Witness". I am, therefore, enclosing post office order for \$1.50 and would be glad if you would mail me fifteen copies of "The Gospel Witness" dated November 10th, 1955."

## Neglecting the Gospel

By T. S. B. Reade

**T**HIS declaration of the apostle, "How shall we escape, if we neglect so great salvation?" is both a solemn question, and an awful conclusion. Those who hold infidel principles, who live in a total disregard of religious ordinances, and who persecute the followers of Jesus, *despise* the salvation of God.

But there are other marks equally legible to the discerning eye, though often unseen by the persons who bear them, on account of the blinding nature of sin, which point out the *neglecters* of salvation.

The three following should excite alarm and call forth the important exercise of strict self-examination.

1. If we are living in the *allowed indulgence of one known sin*, whether that sin be internal or external, whether it be cherished in the secret recesses of the heart; or whether it ripen into overt acts, we are neglecting the salvation of the Gospel. We may have knowledge and zeal and gifts of various kinds; we may do much in active exertion to promote the general cause of religion; we may associate with pious characters and be ourselves esteemed pious; we may be regular at church; maintain family worship; and like Herod, do "many things" yet if after all, we are living in the *allowed indulgence of one known sin*, we are neglecting this great salvation and dying in this state must inevitably perish. Should we knock and say, "Lord open unto us", Jesus would profess unto us, "I never knew you, depart from me, ye workers of iniquity." How awful is this consideration and yet how just! We may destroy all the refuse of the Amalekites; yet, if we preserve Agag and the rest of the flock alive; if we retain some beloved lust in the heart, we manifest a spirit in direct opposition to the will and command of God.

2. If we are building upon any other foundation, in whole or part, than Jesus Christ and Him crucified, we are neglecting His great salvation. To be saved from the dreadful consequences of sin, we must build simply and entirely on that foundation which God hath laid in Zion without daring to bring any of the materials of corrupt nature to mix with it. On this foundation we must pray for grace to build gold, silver, and precious stones. This must be done by adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 2 Peter 1:5-7.

3. If we are preferring an earthly object, of whatever kind, to Jesus Christ, if our affections are placed on any other being in opposition to Him; or if we are seeking our delight in any created thing as distinct from Him and independent of Him, we are neglecting His great salvation; yea, setting up idols in our hearts. We must love the adorable Saviour with supreme affection and must love other objects only *for his sake*.

Our temporal blessings must be enjoyed as flowing from Him; our friends and domestic comforts must be received as gifts coming to us through His redeeming grace. All we possess must be held at His disposal and with a view to that account which we must one day give.

Thus Christ must be the Alpha and Omega, the beginning and ending of all our desires and affections.

Oh! how strait the gate and narrow is the way, that leadeth unto life and few there be that find it.

May I never forget this unchangeable truth; that Jesus is the only way of escape from hell — and the only way of access to heaven. Lord let Thy good Spirit guide me into this consecrated way. Hold thou me up and I shall be safe.

It is truly awakening to reflect how far a person may go in the circumstantial of religion and yet be entirely destitute of the life of God in the soul.

The holy Scriptures abound with declaration to this effect, which prove the deceitfulness of the human heart and the danger of resting in mere outward forms and orthodox opinions. Thus, Job describes the character of the hypocrite; "what is the hope of the hypocrite, though he hath *gained*, when God taketh away his soul? Will he delight himself in the Almighty? will he *always* call upon God?" evidently implying, that not having the root of the matter in him, though he gained the applause of men for his seeming piety, he would soon grow weary of the service of God.

David also shows, in awful colours, the wickedness of false teachers: "Unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth; seeing thou hatest instruction and castest my words behind thee?"

Thus, wicked men may enter the priestly office, preach the Gospel and talk about that covenant, in the blessings of which they have no personal interest whatever.

The prophet Isaiah, by the Spirit of God, sets forth the extreme hypocrisy of the Jews: "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

Yet they seek me daily and delight to know my ways as a nation that did righteousness and forsook not the ordinances of their God; they ask of me the ordinances of justice; they take delight in approaching to God." Isaiah 58:2.

Thus, their conduct was a strange mixture of apparent devotion and positive rebellion.

The prophet Ezekiel was shown the true character of those who waited upon him. "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not *do* them: for with their mouth they show much love, but their *heart* goeth after their covetousness." Ezekiel 33:31.

Our divine Redeemer has painted the hypocrite in his true colours: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matthew 23:25, 27, 33.

When we consider that these men were held in the highest esteem and veneration amongst the Jews for their outward sanctity and devotion, we see how far persons may go in the externals of religion and yet be in the very

gall of bitterness and in the bond of iniquity. It was on this account that the apostle Paul so constantly warned the Churches to whom he wrote against false profession and receiving the grace of God in vain. He speaks to those who hold the truth, but who hold it in unrighteousness. The Epistles of St. Peter, St. John and St. Jude are full of warnings against false teachers, anti-christs and deceivers. The charges to the Seven Churches in the book of Revelation, most awfully show the danger of declension, of leaving our first love, of becoming lukewarm and consequently, loathsome to an infinitely holy God.

Many, it is to be feared, have the reputation of being spiritually alive, whose souls, in the sight of God, are dead to all the vital influences of the Holy Spirit. Oh, my soul, let not these solemn portions of God's sacred word be lost upon thee. Pray without ceasing for that grace which can alone preserve thee from falling and through the merits of Jesus, present thee faultless before the presence of His glory with exceeding joy.

Almighty Saviour! awaken my drowsy senses and make me alive to my real condition. Suffer me not to neglect Thy blessed gospel; but draw me to Thyself continually, for Thy grace is sufficient for me. Wash me in the cleansing fountain of Thy blood. Place me upon that foundation which can never be moved. Arm me for the spiritual combat and at last make me more than conqueror, through the power of Thy might and the riches of Thy grace.

Why should I linger here below,  
When Jesus calls my heart above?  
Why, Oh, my soul the bliss forego,  
The joy of everlasting love?

I feel the weight of nature's guilt,  
Beneath its pon'rous load I groan;  
Oh! may the blood on Calvary split  
For all my crimson sins atone!

Blest Jesus! speak the pardoning word;  
Salvation to my spirit bring!  
Then will Thy grace those joys afford,  
Which from Thy cross to sinners spring.

Redeem'd from guilt and slavish fear,  
My soul shall wing its way to Thee!  
While faith beholds her title clear  
To blissful immortality.

—Reprinted from book, "Christian Retirement", published over 100 years ago.

## PREPARE TO DIE

"Set thine house in order: for thou shalt die."

—Isaiah 38:1.

Have regard to the suggestion of the text, because your life may unexpectedly terminate. We are trading on a borrowed capital of years that may in a moment be called in. There is no map of the great future into which we are travelling. No explorer has been ahead, and come back to tell how it is. Each one feels his way along the path, not knowing what moment a devouring lion may come from the jungle; There are so many ways of getting out of life; by fall, by slip, by assassination, malaria, by over-exertion, by insidious disease, by misplaced railroad switch, by rotten bridge, by fractious horse, by falling wall. No man goes when he expected, nor as he expected. Suddenly the pulses stop drumming the life-march. Suddenly the curtain falls and the lights are put out. We change worlds quicker than I can drop this handkerchief from one hand into the other. At one tick of the watch we are in time; the next we are in eternity. What if we die before we are ready! What if, with all our sins unforgiven, we rush into the presence of the omnipotent God, before whom sin is utterly loathsome! Can you imagine the chill of that moment, or the horror of that undoing? What! twenty, thirty, forty years to repent in, and yet not have attended to it. Beyond the dead-line there is no rectification of blunders. In the grave there is no place to pray. Those who founder here founder forever. I do not want you to fear death. I want you to be prepared for it. The rider on the pale horse spurs on his steed, and in a moment he may be pounding at the gate for admittance. What thy hand findeth to do, do it with all thy might. Do it now.

"Hasten sinner to be blessed  
Stay not for the morrow's sun;  
Lest perdition thee arrest,  
Ere the morrow is begun."

—TALMAGE

## For Younger Readers HE KEEPS US FROM FALLING

*Presbyterian Life* tells the following incident to emphasize the fact that it is God who can keep us from falling. Early one spring, a party of tourists visited the Grand Canyon of Arizona. They spent several minutes on an observation platform, then ventured to an unprotected spot on the edge of the abyss. One of the women noticed a strange plant growing twenty feet below. Her collector's urge was aroused, and she felt that she had to have it. Her husband protested, but she brushed his objections aside and beckoned a nearby youngster.

Hanging about in hopes of earning a tip, Sam came eagerly. His eyes bulged as the woman waved a five-dollar bill. "Here, boy," she offered. "I'll give you this to get me that flower growing on the ledge. We'll tie a rope under your arms and let you down. It won't take long."

Eyeing first the money and then the gorge, the youngster swallowed hard and shook his head. "But I must have that specimen for my collection," she insisted. "Get it for me, and I'll give you ten dollars." Still he refused.

She stamped impatiently. "Then how much would you charge to go after it?" "Not that much, lady," Sam explained. "I'll go for fifty cents—if you'll get my Dad to hold the rope."

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In spite of the trouble civilization is facing, there is a Heavenly Father who is holding the rope for the world. More loving than any human father, he has a firm grip and never will let go.

—*The Evangelical Christian*

### APPROVED EVANGELICAL INTERNATIONAL SUNDAY SCHOOL LESSON TOPICS FOR 1956

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#### First Quarter

1. **January 1**  
The Preaching of John the Baptist (Luke 3:1-18)  
G.T. Luke 3:4
2. **January 8**  
The Temptation of Jesus (Luke 4:1-13)  
G.T. 1 John 2:16
3. **January 15**  
Jesus Rejected in the Nazareth Synagogue (Luke 4:16-30)  
G.T. Luke 4:24
4. **January 22**  
The Call of Peter, James and John (Luke 5:1-11)  
G.T. Luke 5:5
5. **January 29**  
Jesus Faces Apostate Religious Leaders (Luke 6:1-11)  
G.T. Luke 6:5
6. **February 5**  
Jesus Teaches the Meaning of Faith (Luke 7:1-17)  
G.T. Hebrews 11:6
7. **February 12**  
The Parable of the Sower (Luke 8:4-15)  
G.T. Luke 8:15
8. **February 19**  
The Self-Revelation of Jesus (Luke 9:28-42)  
G.T. Luke 9:35
9. **February 26**  
Jesus Teaches the Resources for Service  
(Luke 10:38-11:13)  
G.T. Luke 11:9
10. **March 4**  
Jesus Warns of Earthly Anxiety (Luke 12:16-32)  
G.T. Luke 12:31
11. **March 11**  
Jesus Teaches Guests and Hosts (Luke 14:7-24)  
G.T. Luke 14:11
12. **March 18**  
The Parable of the Prodigal Son (Luke 15:11-32)  
G.T. Luke 15:18
13. **March 25**  
The Triumphant Entry (Luke 19:29-40)  
G.T. Luke 19:34

#### Second Quarter

1. **April 1**  
The Resurrection of Jesus (Matt. 28:1-10)  
G.T. Matthew 28:6
2. **April 8**  
Jesus Teaches of Life After Death (Luke 16:19-31)  
G.T. Luke 16:31
3. **April 15**  
Jesus Teaches the Value of Obedience (Luke 17:5-19)  
G.T. Luke 17:10
4. **April 22**  
Jesus Teaches on Prayer (Luke 18:1-14)  
G.T. Luke 18:1
5. **April 29**  
Jesus Heals the Blind Man at Jericho (Luke 18:31-43)  
G.T. John 9:25
6. **May 6**  
The Parable of the Pounds (Luke 19:11-27)  
G.T. Luke 19:26
7. **May 13**  
Apostate Religious Leaders Challenge Jesus  
(Luke 20:9-26)  
G.T. Luke 20:25
8. **May 20**  
The Lord's Supper Instituted (Luke 22:7-23)  
G.T. 1 Corinthians 11:26

9. **May 27**  
Jesus Betrayed in Gethsemane (Luke 22:39-53)  
G.T. Hebrews 5:7
10. **June 3**  
Jesus Tried by the Apostate Religious Council  
(Luke 22:63-71)  
G.T. Luke 22:69
11. **June 10**  
Jesus Tried by the Godless Gentile Rulers (Luke 23:1-12)  
G.T. 1 Timothy 6:13
12. **June 17**  
Jesus Crucified (Luke 23:33-49)  
G.T. John 19:30
13. **June 24**  
The Risen Christ on the Road to Emmaus (Luke 24:13-35)  
G.T. Luke 24:26

#### Third Quarter

1. **July 1**  
The Apostasy of the Nation (Isa. 1:1-4, 10-24)  
G.T. Isaiah 1:13
2. **July 8**  
The Song of the Vineyard (Isa. 5:1-12, 18-23)  
G.T. Isaiah 5:7
3. **July 15**  
The Call of Isaiah (Isa. 6:1-13)  
G.T. Isaiah 6:8
4. **July 22**  
The Rod from Jesse (Isa. 11:1-16)  
G.T. Isaiah 11:4
5. **July 29**  
Zion's Glorious Future (Isa. 35:1-10)  
G.T. Isaiah 35:8
6. **August 5**  
Messiah's Ministry (Isa. 42:1-17)  
G.T. Isaiah 42:1
7. **August 12**  
The Prediction Concerning Cyrus (Isa. 44:24-45:13)  
G.T. Isaiah 45:13
8. **August 19**  
Messiah's Sufferings (Isa. 52:13-53:12)  
G.T.: Isaiah 53:4
9. **August 26**  
The Offer of Mercy to All (Isa. 55:1-13)  
G.T. Isaiah 55:6
10. **September 2**  
The Call of Jeremiah (Jer. 1:1-19)  
G.T. Jeremiah 1:9
11. **September 9**  
The Potter and the Clay (Jer. 18:1-17)  
G.T. Jeremiah 18:6
12. **September 16**  
The Babylonian Captivity Predicted (Jer. 25:1-14)  
G.T. Jeremiah 25:14
13. **September 23**  
An Apostate Attempt to Destroy God's Word  
(Jer. 36:1-4, 20-26)  
G.T. 1 Peter 1:25
14. **September 30**  
The Babylonian Captivity of Judah (Jer. 52:1-16)  
G.T. 1 Peter 4:18

#### Fourth Quarter

1. **October 7**  
The Call of Ezekiel (Ezek. 2:1-3:3)  
G.T. Ezekiel 2:7
2. **October 14**  
The Extent of Judah's Apostasy (Ezek. 8:1-18)  
G.T. James 4:17
3. **October 21**  
The Parable of the Eagles and a Vine (Ezek. 17:1-10)  
G.T. 1 Samuel 15:22
4. **October 28**  
The Sign of the Death of Ezekiel's Wife (Ezek. 24:15-27)  
G.T. Romans 11:11
5. **November 4**  
Israel's True Shepherd Established (Ezek. 34:20-31)  
G.T. Romans 11:26
6. **November 11**  
The Valley of Dry Bones (Ezek. 37:1-14)  
G.T. Romans 11:15

7. November 18  
The Separated Lives of Daniel and His Companions  
(Dan. 1:3-20)  
G.T. 1 Samuel 2:30b
  8. November 25  
Nebuchadnezzar's Metallic Image (Dan. 2:31-45)  
G.T. Luke 21:24
  9. December 2  
The Fiery Furnace (Dan. 3:13-30)  
G.T. Romans 12:1
  10. December 9  
The Handwriting on the Wall (Dan. 5:5-9, 17-30)  
G.T. Galatians 6:7
  11. December 16  
Daniel in the Lion's Den (Dan. 6:4-9, 16-27)  
G.T. Revelation 3:10
  12. December 23  
The Virgin Birth Predicted (Isa. 7:10-16; 9:1-7)  
G.T. Matthew 1:23
  13. December 30  
The Prophecy of the Seventy Weeks (Dan. 9:1-3, 20-27)  
G.T. Romans 4:21
- (Note: In the above the letters G.T. indicate the golden text for the day)

## Bible School Lesson Outline

Vol. 19 Fourth Quarter Lesson 10 December 4, 1955

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

### THE BELIEVER'S PEACE

Lesson Text: Philippians 4:4-19.

Golden Text: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6.

#### I. Peace through Christ: verses 4-9.

The exhortations of this chapter are based upon the foundation truth with which the previous chapter closed — the ultimate redemption of the body (Phil. 3:19; 4:1). In view of the glorious future awaiting us, we can afford to be steadfast, and we have every reason to rejoice, even amidst the most adverse circumstances (Rom. 8:28-39; Phil. 3:1). There is never a time when we may not rejoice in the Lord, in His unflinching faithfulness and undying love. He who will finally deliver us from the very presence of sin will give us victory from day to day, over all obstacles. He is near us to bear every load. The joy of the Lord is not superficial happiness, but it is a deep, triumphant uplift of spirit, which is not incompatible with sorrow, suffering or affliction (Acts 13:52; 1 Thess. 1:6).

We should be of gentle and forbearing spirit, exhibiting sweet reasonableness, especially in view of the Lord's return. We can patiently endure reproach when we remember that our Saviour at His coming will vindicate His saints (Rom. 12:19; 1 Pet. 4:16-19).

The Apostle warns against anxious carping care, which is the foe to trust and faith (Matt. 6:25-34). He would have us rest in the goodness and wisdom of God, never complaining or murmuring against His providential dealings with us. We shall be able to bless the hand that guided and the heart that planned, when we are safe in Immanuel's land (1 Cor. 13:9-12).

Rest of mind and heart will be obtained as we quietly wait on the Lord, pouring out our hearts before Him, rolling upon Him the burden which would crush us (Psa. 27:14; 37:34; 55:22; 1 Pet. 5:6, 7). Nothing is outside the realm of prayer, except that which is outside the will of God. Note the four aspects of prayer suggested in verse 6: prayer arising from a sense of need (Matt. 8:25); prayer as supplication—humble, earnest, continual, beseeching (Luke 18:1-14); prayer as thanksgiving (Col. 4:2; 1 Tim. 2:1); prayer as making request from the One able to perform all things (Matt. 7:7; Eph. 3:20).

If these conditions are obeyed, God will give His own peace to garrison the minds and hearts of believers, shutting them in safely with Himself (Neh. 8:10; Isa. 30:15). The peace of God may be considered as the peace which God has, and since

we know God only through Christ, it is the peace which Christ possessed (John 14:27). The peace of Christ gave Him inward poise in spite of all opposition, the rest of spirit which accompanies the assurance of doing God's will (John 8:29), the quietude which enabled Him to bear misunderstanding, reproach and hatred from the world (John 16:33). The peace of God may be considered, also, as the peace which comes from God through the Lord Jesus Christ (John 14:1; Rom. 15:1; Col. 3:15).

How may such peace be fostered? In a negative way, we should refuse to allow rebellious doubts to sever our fellowship with the Lord. In a positive way, we may overcome evil with good (Rom. 12:21). If we concentrate our attention upon things that are true, there will be no room for error; if upon things honest, no room for dishonesty; if upon things just, pure, lovely and of good report, no room for that which is unrighteous, unholy, unlovely and of evil report. In a word, let the Philippians follow the teaching of the Gospel, as preached and practised by the Apostle Paul (1 Cor. 4:16; 11:1; Phil. 3:17). In that case they would experience the presence of the God of peace (Rom. 15:33; 16:20; Heb. 13:20).

#### II. Power through Christ: verses 10-19.

As the Apostle Paul rejoiced in the Lord, he gave thanks for the liberality of the believers at Philippi (2 Cor. 11:9). They had long desired to send some material comforts to assist him in the time of imprisonment, but had until then lacked the opportunity of expressing their love (Phil. 2:30), as they had on previous occasions (verses 14-18).

In thanking the Christians for their token of fellowship, the Apostle Paul made it clear that he was not complaining about his lot. He had learned by experience that no matter what his outward circumstances might be, his heart could be at rest in the Lord (1 Tim. 6:6). In the time of distress he would not despair (2 Cor. 4:8-10), and in the time of prosperity he would remain humble (Deut. 8:11-18; 1 Cor. 4:7). The word "therewith" (verse 11) is in italics, indicating that it is not in the original Greek: "I have learned, in whatsoever state I am, to be content." There is a difference between content with our circumstances, and being content in our circumstances. The former might imply a fatalistic attitude, without ambition, but the latter implies a trustful submission to the Father's will, enabling one to wait patiently till the Lord opens the door (Psa. 31:8; Heb. 13:5, 6).

The Apostle Paul could do all things — quietly rest in the Lord or engage in Christian warfare — because he was in Christ, who has all power (Matt. 28:18). Wisdom to know the will of God and grace to perform it come through the power of the Saviour, who gives us inward strength (Eph. 3:14-16; Col. 1:11).

The gifts sent by the believers were gladly received; not because the Apostle was in need, but because these gifts were tokens that the Lord had given to the Philippians the grace of generosity (2 Cor. 1:11). Under these conditions, the gifts bestowed upon the servant of God were in reality given to the Lord Himself (Matt. 10:42; 25:40), constituting a sacrifice well-pleasing unto Him. As such, both gifts and givers would be blessed of God, and as the Lord will not be debtor to any man, He Himself would reward His liberal stewards. Their own needs would be supplied from the inexhaustible and heavenly supply of the riches of God coming to them through Christ, even as in the time of famine the riches of Egypt were available to the starving people through Joseph (Gen. 41:37-57; 2 Cor. 9:8; Eph. 3:16).

#### Daily Bible Readings

Nov. 28—Christ is our Peace .....	Eph. 2:11-18
Nov. 29—Believer's Peace with God through Christ .....	Rom. 5:1-11
Nov. 30—Believer Filled with Peace .....	Rom. 15:1-13
Dec. 1—Believer Called to Peace .....	1 Cor. 7:10-15
Dec. 2—Believer Lives in Peace .....	2 Cor. 13:1-11
Dec. 3—Believer to Follow Peace .....	Heb. 12:1-14
Dec. 4—The Coming Prince of Peace .....	Isa. 9:1-7

#### Suggested Hymns

Like a river glorious.  
We bless Thee for Thy peace.  
When peace, like a river,  
In the shadow of His wings.  
Peace, perfect peace.  
There comes to my heart one sweet strain.